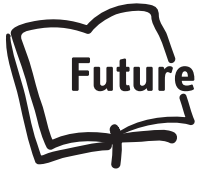


FUTURE NEWS

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Future For America

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Why did the Jews reject Jesus as the Messiah? F.C. Gilbert tackles this question and more on page 7.

2008 Prophecy School! Plan on joining us this December to study the prophecies. See page 24.

Thrown Down by the Turning and Overturning of God's Power

Ellen G. White, The Review and Herald, July 5, 1906.

"Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that 'the earthquakes will come; the morning after us is that we shall 'not establish ourselves in the world."

"Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work.

"Under date of Aug. 9, 1903, I further wrote regarding this sensational report:

"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 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 that 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 can not imagine.**

"But I have sent cautions to the brethren working notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet.

"The destroying angels are today executing their commission. Death will come in all places. This is why I am so anxious for our cities to be warned. There is a work to be done by canvassing in our cities that has not yet been done. The blessing of God rests on the workers who warn those that are unready to meet him. Now is our time to work."

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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.

Future for America is a self-supporting 501c3 nonprofit corporation. We are funded by readers like you. The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge. Your donations are greatly appreciated.

Brother Jeff:

I am of course listening to all of the DVDs from the 2007 school – enjoying very much. But on your presentations I have some questions.

It's a bit hard to express the question but I will try: I notice several times in various presentations you will mention some information such as a connection between Islam and the Roman Catholic Church or the fact of other people that were involved with 2001. Then you say that we can't go there because prophecy doesn't match up or some such thing. So are you saying that because of his understanding of prophecy, these things can't possibly be true? OR are you saying that although they might be true, it is distracting to the prophetic message to present these things?

I was happy to see you presenting certain of the Old Testament prophets and applying them to the Seventh-day Adventist situation. I was shown these things years ago as I listened to the prophets over and over and the Spirit was teaching from the Word, but I never published it, only shared with my family etc. and I am glad to hear them in the presentations! I'd also like to know how you relate to WV? I heard that WV was looking into your material but of course I don't know if that is so. God Bless! PT

Sister PT:

I do not remember all that I said in the 2007 prophecy school, but I do know where you have picked up my hesitation in dealing with the subject of Islam and Catholicism, and of course WV's view point on the matter.

Rather than identifying the attack on September 11, 2001 as an action of Islam, many Adventists have accepted the conspiracy theory that identifies that the Jesuits, the Central Intelligence Agency, or George Bush (or a combination of these three) were the ones who actually brought about the attack on 9-11.

As you know, WV, along with many other influential voices in Adventism spend a great deal of time identifying the characteristics and history of mystery Babylon, including the information

on the free-masons, the Illuminati and other components of the globalists of today and yesterday. I am not opposed to understanding the work and history of mystery Babylon for we have been told that we should become familiar with the tactics of Satan. However I believe that at this time in Earth's history a different emphasis needs to be placed on this information.

I read a book recently titled *Adventist and Armageddon*, by Donald Ernest Mansell that was in some respects very good. In the book, he traces the history of Adventism's identification and proclamation of who the "king of the north" is in the final verses of Daniel eleven; and also how we have taught the subject of Armageddon through the years. In the book, Mansell identifies that the foundational understanding of the "king of the north" in the final verses of Daniel eleven was that he represented the Papacy. Mansell then documents how from the time that Uriah Smith introduced and promoted the false concept that the "king of the north" was Turkey, he also began to teach that Armageddon was a literal war at the end of the world; in order to justify his false application of the final verses of Daniel eleven. The pioneers had always viewed Armageddon as a spiritual war, but Elder Smith changed Armageddon to a literal war and the king of the north to Turkey.

Once Elder Smith's views became public, they were readily taken up by the church, and even though they were proven to be incorrect, their influence remained. For since that time, our Evangelists have – through the years – made great play of the many wars that sprung up throughout the end of the nineteenth and beginning of the twentieth centuries. By doing so they would see many conversions as they made predictions about the coming wars, but when the wars actually took place and ended those souls that had become Adventists based upon

these false premises left the church quicker than they had entered. This is the premise of Mansell's book and he documents that history well.

Unfortunately however, he does lose his way on two points when he draws his conclusions at the end of the book; for he holds the false view of the "daily" in the book of Daniel – but fortunately doesn't spend much time on that subject. He also overreacts to his thesis of establishing that Armageddon is a spiritual war, by trying to force all the statements in the Spirit of Prophecy that identify warfare at the end of time as only spiritual warfare. When Sister White says in *Maranatha* page 174 that in "the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love Him. There is a rest from earth's conflict," she is identifying literal warfare that will be taking place while the spiritual battle of Armageddon is being played out.

The book is worth reading for those of us who deal with Daniel eleven, because it documents the pioneer understanding and the historical argument about the "king of the north" very well. As an example, He has a passage in the book where he identifies how Adventist evangelists employed their false understanding of Armageddon and Turkey to excite the crowds. The evangelists would take the news reports of the day and place them in the context of Smith's false premises in order to get a response from the people, which they invariably did. While telling this story he coins a nice term for those who used this type of prophetic presentation; one that I also have personally employed in the past. He called those evangelists – "newspaper prophets." Regrettably, this is not merely a chapter of our past history, because many voices in Adventism still use – almost exclusively – this style of evangelism.

When I first had the privilege and responsibility of sharing God's prophetic word with His remnant people I found early on that if you had a semi-competent understanding of end-time events from the Bible and Spirit of Prophecy, then all that you needed to excite the crowds was a newspaper or a magazine. It is easy to take the current events and place them in an Adventist context and appear as though you have really dug deep in the mine of God's prophetic word, especially if the audience hasn't dug too deep into the mine of God's prophetic word for themselves. After some time however, I began to recognize that that type of prophetic presentation has a very short-lived impact on the listeners. So I determined to emphasize less on the current events and more on the themes of prophecy. I have come to the conclusion that even though the current events are essential, (for we are told that we should study the things that are happening around us and compare them with the predictions of God's word) the majority of God's people are so unfamiliar with God's prophetic word that we should spend our time first learning the prophecies from inspiration, then the current events might have the proper impact upon our hard hearts.

