

FUTURE NEWS

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God's People at the Present Day

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"Before answering this question directly, I ask you to consider briefly the position and work of God's people at the present day. John the Revelator, looking down the stream of time, beheld the third angel flying in the midst of heaven, crying, 'Here are they that keep the commandments of God and the faith of Jesus.' From the prophecies we learn that this heavenly messenger represents a class of religious teachers who are instructing the people to obey the law of God and to look for his Son from Heaven. The solemn message of the third angel must be given by those who see and feel its truthfulness. The world are going on careless and Godless in the way of error. Ministers are saying from their pulpits, 'Be not troubled. Christ will not come for thousands of years. All things continue as they were from the beginning.' Others pour contempt upon the law of God, declaring that it is a yoke of bondage. But while professed Christians are asleep, Satan is manifesting intense earnestness and persevering zeal. His hellish work will soon be ended, his power be chained; therefore he has come down in great wrath, to 'deceive, if possible, even the very elect.' Is this a time for us to unite with the ungodly in levity and worldly pleasure? Will they be more inclined to accept the solemn truths we hold, when they see us in the theater or the ball-room?

"Infidelity runs riot. Professed Christians not only disclaim all faith in the warnings of future judgments upon the world, but they deny the record of past judgments. There are not wanting those who declare that the flood is a myth and the book of Genesis a fable. But not so did our Saviour. He refers to Noah as a real person, to the flood as a fact, to the characteristics of that generation as prefiguring the characteristics of ours. In the days before the flood, it is written that 'the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually.' 'The earth also was corrupt before God, and the earth was filled with violence.' Here is a picture drawn by one inspired of God; and such, it is declared, will be the state of the world prior to Christ's second coming. In the days of Noah, men found their highest enjoyment in the gratification of sensual desires. This world was their all. 'Eat, drink, and be merry,' was the cry echoed from lip to lip. The same insane love of pleasure, the same all-absorbing spirit of worldliness, characterize the people of this age. How little do they consider that their deeds and words are passing into judgment, and that every sin must have its retribution in the future!"

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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Our recent December prophecy school is over and from our human perspective it was a success. By the time you receive this newsletter the DVDs and audio CDs will be in their final stages of editing. Because of the necessary preparation for the school the current study that we have been addressing beginning in the September and October newsletters was unfinished. We used a paper on the latter rain spirit that I had prepared for the prophecy school as the November newsletter and we will now return to the subject we began in September.

In September and October we identified that the seven churches of Revelation two and three represent several lines of prophetic truth. We here wish to emphasize this point for future reference. The seven churches represent actual churches that existed when John received the vision of Revelation. He recorded messages for the seven churches that then existed. But not only was the counsel he recorded for the literal churches of his day and age, the counsel in each church was addressing conditions that would exist within the histories that each of the seven churches symbolically represented, for those seven churches also represented the entire history of the Christian dispensation. John's counsel did not end there, for the messages for those seven churches are applied to the Seventh-day Adventist church corporately through the Spirit of Prophecy and the counsel is further applied to individuals within the church. The seven churches represent several lines of prophetic truths.

We demonstrated that the prophetic histories represented by the seven churches would all be repeated within the history of the seventh and final church of Laodicea.

We then identified that just as the history represented by the seven churches represents the history of the Christian church from the

days of the disciples until the end of time, the history of the seven churches also represents the history of ancient Israel from the time of Moses through the time when John received the Revelation on Patmos, which is a type of the Second Coming of Christ. The seven churches convey several lines of prophetic truth.

We also identified that the first four seals repeat and enlarge upon the first four churches, but that the last three seals convey truth that is not illustrated by repeating and enlarging upon the sequential order of the last three churches. We gave a second testimony to the first four seals, with the horses of Zechariah chapter one. We then marked that in the fifth seal, whether for ancient or modern Israel a question is raised about how long until either the papacy is judged or Jerusalem is built?

With these premises in place we will now begin the opening of the seven seals as illustrated in Revelation chapters four through eight.

The Lion of the Tribe of Judah

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth.” *Testimonies*, volume 9, 267.

In Revelation chapter's four and five we have what has been labeled by some as the throne-room scene. John beholds God the father upon the throne and in His hand He has a book that is sealed with seven seals.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. Revelation 5:1.

The book that is sealed is the Bible which Sister White calls the “sacred volumes” and the “book of divine instruction.”

“When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and the **human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

“But the Lion of the tribe of Judah prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding Magan*, 58.

She further calls this book the “divine utterances.”

“We ask John what he saw and heard in the vision at Patmos, and he answers: ‘**And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals**. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.’

“There in His open hand lay the book, the roll of **the history of God’s providences, the prophetic history of nations and the**

church. Herein was contained **the divine utterances**, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll **the influence of every nation, tongue, and people from the beginning of earth’s history to its close**.