When I share my understanding of 9-11, I am aware that the majority of those hearing me have already listened the "newspaper prophets" of Adventism, and have already accepted the conspiracy theory – the globalists' involvement with that attack. I find that it is very difficult to help my brothers and sisters set the conspiracy theory aside for a moment in order to first understand this event as set forth in God's prophetic Word. I therefore hesitate when I get to this point, because I know the arguments that are always raised, and I consider those arguments to be unproductive at best—and most likely blatantly wrong.

WV is one of the voices in Adventism that swims in the same part of the pond that I swim in, and many who have listened to what I share have also listened to his material. I don't have a problem with his material and I am close friends with some that work directly with him. He may or may not be taking time to consider what I teach, but I assume that he is not because he has a set opinion that there is no special message for Adventism to understand before the Sunday Law, and that the only work for God's people to do is in the realm of evangelizing of non-Adventists. I think this preconceived idea of his would make it hard for him to take much time considering what we share.

Along with that, he also suggests that Islam is actually a tool of Catholicism. He has adopted (as many others voices in Adventism have done) the Protestant position of Islam: that Mohammed married a Catholic wife and struck a deal with the Catholic Church in order to help it gain control of Jerusalem, and then later Mohammed broke his agreement with Catholicism. This idea is Protestant, not Adventist. Our foundational understandings, as shown on the 1843 Chart, includes the fact the Islam was the tool the Lord raised up providentially to chastise the Catholic Church and Rome – not to work with or for it. I accept and teach the Pioneer understanding, so I have a fundamental difference in my perspective of the role of Islam in Bible prophecy, compared to his.

When the “newspaper prophets” dwell upon the role of the Jesuits, the CIA and Bush in the attack of 9-11 they make it very difficult for God's people to recognize the bigger prophetic implications of what transpired on that date. I believe that Satan has attempted to cloud those issues, for they are serious and necessary for God's people to understand correctly. But we love to have our itching ears scratched and soothed with the ‘milk’ and sometimes ‘spiritual junk-food’ that

the “newspaper prophets” are happy to provide.

In terms of biblically defending that it was Islam that accomplished the action of 9-11, thus marking the beginning of the third and final woe – we should not to limit the argument to Islam alone. In Revelation nine, we know that the fifth Trumpet and its associated woe (the first woe) began on July 27 1299 and ended in 1449 and that the sixth trumpet and its associated woe (the second woe) began in 1449; the sixth trumpet concluded on October 22, 1844, but the second woe ended somewhat earlier on August 11, 1840. It was the fulfillment of the time prophecy of the second woe on August 11, 1840 that empowered the Millerite message of the judgment hour. The history of the second woe does not finish in chapter nine, but continues on into Chapter eleven and is not marked as being finished until verse fourteen of that chapter. Now verses three to thirteen of Chapter eleven deal with the history of the French Revolution, so this means that in order to understand the full implications of what the second woe was we must include the history of the French Revolution.

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

The pioneers correctly taught that all the trumpets of Revelation eight through eleven represented the providential forces that the Lord used to bring down Rome. The first four trumpets brought down Western Rome and disintegrated it into ten kingdoms by the year 476. The next two trumpets, the fifth and sixth, brought down Eastern Imperial Rome in 1453 and delivered the deadly wound to Papal Rome in 1798.

In order to fully understand how the sixth trumpet brought down the Papal power in 1798, it is important to remember that Papal Rome is the power that is seated upon many waters.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the

judgment of the great whore that sitteth upon many waters:" Revelation 17:1

The "waters" represent the support that is given to the Papal power and is the antitype of the support provided to Belshazzar's Babylon by the River Euphrates, until Cyrus diverted them. In the year 330, the Emperor Constantine moved the capital of the empire to Constantinople and effectively divided the kingdom into two parts – East and West. He left the city of Rome under the influence of and in the hands of the Papal power. When the Papacy took control of the former Roman Empire in 538 it had support from both parts of Rome – the East and the West. In order for the sixth trumpet to bring down Papal Rome in 1798, both the 'eastern waters' and 'the western waters' needed to be dried up. It was the Islam of the sixth trumpet that conquered the city of Constantinople in 1453, thus drying up the 'eastern waters' of support, and it was atheistic France that dried up the 'western waters' of support in 1798. The sixth trumpet includes the history and activities of both of these "bottomless pit" powers as they brought down the Papal power by 1798.

The arguments that we present concerning the attack of 9-11 is partially supported by identifying that the characteristics of the "third woe" have been prefigured by the "first" and "second woe". Therefore when we look at the events of 9-11, it is prophetically acceptable, and correct, to identify both "bottomless pit" powers as active agents in these events. The "bottomless pit" power of Revelation eleven is a symbol of the dragon power whilst the "bottomless pit" power of chapter nine is Islam. The globalists of today are the manifestation of the dragon power and Al Qaeda is modern Islam. Prophetically both the dragon and Islam are both components of the "third woe", thus both can be readily identified in the events of 9-11.

Unfortunately when the "newspaper prophets"

present the secular based conspiracy theories concerning the CIA, George Bush and the Jesuits in the attack of 9-11 they never seem to have a sound biblical point of reference for doing so, and because of this, they simultaneously downplay any genuine role for Islam in that attack. Those among us who are easily satisfied with the sensational information that the "newspaper prophets" supply are therefore encouraged to believe that they have nothing more to understand about the implications of 9-11, and the role of Islam in end-time Bible prophecy. For this reason when I arrive at this point in the presentations I always withdraw a bit, for I am familiar with the arguments that always arrive at that time, and I try and be very careful and tactful in how I suggest that the conspiracy theory approach to prophecy is never the safe approach. We should be able to identify all the players in a prophetic illustration from inspiration, or leave the subject alone.