“This roll was written within and without. John says: ‘I wept much, because no man was found worthy to open and to read the book, neither to look thereon.’ The vision as presented to John made its impression upon his mind. **The destiny of every nation was contained in that book**. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, ‘Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.’ . . .

“As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. **There was space for no more writing**. Revelation 5:8–14; 6:8 quoted.

“**And when he had opened the fifth seal**, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [**They were pronounced pure and holy**]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. Here were scenes presented to John that were **not in reality but that which would be in a period of time in the future**.

“And **when he had opened the seventh seal**, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. Revelation 8:1–4.” *Manuscript Releases*, volume 20, 197.

When John is permitted to look into the throne room and see this book he is overwhelmed with the realization that it has been sealed up.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. Revelation 5:2–4.

John as a prophet is here used to emphasize a few important truths. One of those truths is that it is Christ represented as the Lion of the tribe of Judah that has prevailed and secured His right to open the sealed Bible. John is also emphasizing the importance connected with the opening up of God’s word when it is sealed. It is important therefore to identify what it means that the Bible is sealed.

“The scribes and **Pharisees** professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to

the people as a **sealed book**, closed to their comprehension.” *Signs of the Times*, May 17, 1905.

What seals up God’s word is the reception of traditions and customs that are handed down from generation to generation.

“Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but **the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus**. The spiritual import of **the sacred writings** was lost. The treasure house of all knowledge was open to them, but they knew it not.” *Christ’s Object Lessons*, 104.

These human traditions that seal up the truth of God’s would ultimately become tests.

“Idle tales are brought in as important truths, and by some they are actually set up as tests. Thus controversy is created, and minds are diverted from present truth. Satan knows that if he can get men and women absorbed in trifling details, greater questions will be left unheeded. He will furnish plenty of material for the attention of those who are willing to think upon trifling, unimportant subjects. The minds of the Pharisees were absorbed with questions of no moment. They passed by the precious truths of God’s Word to discuss **the traditional lore handed down from generation to generation**, which in no way concerned their salvation. **And so today**, while precious moments are passing into eternity, the great questions of salvation are overlooked for some idle tale.” *Selected Messages*, book 1, 170.

The Bible becomes sealed up when it is “explained” “in accordance” with human “ideas and traditions.” This condition has been repeated throughout history. In the time

when Christ walked among men the Bible had become sealed up to the Jews of that time through the “customs and maxims” of men. The human traditions and fables of the Jews had “covered over the precious jewels of truth” and had thus sealed up the Bible to their understanding.

“Many of the Jewish traditions were of so trifling and worthless a character as to cheapen their whole religion, and **these traditions were handed down from generation to generation, and were regarded by many as the word of God.** Human inventions, which were constantly becoming more foolish and inconsistent, were placed on an equality with the moral law, until at the time of Christ’s first advent, pure doctrine had given place to false ideas. Selfishness, cupidity, self-exaltation had brought in every false practise, until the Jewish nation had lost their high-souled integrity, and their daily practises were acts of robbery toward God and their fellow-men. They robbed God of the pure service He required of them, and they robbed their fellow-men of religious guidance and a holy example. The Word of God was dismissed from their councils, and they laid their souls as manacled victims on the altar of mammon.” *Signs of the Times*, January 3, 1900.

When John viewed the Bible sealed with seven seals he was overwhelmed and alarmed that no human would be able to understand the word of God. He was then allowed to understand that Christ had secured the right to open the Bible to the understanding of men.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Revelation 5:5–6.

When John is instructed that Christ as the Lion of the tribe of Judah hath prevailed to open the Bible, Christ is represented as “a Lamb as it had been slain.” Christ prevailed in His walk among mankind and at the cross, and one of the things that He secured with that work as the Lamb that was slain was the right to open the Bible to mankind at the different periods of history when the Bible has become sealed up to human understanding through the reception of traditions and customs that have been handed down from generation to generation.

“Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in, a frame-work of error. Christ came to replace **the jewels of truth** in their rightful position. **He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever.** He could use these truths with perfect freedom; for He was their author. **He had cast them into the minds of each generation;** and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave them to the world for the benefit of future generations.” *Signs of the Times*, May 1, 1901.

The court room scene of chapter four and five is conveying a truth for the final generation of mankind, for the book of Revelation is concerned about identifying the things that will be in the final generation.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. Revelation 1:19.

In the last days of earth’s history the Bible will have become sealed up to men’s

understanding and once again, as in all the previous histories when Christ accomplished a reform among His people, He as the Lion of the tribe of Judah will once again unseal the Bible to the men and woman of the final generation.

“In the time of the Saviour, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God’s word in the frame-work of truth. What would the Saviour do if he should come to us now as he did to the Jews? **He would have to do a similar work in clearing away the rubbish of tradition and ceremony.** The Jews were greatly disturbed when he did this work. They had lost sight of the original truth of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and error.** What a work is committed to us in the gospel! An angel’s pen could not portray **all the glory of the revealed plan of redemption.** The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation.” *Review and Herald*, June 4, 1889.