Although I do not remember the presentations I did at the 2007 prophecy school, I am fairly sure this is what you were addressing in your note. I hope this helps. Jeff

Brother Jeff:

I have read through your email and it does help – quite a bit.

I knew that 9-11 was truly the beginning of the end as loudly as if an angel shouted in my ear! I believe the actual event is referred to by the Bible and the Spirit of Prophecy. End time events are rolling; how fast they will roll – I leave with God.

WV has been a big help to me in learning ways of presenting prophetic truth to non-Adventists. Most of my web sites are outreach and I was struggling with this.

This was a help to me:

"I have had testimonies for this people especially on the necessity of love and unity. I have felt urged by the Spirit of God to keep before them the necessity of being teachable, easy to be entreated; that it was entirely out of place for Christ's servants to be self-sufficient

and independent. I have tried to impress upon them that we are individually bound together in the web of humanity, and all that we do has relation to others, and any one man is not a whole. It is not safe to follow one man's mind and one man's judgment. We are to be helps to one another but never to be the shadow of any man. God would have us think and act as free moral agents, gathering light from Him to reflect upon others, while we must be willing to be entreated of our brethren and to gain wisdom from men of experience.

"...No one man is to consider himself authority in all things. We should be willing to learn one from another. Great and noble-minded men are teachable. Selfish and narrow minds are not willing to be taught. It is the privilege of men associating with men to lay under tribute every man's mind with which they come in contact, absorbing every particle of common sense that they can gain by the experience and education of others. If there are things that are not of value, cast that aside. If the heart is humble, the purpose true, they will have sanctified ears and perception to distinguish between the true and the false." *Manuscript Releases*, volume 15, 345.

If all SDA would have headed this – I don't think all the false prophetic teachings would have kept blowing! God Bless! PT

Why the Jews Rejected Jesus as the Messiah

By F. C. Gilbert

The question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Saviour and Messiah, when the Old Testament Scriptures were so filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when the inspired apostles repeatedly state that, had the people known it, they would not have crucified the Lord of glory.

Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

That the Jewish people were honest, zealous, and sincere is evident from the Scriptures. Paul says of them: "I bear them record that they have a zeal of God, hut not according to knowledge." Rom. 10:2. And of his own training and education, even before he accepted the Saviour, he adds:

"Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man." Acts 24:16.

"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:12, 13.

The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God's word. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point:

"Should we again break Thy commandments, and join in affinity with the people of these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra 9:14.

In a Jewish book entitled, "Ethics of the Fathers," written about the second century before Christ, chapter 1, paragraph 2, says: "Be deliberate in judgment; train up many disciples; and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They

multiplied comments, explanations, treatises, targums, and other religious helps, in order that the people might better understand the teaching of the word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumblingstone.

After Alexander the Great worshiped in the temple at Jerusalem, following his reception by Jaddua the high priest, a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief should embrace the high priest, when they met on Mt. Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshipping the God of Jaddua.

Greece assured the Jews that they desired to be their true friends and benefactors. They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows of their ancestors who came into contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might

influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers in Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their Beth Hamearosli (house of learning, their high schools), where their young people received a preparatory training, would continue as heretofore; the Talmud Torah (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world's greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Many of Israel's influential men yielded to Greek insistence. The former said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives, or goals, to reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning the higher would be their attainments.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar, distinctive

gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being *Beth Din Ha-go-dol*, Great House of Judgment.

Decline of Spirituality

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet the students were encouraged to love and obey God.

In "Ethics of the Fathers," the rabbis taught: "A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara."

The Mishna is a voluminous commentary of the Bible; the Gemara is the commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God's word less, and man's writings more.

Intellectualism Sets Aside Inspiration

In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the Beth Din-Ha-godol, the Great House of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of Israel.

The following from "The Desire of Ages" is pertinent here:

"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God... After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted... In many things they conformed to the practices of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service... The Jews lost the spiritual life from their ceremonies, and clung to the dead forms... In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy." Page 29.

"As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended." Id., p. 32.

Since John and Jesus were not attendants at rabbinical schools, the people would not recognize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as

coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the Sacred Scriptures. The rabbis argued: "How knoweth this man letters, having never learned?" John 7:15.

Since the family of Jesus were loyal to the synagogues, His own brothers did not believe on Him as Messiah. (See John 7:4, 5.) Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Saviour came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy noted in Moses and the prophets. By mingling human philosophy with the word of God, the spiritual force and power of the Scriptures was lacking in the lives of teacher and layman. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture, had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfitted all classes to meet Him when "He came unto His own." "His own received Him not." His claims were heavenly; the people were of the earth, earthly.

Heaven and earth did not harmonize.

At the beginning of His work, Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Saviour of men, could bring deliverance.

The leaders of Israel had, to a great extent,

yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour. *The Ministry*, pp14-23, December, 1933.

"Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:4. All who are not decided followers of Christ are servants of Satan. In the unregenerate heart there is love of sin and a disposition to cherish and excuse it. In the renewed heart there is hatred of sin and determined resistance against it. When Christians choose the society of the ungodly and unbelieving, they expose themselves to temptation. Satan conceals himself from view and stealthily draws his deceptive covering over their eyes. They cannot see that such company is calculated to do them harm; and while all the time assimilating to the world in character, words, and actions, they are becoming more and more blinded.

"Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master. When in the way of duty we are brought into trial, as was Daniel in the king's court, we may be sure that God will protect us; but if we place

ourselves under temptation we shall fall sooner or later.

“The tempter often works most successfully through those who are least suspected of being under his control. The possessors of talent and education are admired and honored, as if these qualities could atone for the absence of the fear of God or entitle men to His favor. Talent and culture, considered in themselves, are gifts of God; but when these are made to supply the place of piety, when, instead of bringing the soul nearer to God, they lead away from Him, then they become a curse and a snare. The opinion prevails with many that all which appears like courtesy or refinement must, in some sense, pertain to Christ. Never was there a greater mistake. These qualities should grace the character of every Christian, for they would exert a powerful influence in favor of true religion; but they must be consecrated to God, or they also are a power for evil. Many a man of cultured intellect and pleasant manners, who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan. The insidious, deceptive character of his influence and example renders him a more dangerous enemy to the cause of Christ than are those who are ignorant and uncultured.”
The Great Controversy, 508.

Paganism, the Papacy, and Islam

The following is from Uriah Smith’s book *Synopsis of the Present Truth*, page 213. His subject is the trumpets in the book of Revelation and he is making a remark about the 5th and 6th Trumpet.

“Two of these trumpets, the 5th and 6th, occupy, in equal portions, the whole of the ninth chapter of Revelation. The prophet now turns from those agencies which were employed to scourge Rome, and break it up into political divisions, to those agencies which were employed to scourge it as an ecclesiastical power after its change from paganism to the papacy.”

Smith here shows the connection between

paganism and the papacy. The ten kingdoms that were reduced to seven under Clovis are the political divisions of the old Pagan Rome. Clovis was the first son of the church. He was the first Catholic to seize the political power of old Pagan Rome, so a Catholic for the first time had the control of the civil authority of the Roman state. In 538 with the paganism of Clovis taken away and replaced with Catholicism, the civil power of the old Roman state was then under Papal authority. This is very important when we realize that the combination of church and state (with the church in the ascendancy) is also when we see this rise of Islam in the 5th and 6th Trumpet. The historic rise of Islam would have been impossible without the old Roman paganism being taken out of the way; once it was, the Man of Sin was then revealed.

Now compare the following article by Hiram Edson. When put together with the aforementioned statement by Uriah Smith, they provide a comprehensive picture of the change in function of the political system of the state when it entered into union with the church.

“This attire of the Papal church is not without its signification. The purple and scarlet color attire is the sign or emblem of being clothed with the civil power of state. This will appear from the following extracts:

“Josiah Litch in his *Prophetic Expositions*, Vol. II, pp.84-86, in speaking of the first Catholic war, 508-18, gives the following from Gibbon: ‘The crown and mitre were staked on this momentous quarrel:’ ‘and it nearly cost the emperor Anastasius his throne and his life.’ ‘Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine Trisagion; they exulted in the offer, which he proclaimed by the voice of a herald, of **ABDICATING THE PURPLE**; they listened to the admonition that

since all could not reign they should previously agree in the choice of a sovereign.’

“From the above we see that to abdicate the purple is to deprive one of the civil power of state. Our Saviour was by the Roman soldiers arrayed in a mock SCARLET robe and crown of thorns, who mockingly said, Hail, king of the Jews.

“An American clergyman who visited Rome, in describing his visit to the church of St. Gregory, describes the entrance of the pope into the church in the following language: ‘A venerable old man, clothed in SCARLET, attended by a large retinue, almost immediately entered, at whose approach the monks fell back with the most respectful deference. He had scarcely trod upon the threshold before a dozen of his attendants gathered around him; some in SCARLET livery, others in rich canonicals, and others in military equipage, &c.’ The spirit of Popery, in letters from a father to his children, pp.95,96.

“The pope has ever claimed the right of crowning and imparting civil power to kings. ‘Boethus, B. 13, of Scotland, p.788, speaks of the inauguration of the king: ‘A legate was sent by the pope with a sword and PURPLE hat.’ The sword was the emblem of the military power, and the PURPLE hat the sign of the civil power imparted by the pope to the king.

“The purple and scarlet colored dress is the Roman sign or emblem of royalty. In 1798 the pope was compelled to abdicate the PURPLE when he signed his abdication with respect to his temporal power. In 1798, Buonaparte at the head of the French nation put on the SCARLET DRESS. The following is from Lockhart’s Napoleon, page 160. Lockhart after speaking of Napoleon’s removing the seat of government from the Louxembourg to the old palace of the Tuilleries, &c., says, ‘Shortly after this he (Buonaparte) appeared in his NEW OFFICIAL dress of RED

SILK, and a black stock. Some one observed to him that this last article was out of keeping with the rest. No matter, replied he smiling, a small remnant of the military character will do us no harm.’ One point we wish noted, viz., the Pope was deprived of his civil power and purple and scarlet dress in 1798 and Buonaparte puts it on in the following year, 1799.

“From 508 to 538 the supremacy of the Catholics and of the civil power of the west was invested in the person of Clovis, king of France. The following is from the Midnight Cry: ‘Constantine first abolished Paganism; it was restored under the Barbarians, and continued until their conversion to christianity. Clovis, king of France, was converted to the faith, A.D. 496, and embraced the Catholic faith, and obtained the title of ‘most christian king,’ and ‘eldest son of the church,’ the other kings were converted soon after, some to the Catholic, some to the Arian faith. The Ostrogoths of Rome embraced the Arian faith, as also the Vandals of Africa. In connection with this Arian government, the old Roman government still retained a hold in Rome under the consular dignity and power. Clovis from the time of his conversion devoted his time and energies to the extension of the Catholic faith; and carried forward his wars to that end. His last great battle was fought in the conquest of the Visgoths and their subjection to the faith IN 508; and on his return home he was met at the city of Tours, by the ambassador of Anastasius, emperor of Constantinople, conferring on Clovis the insignia and title of CONSUL of ROME and patrician... so that a Catholic king of the west for the first time, became the SUPREME Roman power in 508, A.D. This was the supremacy of Catholics, not of Popery. The supremacy of the pope was in 538.’