Christ will do “a similar work” of “clearing away the rubbish of tradition and ceremony” within the final generation. He did a similar work during the history of the Millerites.

“During the ages of apostasy, darkness covered the earth, and gross darkness the

people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away **the rubbish of human opinion that had buried up the precious jewels of light.**” *Review and Herald*, November 22, 1892.

“The great disappointment in 1844 was a trying ordeal. They had not the light that would have enabled them to discern the reason of their disappointment. Some gave up the Faith; others held to their past experience but became bewildered in regard to their position after 1844. They were exposed to temptation and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away **the rubbish of error and reveal to them the jewels of truth.**” *Manuscript Releases*, volume 20, 378.

In our day and age the Lion of the tribe of Judah will once again sweep away the traditions and rubbish of error that has become entrenched within Adventism through the reception of traditions and customs that have been handed down through our generations.

“Mighty truths have been buried beneath the sophistry of error, but **they will be found** by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.” *Manuscript Releases*, volume 1, 40.

It is now time to expect that the human traditions and teachings that have been established within Adventism are to be swept away, but the precious truth that is now to be revealed will only be recognized by those that will acknowledge that these false human concepts have been established and are now being sustained by a establishment that seeks to hold onto and maintain these customs with the strength and zeal that has always been manifested when the time arrives for the Lion of the tribe of Judah to accomplish His sacred work.

“The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father’s glory, so that we shall say as did the disciples, ‘Did not our heart burn within us, while he talked with us by the way?’” *Publishing Ministry*, 68.

If we refuse to understand what Christ’s work has been in past histories as the Lion of the tribe of Judah, then we will be unable to recognize the work He is now accomplishing.

“To hold yourselves aloof from an investigation of truth is not the way to carry out the Saviour’s injunction to ‘search the Scriptures.’ **Is it digging for hidden treasures to call the results of some one’s labor a mass of rubbish, and make no critical examination to see whether or not there are precious jewels of truth in the collection of thought which you condemn?** Will those who have almost everything to learn keep themselves away from every meeting where there is an opportunity to investigate the messages that come to the people, simply because they imagine the views held by the teachers of the truth may be out of harmony with what they have conceived as truth? Thus it was that the Jews did in the days of Christ, and we are

warned not to do as they did, and be led to choose darkness rather than light, because there was in them an evil heart of unbelief in departing from the living God. No one of those who imagine that they know it all is too old or too intelligent to learn from the humblest of the messengers of the living God.” *Counsels on Sabbath School Work*, 29.

The work of Christ in unsealing God’s word in Revelation has its counterpart in Daniel twelve. There we find that the book of Daniel was sealed up until the time of the end in 1798.

“But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

James White identifies that the unsealing of the book of Daniel in 1798 is also a description of Christ’s work as the Lion of the tribe of Judah, while also addressing the blindness of the scornful men that rule Jerusalem in Isaiah twenty-eight and twenty-nine.

“God has furnished us with the reason why so many do not understand the visions of all. Isaiah 29:10–12. ‘For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes;— the prophets and your rulers,—the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned.’

“Great light has been thrown of late upon the prophetic word. ‘It shall come to pass that at eventide it shall be light.’ Zechariah 14:7. ‘The vision is for an appointed time, but at the

end it shall speak, and not lie.’ Habakkuk 2:3. ‘In the latter days he shall consider it perfectly.’ Jeremiah 23:20; 30:24. What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**

“‘Many shall run to and fro.’ Says Dr.. Clarke, **‘Many shall endeavor to search out the sense; and knowledge shall be increased by these means.** This seems to be the meaning of this verse, though another has been put upon it, viz., “Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be

increased.” This is true in itself; but it is not the meaning of the prophet’s words.

“The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott’s opinion seems to coincide with Clarke’s, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.” James White, *Review and Herald*, November 1, 1853.

In 1798 Christ began to open the prophetic book of Daniel to that generation. His work in opening the book of Daniel is illustrated in Revelation five through eight as He removes each of the seven seals one at a time. The unsealing of the book of Daniel began at the time of the end in 1798, but it was not until 1844 that the book of Daniel was fully opened.

Progressive Unfolding of Truth

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). **When the book was opened**, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.)” *Selected Messages*, book 2, 105.

The book of Daniel was fully opened when the angel proclaimed time should be no longer in Revelation 10:6 and this was fulfilled on October 22, 1844.

And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. Revelation 10:6.

The work of unsealing the book of Daniel that began at the time of the end in 1798 progressed until the book was fully opened in

1844. The progressive opening of the book is illustrated when Christ removes the seven seals from the book one at a time. In the previous passage Sister White clearly identifies that the progressive opening of prophetic light that was accomplished by Christ in the Millerite history from 1798 through 1844 will be repeated here at the end of the world.