“In 538 the Papal form of government was established by the decree of Justinian being carried

into effect. This was the dragon giving his power, his seat, and great authority, to the Papal beast. This decree clothed the Pope, the head of the church, with the civil power and the PURPLE and SCARLET robe. The supremacy of the pope is limited in prophecy to 1260 years. Then the judgment was to sit and they should take away his dominion to consume and to destroy it unto the end. Add 1260 to 538 and it brings us to 1798.

“Dr. Adam Clarke says on this passage, [Dan. vii,26,] ‘In 1798 the French Republican army under general Berthier, entered Rome and ENTIRELY superseded the whole Papal power.’ ‘On the 15th of February, 1798, the Papal government was ABOLISHED, Rome declared a Republic, five consuls, a senate, and tribunate composed the government of Rome. The pope signed his ABDICATION in reference to his temporal power, and was then carried to France where he died a prisoner, August 29th, 1799. Rotteck’s History of the world.’

“From the above extracts from history it is seen that IN Clovis, king of France, was the supremacy of the Catholics, and in him was vested the civil power of state in the ten-horned kingdom of Rome from 508 up to 538. This power then passed into the hands of the pope who held it for 1260 years, up to 1798. The French then took back into their own hands the supremacy of the Roman kingdom which had passed from their hands into the hands of the pope just 1260 years previous. In 1798 the pope signed his abdication with respect to his civil power of state, in other words he abdicated the PURPLE. This act divested the church of Rome of the purple and scarlet robe, and also of the crown in which was set the gold and precious stones and pearls with which she was decked. Hiram Edson, Review and Herald, January 24, 1856.

Hiram Edson tells of how “Constantine first abolished Paganism”. He then goes on to tell that

paganism was “restored under the Barbarians, and continued until their conversion to christianity”. This is what is needed in our understanding of the different histories involving paganism in the Old Rome from 300-508. When Clovis comes upon the scene in 496 as a Catholic – Edson says, “This was the supremacy of Catholics, not of Popery”. When Clovis by 508, had used his military power to bring the other barbarian Pagan kingdoms under the Catholic supremacy, this supremacy was that of the state, the Roman State was now Catholic but not Papal. So Edson says “The supremacy of the pope was in 538.” The first four trumpets of Revelation eight accomplished the work of splintering Western Rome into ten nations, leaving seven barbarian nations and three that were Arian. The Arian factors were in power in the city of Rome. “The Ostrogoths of Rome embraced the Arian faith, as also the Vandals of Africa. In connection with this Arian government, the old Roman government still retained a hold in Rome under the consular dignity and power.”

For the Papacy to come to power the Arian government had to go. This explains the three that had to be plucked up in Daniel seven. The process went as follows: barbarian paganism became Catholic, militarily seizing the Roman state, Clovis plucked up the Heruli and the Vandals and then Justinian plucked up the Ostrogoths in 538, thus establishing the “supremacy of the pope... in 538”. When Clovis left off his paganism – “barbarian paganism” – the Daily of Daniel 8:12; 11:31; & 12:11 was taken away. As for the Arians, they were swept aside by Clovis in the West and by Justinian in the East; both of whom were now Catholic in their political quests – one securing the West and the other sending his army from the East. In the March of 538 Justinian drove the Ostrogoths – the last Arian power – from Rome. “and the dragon gave him his power, and his seat,

and great authority.” Revelation 13:2.

The Catholic war that Litch describes in *Prophetic Expositions*, Vol. II, pp.84-86 which took place between 508-18, was in the East at Constantinople. The “ABDICATEING” of “THE PURPLE” in the East finally placed before the Papacy what she needed, the plumb of civil power, in both East and West. In the East she received power by the abdication of the purple, and in the West by the civil power that Clovis held from 508-538. “From 508 to 538 the supremacy of the Catholics and of the civil power of the west was invested in the person of Clovis, king of France.”

Both Clovis and Justinian had their own reasons for their new found faith. Politically there was a power struggle going on, and that was: ‘who shall control the Roman power in the East and West’. For both of these men it was in their own self interest to ally themselves with the Papacy. Justinian was the Emperor and Anastasias who had made Clovis, “Consul of Rome” and “patrician the supreme power” in Rome in 508. This state of affairs was the catalyst that placed the Papacy on the throne in the West. In the West when the three Arian powers were still active. Clovis would vanquish the Heruli and the Vandals. Had had he not done so, it would have left these two Arian powers free to come to the aid of the Ostrogoths in 538, and Justinian would not have had the advantage to drive them from Rome. This was all political expediency.

This ‘political expediency’ has no historic or prophetic association with Christ’s high priestly ministry in the Sanctuary and therefore cannot be identified as the “daily” in the book of Daniel. In other words, there is no advantage or purpose in the sacred history recorded in Daniel 8:11-13; 11:31 and 12:11 to identify the “daily” in the book of Daniel as Christ’s Sanctuary ministry. The history of 508 through 538 has to do with ‘political

expediency.’ And the results of the history of this ‘political expediency’ have a direct bearing upon other related prophetic truths such as Islam, the fifth and sixth trumpet and the empowerment of the Millerite message on August 11, 1840.

Uriah Smith in his book *Synopsis of the Present Truth*, page 213, tells us of the agencies that would “scourge Rome... as an ecclesiastical power after its change from Paganism to the Papacy,” thus we see Islam coming on the prophetic scene at nearly the same time as the Papacy.

Until Clovis secured for the Papacy, the power of the Roman state in the west, the ecclesiastical power of the Papacy prior to 538 was really powerless. This union of church and state, with the Papacy in the ascendancy was a masterpiece of satanic power. This union, if left unchecked would have swept away every vestige of truth from the earth. So it was that as Eastern Rome was in conflict with Persia at the Battle of Laodicea, the key of Revelation 9:1 was turned, allowing Islam to rise out of the “bottomless pit”. Had the Papacy not gone through her transformation to become the masterpiece of Satanic power – there would have been no Islam, no fifth trumpet, no sixth trumpet, no first woe, no second woe; for if there had been no change from Paganism to the Papacy, there would have been no need for Islam to do its work. But such was not the case, so for almost the entire reign of the man of sin – 1260 years, Islam was the scourge which humbled Rome’s ecclesiastical state power.