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.**

“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).

“This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a

breach has been made in the law of God. A false sabbath could not be a true standard.

“In **the first angel’s message** men are called upon to worship God, our Creator, who made the world and all things that are therein. **They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.**

“The message proclaimed by the angel flying in the midst of heaven is **the everlasting gospel**, the same gospel that was declared in Eden when God said to the serpent, ‘I will put **enmity** between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel’ (Genesis 3:15).” *Selected Messages*, book 2, 105–106.

There is to be an increase of knowledge in the “latter days” that prepares God’s people to stand. That increase of knowledge has to do with men paying “homage to an institution of the papacy.” The institution of the papacy that is being addressed is the Sunday institution that will be forced upon mankind, thus “making of no effect the law of Jehovah.” The increase of knowledge that prepares God’s people to stand in the latter days is accomplished by the Lion of the tribe of Judah and is a progressive unfolding of truth that is represented as Christ removing seven seals from the Bible one at a time. The progressive unsealing of truth to this final generation is one of the most significant characteristics of every reform movement.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former

ages has lessons of great value for our own time." *The Great Controversy*, 343.

When we bring together the various reform movements that prefigure the final reform of the 144,000 we find that a truth that is emphasized more often than any other is the progressive testing process that confronts each reform generation. The testing of each of those generations was based upon their reception of or rejection of the message that was unsealed for their generation.

In the quotations just prior to the last, Sister White identified the first angel's message as the everlasting gospel.

"The message proclaimed by the angel flying in the midst of heaven is **the everlasting gospel**, the same gospel that was declared in Eden when God said to the serpent, 'I will put **enmity** between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (Genesis 3:15)." *Selected Messages*, book 2, 106.

The Millerites proclaimed the first angel's message and they also experienced the everlasting gospel for in the history of the Millerites from 1798 through 1844 we find a progressive testing process that ultimately produced two classes of worshippers within that generation. One class continued to pray towards the holy place on October 23, 1844, while the other class moved by faith into the Most Holy Place with Christ. The everlasting gospel had accomplished its work, which is to put enmity between the followers of Christ and the followers of Satan. The everlasting gospel of the first angel's message identifies a progressive

testing process that began in 1798 when the book of Daniel was unsealed and continued until it was fully opened in 1844 when the angel proclaimed "time should be no longer." The work of placing the enmity between the two classes was accomplished by Christ, and as the Lion of the tribe of Judah He accomplished that work through a progressive testing process that is represented by His work in removing the seven seals one at a time.

The history of Millerites is the history of the first and second angels' messages, and these messages are to be repeated within the final generation of the 144,000.

"The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angels' message is to be repeated,** 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies' [Revelation 18:2, 3]." *Manuscript Releases*, volume 16, 40.

The progressive testing process that is accomplished during the repetition of the first and second angels' messages is the everlasting gospel, and it will produce two classes of worshippers within Adventism. Those two classes of worshippers will be developed and then demonstrated based upon the individual reception of the progressive unfolding of prophetic truths that are unsealed by the Lion of the tribe of Judah.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related **the parable describing the two classes of servants who look for His appearing.** Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is brought to view the church living in the last days,** the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.” *The Great Controversy*, 393.

The progressive testing process of the reform movements that prefigure the reform of the 144,000 establish that when the message of reform for that particular generation is empowered there is a divine symbol that descends. The Lord descended to confront Moses concerning the issue of circumcision, just as the dove descended upon Christ at His baptism, just as Michael descended to labor with Cyrus, just as the angel of Revelation ten descended to empower the first angel’s message in 1840. All these empowerments point forward to the time when the mighty angel of Revelation eighteen descends and empowers the third angel’s message. This was accomplished on September 11, 2001.

“How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said,

as I looked at the great buildings going up there, story after story: ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

When the divine symbol descends within the reform movements it is identifying and emphasizing a testing process. With Moses we see the issue of circumcision, which is understood as a test.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision. Exodus 4:24–26.

When the dove descended upon Christ at His baptism he immediately went into the wilderness to be tested by Satan.

“Christ, in the wilderness of temptation, stood in Adam’s place to bear the test he failed to endure.” *Selected Messages*, book 1, 267.

When Michael descended to persuade Cyrus to accomplish the restoration of Jerusalem, the Jews were tested.

“While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself came to Gabriel’s aid.** ‘The prince of the kingdom of Persia withstood me one and twenty days,’ Gabriel declares; ‘but, lo, **Michael**, one of the chief princes, came to help me; and I remained there with the kings of Persia.’ Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.

“This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were working on the hearts of kings, and it was for the people of God to labor with the utmost activity to carry out the decree of Cyrus. They should have spared no effort to restore the temple and its services, and to re-establish themselves in their Judean homes. But in the day of God’s power **many proved unwilling.**” *Prophets and Kings*, 572.

When the angel of Revelation ten descended on August 11, 1840 a testing process was initiated within that generation. This testing process is marked by the fact that the angel, which Sister White says is “no less a personage than Jesus Christ” has in His hand a little book opened.

And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth. Revelation 10:2.

Sister White informs us that the fact that He placed one foot upon the land and one on the sea represents a worldwide message.

“The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, **showing that the message will be carried to distant lands**, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.” *Selected Messages*, book 2, 107.

Here Sister White identifies the first angel’s message, for it is the message that proclaims that “the hour of God’s judgment is come” while also identifying the first angel of Revelation fourteen as the same angel as Revelation ten. The first angel of Revelation fourteen is also the angel of Revelation ten, and when He descends He is marking when the first angel’s message would be empowered and carried to the world. This took place in 1840 with the fulfillment of the time prophecy of Revelation 9:15.

“**In the year 1840 another remarkable fulfillment of prophecy** excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to

be broken. And this, I believe, will be found to be the case.’—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, August 1, 1840.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. **When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement.** Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” *The Great Controversy*, 335.

The empowerment of August 11, 1840 begins a history that is identified as a “glorious manifestation of the power of God” while also marking the starting point of a history that prefigures the latter rain history of Revelation eighteen.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of worldwide extent and unwonted power is here foretold. **The advent movement of 1840–44** was a glorious manifestation of the power of God; **the first angel’s message was carried to every missionary station in the world,** and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.” *The Great Controversy*, 611.

The truths connected with the empowerment of August 11, 1840 has been attacked by Satan in a special way do to its significance.

“Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord’s soon coming in power and great glory to our world is truth, and **in 1840 many voices were raised in its proclamation.**” *Manuscript Releases*, volume 9, 134.

Eat That Thou Findest

In 1840 the first angel’s message was empowered when the angel of Revelation ten descended with the little book open in His hand. It was at this point that John was told to go and take the little book and eat it up.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:8–10.

John went and took the little book in August of 1840, for it was at that point that the Millerite message, which was based upon the year/day principle, was confirmed before the world and therefore it was at that point the message of the Millerites’ became sweet. In 1840 John ate the little book and on October 23, 1844 that message became bitter. It was

therefore in August of 1840 that the first angel's message was carried to the world, and then it was that the angel descended with the little book open, which was then eaten by John who is prophetically representing the Millerites. When a prophet eats God's word it is identifying a testing message that is then carried to God's people. Jeremiah gives testimony to this fact.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that fail*? Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. Jeremiah 15:16–20.

Jeremiah ate God's word and then became God's mouth to carry a testing message to God's people. A second testimony to this truth is found in Ezekiel, and let us remember that the prophets are speaking more about the end of the world than the days in which they lived. In other words, Jeremiah and Ezekiel are illustrating the identical truth that John does when he ate the little book.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me,

and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the

house of Israel *are* impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. Ezekiel 2–3:17.

Based upon the testimony of two, when John ate the little book in August of 1840 he was then given a testing message that was to confront the people of God. Whether we consider the effects of the everlasting gospel, or what it means prophetically when the divine symbol descends within a reform movement or what is represented when a prophet eats God's word—each of these lines of truth emphasize a testing process that is based upon the progressive unsealing of prophetic light

that is accomplished by the Lion of the tribe of Judah as He removes seven seals one at a time.

Progressive Testing Process

Sister White also emphasizes the progressive testing process of every reform movements.

“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. . . . But **the Jews were left in total darkness.** . . .

“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 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*, 259–261.

Sister White describes a progressive testing process in the time of Christ in order to identify the same process in the history of the Millerites. She marks that at the conclusion of the process there are two classes of worshippers. In the time of Christ the “Jews were left in total darkness” and in the time of the Millerites, “like the Jews” the Millerites that failed the test began to send their “useless prayers” unto Satan. Her description is illustrating the work of the everlasting gospel as it places enmity between the seeds of Satan and the seeds of Christ. By identifying these two histories she is emphasizing that a progressive testing process will confront the 144,000, for every reform movement parallels all the other reform movements.

At the conclusion of the progressive testing process during the history of the 144,000 those that fail the test will receive strong delusion because they loved not the truth.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thessalonians 2:10–12.

Them that perish in the history of the 144,000 receive a strong delusion that parallels the Jews being left in total darkness and parallels the Millerites sending their prayers to the empty holy place. The reason they receive the strong delusion is because they loved not the truth. This fact corresponds to still another line of truth within the reform movements that emphasizes the progressive testing process. That line of truth is Daniel twelve. In Daniel twelve there is an increase of knowledge at the time of the end which the wise will understand, but the wicked will not understand.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:3, 4, 9, 10.