Although she held almost complete control in the West, the Papacy had to confront an enemy during the fifth & sixth trumpets that even today is still a scourge under the seventh trumpet – the third woe. All of this would have been impossible had not Rome changed from Paganism to the Papacy.

Uriah Smith marks the connection of Rome with Islam and the change is Paganism to Papacy

under the fifth and sixth trumpet. The taking away of the “daily” would place the “abomination that maketh desolate” and it would bring about a power that would scourge Rome. To misunderstand the “daily” in Daniel eight, eleven, & twelve, destroys our ability to correctly understand the fifth and sixth trumpet – the first and second woe; which then eliminates our ability to understand the 391 years, 15 day prophecy, August 11, 1840, and the role of Islam. It is an entire abandonment of the prophetic truths that the pioneers taught and believed. Duane and Jackie

Dear Kathryn and Jeff:

I am sorry it has taken me so long to respond to you... I would like to ask you a question. Would it be alright to make a copy of the 2004 prophecy school seminar to give out with the charts? There are so many people that are struggling financially, but I also understand that you need to live. I will only do this with your permission. You have a wonderful message in that seminar and it is worth while for whatever it takes to get it out.

What is your understanding of Luke 21:24? Where does it fit in the equation of everything? How are you all keeping over there? I pray that we will be able to remain faithful. Jeff is right when he presented the fact that if we are not living the first angel’s message we will not partake of the second and so forth. This is a good message for today, as it brings reform into the life, shakes you up. I read in Ellen White’s writings, that if you do not present a sermon that stirs someone then it is most likely not worth presenting. You also have on other side of the coin that the people sitting in the pews refuse to hear a stirring message.

I probably will order some more charts and would like to order some more material when I go back home. All the best Kathy, thank you for you, and thank you for Jeff. Yours in Christ, MB – Australia

Sister MB:

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

“And then shall they see the Son of man coming in a cloud with power and great glory.

“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.” Luke 21:24-33.

When we deal with Luke 21 there are about four or five presentations involved; so to give you a brief answer, I must forewarn you that I am assuming that you are already fairly familiar with the prophecy, and so I will be identifying things without defending them with a thus saith the Lord. To answer you question correctly would require a booklet, if not a book.

The Millerite history is repeated to the very letter. Luke 21 was fulfilled in the generation of the Millerites and is also to be fulfilled with the 144,000.

The 2,520 time prophecy of Leviticus 26 was fulfilled against both the Northern and Southern Kingdom of Israel. It started in 723B.C. for the Northern Kingdom in the 9th year of Hoshea when Samaria was taken into captivity to Assyria; and it started in 677B.C. for the Southern Kingdom when Manasseh was carried away to Babylon. The prophecy ended for the Northern Kingdom in 1798 and ended for the Southern Kingdom in 1844.

William Miller identified the prophecy against the Southern Kingdom on the 1843 Chart, but he concluded that it ended in 1843, not 1844. He made the same error with the 2,520 as he had with the 2,300 year prophecy. In 1856, Hiram Edson identified the 2,520 against the Northern Kingdom. (Note that this application to the Northern Kingdom had early on been recognized by Miller also, but he concluded that it should only be applied to Judah, the Southern Kingdom, so did not make great play of it.) Edson in his turn also recognized the 2,520 against the Southern Kingdom, but argued that the prophecy should only be applied against the Northern Kingdom, for it was identifying the “scattering” which is also the treading down of the “sanctuary and the host”. It is only in the last few years that we have recognized that both prophecies were fulfilled, and when we did, many lights turned on in God’s Word.

Edson focused on the treading down, and argued that by starting in 723B.C., when the Northern Kingdom was carried away, and ending in A.D.1798, you identify A.D.538 as the exact middle point of the prophecy, thus identifying two 1,260 year time periods. The first 1,260 from 723B.C. through 538 when Paganism trampled down the sanctuary and the host, followed by the second 1,260 when the Papacy did the same. Edson’s primary point of argument is Revelation 11:2:

“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.”

Edson therefore concluded that the scattering and the treading down ended in 1798. Based upon this verse he also concluded that in 1798 the “times of the Gentiles” in Luke 21:24 also concluded.

However I had personally concluded about ten years ago that the “times of the Gentiles”

concluded in 1844, so when I first read Edson’s argument I had a problem. I understood that his logic and application was correct, but I knew he was wrong. My primary point of argument was Daniel 8:13-14:

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The treading down in these verses ends in 1844. When we discovered that the 2,520 applied to both the Southern and Northern Kingdom the dilemma was resolved. At that point we also recognized that Luke 21:24 states “times” of the Gentiles, not “time” of the Gentiles.

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24.

In Luke 21:7 the disciples ask Jesus a question: **“And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?”**

Jesus was answering the question of ‘when’ and ‘what sign’ would mark the end of the world. But Christ knew that the history of the Millerites would be repeated in the history of the 144,000, so He included the sign for both of these generations. He first points us to verse 24 and the “times of the Gentiles” in order to specifically identify the history of 1798 through 1844 when the Millerites were raised up and accomplished their work. So verse 24 marks the Millerite history.

In verses 25 & 26 he then identifies the signs that would lead to the Millerite history by stating:

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for

fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

These signs were dark day & red night of 1780, the falling of the stars in 1833, and the distress of nations, (which was the unrest in the Middle East between Egypt and Turkey that finally brought to a conclusion the Ottoman Empire on August 11, 1840 and empowered the first angel's message.) So verses 25 & 26 pinpoint the signs in the Millerite history.