Daniel is identifying a purification process that is based upon an increase of knowledge. The increase of knowledge is life or death for Hosea identifies that those that do not understand the knowledge will be destroyed.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6

The book of Daniel was sealed up until the time of the end in 1798. Then an increase of knowledge began to unfold that would test

that generation. The unfolding increase of prophetic knowledge that was being accomplished by the Lion of the tribe of Judah was a progressive purification process that developed two classes of worshippers that Daniel called the wise and the wicked. The defining difference between the wise and the wicked was their understanding or lack thereof, of the increased prophetic knowledge.

When this process is repeated in the history of the 144,000 the wicked will have rejected knowledge, for they did not love the truth and they will then receive the fruits of their unwillingness to pursue the truth, which is identified by Paul as strong delusion. That strong delusion was illustrated in the history of the Jews and the Millerites. Sister White identifies the fruit of the delusion that comes upon those Adventists that reject the increase of knowledge.

“I believe with all my heart that the Spirit of God is being withdrawn from the world, and **those who have had great light and opportunities and have not improved them, will be the first to be left.** They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy.” *Selected Messages*, book 3, 154.

The wicked in Adventism are the first to be left, for the withdrawal of the Spirit of God takes place in conjunction with the work accomplished by Christ in the Most Holy Place during the judgment of the living. The reason they grieved away the Spirit of God is because they did not receive the love of the truth and rejected the increase of knowledge that was to prepare them to stand in the latter days.

When Sister White introduces the progressive testing process in the history of Christ and then describes a parallel testing process with the Millerites she is specifically pointing forward to that process among the 144,000. She precedes those two paragraphs with a warning that has direct bearing upon the test among God’s people at the end of time. She states:

“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 progressive testing process that confronts the 144,000 has a direct connection to the foundational truths of Adventism that she calls the “foundation” and “platform.” She records a warning about some that would seek to “unsettle the established faith of the body.” She then identifies the established faith as “the first, second, and third angels’ messages” which she calls the “foundation” and “platform.” She saw some who attempted to change the established faith of the body and then in the next two paragraphs she identifies the progressive testing process in the time of Christ and the time of the Millerites. She is identifying that the increase of knowledge that will confront the 144,000 has a direct connection to the foundational faith of Adventism and the attack against the established faith of the body that takes place within Adventism as time move beyond 1844 and God’s people begin to accept, promote and perpetuate traditions, customs and human ideas. By the time the reform movement of the 144,000 arrives the established faith of Adventism will have become sealed up, and when the Lion of the tribe of Judah begins to unseal those precious gems there will be two classes that are produced within Adventism. One class will reject the increase of knowledge, receive strong delusion and the mark of the beast; while the other class will love the truth, and understand the increase of knowledge and receive the seal of God. Isaiah identifies the work that is accomplished by those who receive the seal of God.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. Isaiah 58:12.

All the prophets are speaking about the end of the world and Isaiah here points out that the 144,000 will restore the paths to dwell in. Jeremiah identifies what those paths are and in so doing he also describes a shaking that is caused by the class of worshippers that refuse to walk within the old paths.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16–17.

One class finds rest for their souls when they walk within the old paths, but the other class cries out that they “will not hearken” nor “walk therein.” The old paths that they refuse to walk within are identified by a message, for they also state that they will not hearken. They refuse to accept the unfolding prophetic message that is Daniel’s “increase of knowledge” which is also the truth they refuse to love in Thessalonians and which is brought to light through the work of the Lion of the tribe of Judah as He progressively unseals the message for His people in the latter days.

The reform movements emphasize a progressive testing process that is accomplished by the Lion of the tribe of Judah as He unseals the special message for that generation. In Revelation four through eight we see Christ representing this work by the removal of seven seals from the Bible. The progressive removing of the seven seals in these chapters is identifying the work that Christ accomplishes as He brings forth the special message for each generation. Approaching the unsealing in these chapters does not change or destroy the established understanding of what the seals

represent in prophetic history; it is simply another line of truth connected with the seals.

We have previously demonstrated that the seven churches of Revelation two and three convey several lines of prophetic truth and to suggest that there is more than one line of prophetic truth connected with the Lion of the tribe of Judah opening the sealed book is consistent with manifold truths of God's prophetic word. In our next newsletter we will begin to address what happens when the Lion of the tribe of Judah removes the seventh and final seal.

Letters From Abroad

Hi Jeff:

I am student of prophecy and was wondering if you have any back ground information on Daniel two with regards to the ten toes and how you actually came to the conclusion that they represent the United Nations. I am just trying to understand present truth whilst praying for the Lord for spiritual guidance so is there any way you could assist me as I have been listening to your sermons lately. Anything I study I like to be able to see it in Scripture or Sister White, as it says "Upon the witness of two or three." I would be grateful if you could help me. God bless. Get back to me when you have time. A—UK

Brother A:

The end of the world is the toes, not the ten kingdoms of Daniel seven that came about from the division of Rome into ten nations by the year 476.

"Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. **Our position in the image of Nebuchadnezzar**

is represented by the toes, in a divided state, and of a crumbling material, that will not hold together. Prophecy shows us that the great day of God is right upon us. It hasteth greatly." *Testimonies*, volume 1, 360.

There is a confederacy against God and His people at the end of the world, and one of the prophetic symbols of this confederacy is the number ten. In Psalm 83 there is a confederacy that seeks to destroy Israel, and when the tribes that make up the confederacy are mentioned there are ten.

A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee:

The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Psalm 83:1–8.

Don't confuse the children of Lot as the eleventh tribe, for the children of Lot have already been mentioned. The children of Lot were Ammon and Moab and they are mentioned in this fashion as a general description of the entire evil ten-fold confederacy.

All the prophets spoke of the end of the world:

"Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things

happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Corinthians 10:11). 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter 1:12)." *Selected Messages*, book 3, 338.

The work of the ten tribes in Psalm 83 is to cut Israel off, thus identifying that they are going to attempt to destroy Israel. Israel at the end of the world is modern Israel.

They are identified as a confederacy, and have consulted together with "one consent." The one consent parallels the "one mind" of the ten kings of Revelation seventeen. The ten kings of Revelation seventeen are the ten tribes of Psalm 83 and they are the ten toes of Daniel two.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. Revelation 17:12-14.

"These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful' (Revelation 17:13, 14). 'These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same

arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists. In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth." *Selected Messages*, book 3, 392.

The ten horns have one mind, thus paralleling the ten tribe's one consent. The ten horns bring warfare against Christ through the persecution of His people, thus paralleling the ten tribes cutting Israel off as a nation. The ten kings' rule with the beast for one hour and the beast is the papal power. The papal power in Revelation 2:20 is represented by Jezebel. Jezebel was married to Ahab who was the ruler over the ten northern tribes of Israel, thus identifying that Ahab's ten-fold kingdom also represents the ten tribes of Psalm 83, the ten kings of Revelation 17 and the ten toes of Daniel two.

Daniel 2:44 states:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The kings referenced are the kings represented by the ten toes, for God sets up His kingdom in the latter rain time period:

"The latter rain is coming on those that are pure—all then will receive it as formerly.

“When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested.” *Spalding and Magan*, 3.

The ten toes therefore represent ten kings that are active in history during the end of the world, during the latter rain time period. Hope this helps. Jeff

Hello Jeff: I have another question. Are the ten countries in Psalm 83 the same literal countries which make up the United Nations or is it symbolic for ten other countries or people. A—UK

Brother A:

Sister White speaks of an “evil confederacy.” The “evil confederacy” is of end time Bible prophecy is identified many places in the Scriptures. It has many different characteristics. One of those prophetic characteristics is that it is a confederacy, and the confederacy is represented by the number “ten,” so the ten tribes of Psalm 83, the ten toes of Daniel two, the ten tribes of the northern kingdom of Israel, the ten kings of Revelation seventeen, the ten cities of Ezekiel thirty all represent the United Nations at the end of the world that has divided the world into ten districts in order to govern the world when it is put in place as the one-world government in the near future. Jeff

Brother Jeff:

I have a questions concerning Revelation 17.

1. How can the Catholic Church be the whore AND the beast? And how can it also be two of the heads? i.e., the Catholic Church is riding the Catholic Church whose is a head (during two stages of world history)?

2. How can the Catholic Church be riding/steering (or even be existent) during the first 4 heads (Babylon, MP, Greece & Rome)? AS—UK

Brother AS:

A beast in Bible prophecy represents a civil or state power. Different beast powers have different characteristics. Babylon is singular, whereas Israel, the Medes and the Persians, France and the United States are two-fold civil powers. Israel was divided into north and south, the Medes and Persians were two countries, France was Egypt and Sodom and the United States has two horns.

The characteristic of the papal beast is that it employs other civil governments to accomplish its civil work. In the Dark Ages it employed the European kings. When Sister White defines the image of the beast, she identifies it as the combination of church and state, because the papal beast consists of a church that directs a civil power.

Revelation seventeen is identifying how the woman (the papal church) returns to be a beast (a civil power). When it does return to be a civil power it will then direct the civil power that it controls. This has always been the characteristic of papal authority.

The papacy will take control of a political or civil power to accomplish its purposes, and she is thus portrayed as riding a beast, for a beast represents civil power.

Revelation seventeen is conveying several truths. One of those truths is that each of the heads are progressively directed by paganism. Paganism is the religion of self-exaltation. That religion began in heaven and Satan then brought it to earth. Daniel chapter eight, deals with the progressive nature of paganism, as it identifies the kingdoms of Bible prophecy

from the time of the Medes and Persians onward.