Verse 27 then it states that, they (the Millerites) would “see the Son of man coming in a cloud with power and great glory.” The Millerites did see the son of man coming with clouds. This was fulfilled on October 22, 1844 in fulfillment of Daniel 7:13:

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.”

Sister White identifies that Daniel 7:13 was fulfilled on October 22, 1844, therefore confirming that by faith the Millerites saw Christ come with the clouds, and with power and glory at that time:

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

Notice that she also states that on October 22, 1844 the “coming of the Lord to His temple, foretold by Malachi,” took place.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of

hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.” Malachi 3:1-3.

The messenger that prepared the way for Christ to come to the Most Holy Place in 1844 was not John the Baptist, it was William Miller. But the main point here is that in order for Christ to come suddenly to His temple--he had to first build His temple. In John 2:20 the Jews identified that it took 46 years to build the temple: **“Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?”**

With the fulfillment of both 2,520 time prophecies, the first in 1798 and the second in 1844 you have marked out the 46 year period when Christ raised up His spiritual temple in order for Him to come suddenly to it in 1844. Luke 21 is dealing with this history and identifying the signs that would be fulfilled in the Millerite history. Verse 32 then states that the generation that lived during the signs that were fulfilled between 1798 and 1844 would live until Jesus came in the clouds: “Verily I say unto you, This generation shall not pass away, till all be fulfilled.” The Millerites saw those signs, and that generation lived until Christ came in the clouds and suddenly to His temple in 1844!

But we know that the Millerite history is repeated in the history of the 144,000. Our sign is set forth in the parable that Christ gave in verses 29-31:

“Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled.” The

shooting forth of the leaves identifies our sign.

Biblically the harvest is the summer and the summer is the end of the world: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20. "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matthew 13:39. At the end of the world, during the history of the 144,000 the sign that will test that final generation is the 'budding leaves of spring.'

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

That which makes the trees bud in the summer in the Middle East is the latter rain. The latter rain is our sign. Some in Adventism will see the sign, most will not. But when it starts, then you know for sure that you are the last generation! The following is but a few of the passages that identify and emphasize the fact the latter rain is our sign, and that we are required to recognize when it begins to fall:

We Must Recognize the Manifestation of the Power of God

"Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

An Unwillingness to Yield up Preconceived Opinions

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. *Selected Messages*, book 1, 235.

All Who will Recognize

"We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.' Isaiah 61:11. The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

Opposing the Work Connected with the Loud Cry

"Unless those who can help in ----- are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will

be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. *Testimonies to Ministers*, 300.

Not!

“In searching the Scriptures you are not to endeavor to interpret their utterances so as to agree with your preconceived ideas, but come as a learner to understand the foundation principles of the faith of Christ.” *Counsels on Sabbath School Work*, 25.

“Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists.” *Evangelism*, 196.

We Must!

“Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God’s word. *Christ’s Object Lessons*, 112.

The Truth for this Time

“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.

How are we going to Know?

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 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” [Revelation 18:1, 2].

“Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.” *Sermons and Talks*, volume 1, 142.

When I share Luke 21, I have already established several points. There is not the time or space in an email to do so. But it needs to be stated that prophecy demonstrates that the latter rain is now sprinkling. I say sprinkling to make

the distinction about when it falls upon the wheat and the tares of Adventism, but when the Sunday purifies and separates the wheat and tares, then the latter rain is to be poured out without measure. We have recently recorded a ten-part series where we identify when and how the latter rain began to sprinkle. It is called the Eatonville meetings. (Eatonville is the town where we recorded it.) You should have Kathy send you this series. I think it is around fifty dollars, but if you don't currently have the funds, I am sure Kathy would send it on anyway. It is a message that can't be put on a shelf until later. I hope this brief, but incomplete answer stimulates your sanctified curiosity. Jeff

PS Do what you want with the DVD's, in terms of copying them. Jeff

"The day is coming when every Seventh-day Adventist in the United States would give everything that he has, and his life almost, if he could be outside of the United States. Let me say that again. I am speaking something now that interests every Seventh-day Adventist. The day is coming, and is not far off, when every Seventh-day Adventist will wish to the depths of his soul that he were out of the United States; and multitudes will condemn themselves, and will fret themselves under the condemnation, that they did not go out of the United States when they had the chance. You know that this sign is given us, 'when our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for papal falsehoods, and delusions then we may know that the time of the marvelous working of Satan is at hand, and that the end is

anybody here ever seen anything that suggested the repudiation by the United States of the principles of its Constitution as a Protestant and republican government? Then you have seen some indications of the sign."

A.T. JONES, General Conference Daily and Quarterly Bulletins combined, Vol. IV. April 16, 1901. p 265. {GCBQ01 Vol. IV}

Brother Jeff:

I was re-writing the article from your presentation on 'Time Prophets' and I have found some inaccuracies-- Notice this:

"Zechariah means 'Yahweh has remembered' and over and over he says 'Lord remember me for the work that I have done.' He represents people who have taken up the work of the Lord who wish to be remembered in the judgment in a righteous way."

It is Zechariah whose name means 'Yahweh has remembered' but it is Nehemiah who makes the statement! Nehemiah means 'consolation; repentance of the Lord, comforted by Jehovah'

There is also a problem with the 120 years that Noah/Enoch prophesied of the coming flood and gave a name to his son which indicated that when he died the flood would come, but Enoch was not given the 120 years prophecy, Noah was! I think I can get around that one OK by saying that Enoch's prophecy was a time prophecy in a person, and when Noah was told of the 120 years - he then knew how long remained of that prophecy. PT - Canada

Sister PT:

I have been teaching this for years, so I do not remember when I got this turned around. Never the less: Upon the testimony of two or three it is established that a prophet's name corresponds to his ministry, so Zechariah must simply be referencing his desire to be remembered in the judgment, and his book deals specifically with the judgment so it fits. I understand the same about Noah and Enoch so I don't know why I misstated it, but I stand corrected. Jeff

Brother Jeff:

In *Future News*, May, 2008 you stated:

"The starting point for the 2,520 was as William Miller pointed out, 2 Chronicles 33:11. The actual carrying of the citizens of Jerusalem into Babylon by Nebuchadnezzar is dated as 607 or 606, depending on which reckoning one employs. (It is interesting that the Millerites marked 607 as the beginning of the time which concludes with

the “great jubilee” as they identified it. The great jubilee was 50 cycles of 49 years equaling 2,450 years. If you start at 606-7 and go forward 2450 years you come to 1844. (The Millerites marked the year 1843, but we know that they had not correctly identified the year zero.)