If you take note of Daniel eight and the kingdoms there represented you will find that they all are portrayed as “great.” The word translated as “great” in Daniel eight is the Hebrew word “gadal,” which means to exalt. Each of the kingdoms of Bible prophecy exalted, but in Daniel eight you can identify a progression as the Medes and the Persians “became great,” the Greeks became “very great” and Rome was “exceeding great.” Sister White also comments on the progressive nature of Daniel two, as the metals there representing the kingdoms of Bible prophecy became of less value as they progressed, and also became stronger.

“The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value.” Review and Herald, February 6, 1900.

The Bible illustrates a progression within the kingdoms of Bible prophecy. The testimony of two can be noted in Daniel two and eight. To identify the heads on the beast in Revelation seventeen as representing progressive history is in agreement with biblical understanding. When we also include the testimony of Daniel eight, with its emphasis upon the progression of the religion of paganism, we then can identify that the religion of self-exaltation, (that is the religion of paganism) began in heaven, then came to earth and was

then transferred to each kingdom. As it was transferred the exalting nature of the religion increased. The paganism of the Medes and the Persians exceeded that of Babylon, and the paganism of Greece exceed that of the Persians, and the paganism of pagan Rome exceeded that of Greece, and the paganism of the papacy exceeded pagan Rome, for it then was paganism professing to be Christian. The height of self-exaltation in religion is met when a religion that claims to be Protestant changes to pagan.

With these facts in place it is easy to see the woman of Revelation seventeen as representing the age-old religion of paganism. As history proceeded, this religion climbed off one kingdom of Bible prophecy onto the next kingdom of Bible prophecy. One by one Satan’s directed the kingdoms of Bible prophecy through his religion of self-exaltation.

This is one of the truths illustrated in Revelation seventeen. Jeff

Hi Jeff:

I watched your Eatonville series, and was so intrigued I finished it in a few days. I have some questions about the series, as various things are floating in my head. What is the end time testing message for us? Is it simply what you teach? We have to be aware that we are repeating the history of the Millerites, but shouldn’t there be some additional message?

Secondly, what does your prophecy line have to tell us about upcoming events, what will happen next? What does it tell us about the Second Coming? What will be our great disappointment? How does your message relate to the general story of a financial collapse coupled with imminent terrorist attack equals martial law imposition on Americans? Thanks, and God bless! DS—Internet

Brother DS:

Sorry for the long wait. I have been buried with many things for a long time. The end time message is the increase of knowledge that begins with the understanding of Daniel 11:40–45. That prophetic truth opens the door of understanding to many other truths. The repetition of the Millerite history is a special key for understanding end time events that has been purposely opened up to God’s people at this time. The truths that are opening up from the prophetic Word are opening up the entire Bible. There is not an additional message, for these truths encompass all the messages of God’s Word. Bible prophecy identifies that the warfare of Islam will only escalate. Bible prophecy teaches that there is an economic collapse that precedes the Sunday law in the United States. We have a presentation called The Purification of God’s Church where we set forth the various waymarks of end-time events. The disappointment is probably the realization by the faithful Adventists at the Sunday law test, that there are very, very few of the former Adventist brethren that stand faithfully at the testing time, but it is hard to be too dogmatic about that, for one of the prophetic characteristics of the disappointment is that it is something that is not recognized in advance by the people of God. Jeff

Jeff:

I have a question. I increasingly encounter a question that I myself would prefer to have a clearer answer for. When I share the theme that the latter rain is coming in the form of messages and include the understanding that when we refuse light that God has sent to us, we go out into darkness as did the Jews who rejected the messages of John the Baptist. The emphasis that is felt is that they need to become familiar with the messages which are “the latter rain” messages. So then, naturally, they want to know specifically which messages are the “latter rain” messages.

Quite simply, after reading the statement to them “John records the closing messages which are to ripen the harvest of the earth” and telling them that the latter rain is coming in the form of messages, what do YOU represent those “messages” to be and how? WS—VA

Brother WS:

Daniel 11:40–45; Revelation seventeen; Revelation ten; the seven thunders and the foundations of Adventism; the 2,520 time prophecy; the seven trumpets and Islam in Bible prophecy; the opening of the seventh seal; the daily in the book of Daniel; Revelation fourteen and its repetition in Revelation eighteen all go to make up the Laodicean message of Revelation three. Jeff

And the Word was made flesh, and dwelt among us, and we beheld his glory,
the glory as of the only begotten of the Father, full of grace and truth.

John 1:14.

The followers of Christ must be partakers of His experience. They must assimilate the Word of God. They must be changed into its likeness by the power of Christ and reflect the divine attributes. . . . The spirit and work of Christ must become the spirit and work of His disciples.

In the study of the Bible the converted souls eats the flesh and drinks the blood of the Son of God, which He Himself interprets as the receiving and doing of His words, that are spirit and life. The Word is made flesh, and dwells among us, in those who receive the holy precepts of the Word of God. The Saviour of the world has left a holy, pure example for all men. It illuminates, uplifts, and brings immortality to all who obey the divine requirements. *The Faith I Live By*, 17.