In any case, some stumble over Miller marking 677 as the starting of the 2,520 when they are familiar with Judah being carried into captivity by Nebuchadnezzar, but the prophecy that the Millerites identified as beginning with the carrying into captivity is the great jubilee and the 70 years of Jeremiah 25:12.”

I need a little bit more background to this topic: The year 607 is very new for me. We know that Judah went into captivity in the year 677. What happened in the year 607? If 607, is the date, then we have to add the 2,520 from this year, right? Miller marked 607 “as the beginning of the time”. What time? Why do some stumble over 677, “when they are familiar with Judah being carried into captivity by Nebuchadnezzar”? What has the jubilee to do with the 70 years of Jeremiah 25:12? Please give me a quick answer, if possible, because I do not want to have any possible mistake or open question in our German translation. God bless you, hope to see you soon, your WB – Germany

Dear WB:

The 2520 against the southern kingdom began in 677 as identified in 2 Chronicles 33:11.

At that point the Assyrians carried Manasseh to Babylon, but Manasseh repented for a time and the Lord allowed him to return to Jerusalem. Later Nebuchadnezzar came and conquered Jerusalem. The date that Nebuchadnezzar brought about the final conquering of Jerusalem was 607-608. This started the 70 year time prophecy of Jeremiah 25:12. These are two different time prophecies. Jeff

Dear Jeff:

Hope all is going well on your trip to the west. We have been studying the parallel between the 30 years that it took the papacy to rise to power and the time that Jesus prepared for His ministry.

There certainly are 30 years between 508 and 538 but for Jesus, he began His ministry in 27 years. How do you account for this difference or are we being too literal? God bless on your return trip to Arkansas. Sincerely, T&N – AR

Dear T&N:

“The life of Christ had been so secluded at Nazareth that the world did not know Him as the Son of God--their Redeemer. He was regarded as nothing more than the son of Joseph and Mary. His life in childhood and youth was remarkable. His silence in regard to His exalted character and mission contains an instructive lesson to all youth. His faithful obedience to His parents until He was 30 thirty years of age is a pattern for youth to imitate more than the Jesus in Gethsemane and upon Calvary.” *Lift Him Up*, 33.

“Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He ‘grew, and waxed strong in spirit’ (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example.” *Manuscript Releases*, volume 4, 235.

Jeff

Dear Jeff:

There are a couple of very interesting differences between the original accounts of two of Ellen White’s early visions and the accounts published later in *Early Writings*.

The first vision is that of the “travels of the Advent people to the Holy City”, originally published in *The Day Star*.

This is the vision as recorded in *Early*

Writings:

“Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses’ did when he came down from Mount Sinai.” *Early Writings*, 14.

And this is the original vision as recorded in The Day Star:

“Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out which left their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again & go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Exodus 34:30-34.)” *The Day Star*, January 24, 1846.

Notice the portion that was left out in Early Writings.

The second vision is when “Jesus moves from the Holy Place to the Most Holy Place in 1844”, originally published in The Day Star.

This is the vision as recorded in Early Writings:

“Satan’s object was to keep them deceived and to draw back and deceive God’s children.” *Early Writings*, 56.

And this is the original vision as recorded in The Day Star:

“Satan’s object was to keep them deceived and to draw back and deceive God’s children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan.” *The Day Star*, March 14, 1846.

Again, notice the portion that was left out in Early Writings.

To me, it shows the danger of turning away from the foundational message of 1844, thus denying the light behind us, or turning back to reformation theology – ‘New Theology’. For when one does so, one immediately comes under Satan’s influence! I have seen it happen. I have seen people grab onto the ‘New Theology’ ideas and then declare they were having the greatest religious experience they ever had, but in a short time they were breaking the Sabbath and had thrown standards away that they formerly had valued. God bless! PT – Canada

Dear Jeff:

What evidence is there that Miller received his credentials in 1833?

I’ve heard you state that many times but never caught the reference. I have been invited to share Luke 21 again before a small group tonight and just wanted to nail that down. Thanks. WS – VA

Dear WS:

“In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse,

and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family, but as they were all frugal and industrious, his farm sufficed for their maintenance as well as his own." *The Great Controversy*, 332.

Jeff

Good morning brother Jeff:

I wonder if you could help me locate a couple of the quotes by sister White that reveal that the Millerite history is represented by the parable of the 10 virgins and also the statement that the parable is to be fulfilled again. I tried to find them but have not been successful because I cannot remember enough of the quote. I want to show clearly that the Millerite history is repeated again. Thank you friend; God bless!

Dear friend:

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." *The Great Controversy*, 393.

"When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take

my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'" *Review and Herald*, August 19, 1890.

"There is a world lying in wickedness, in deception, and delusion, in the very shadow of death, - asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.' But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, 'Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.' The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments. *Bible Echo*, May 4, 1896.

"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 271.

There are others, but these are unshakable.
Hope this helps. Jeff

2008 Prophecy Campmeeting

Where:

Mountain Pine, Arkansas

When:

December 8th through 14th

Speakers:

Jeff Pippenger—Update in September newsletter.

Topics:

Update in September newsletter.

Lodging:

- Deluxe Motel Room 1 queen bed/1 bunk bed/kitchen \$270 per room
- Standard Motel Room 1 double bed \$210 per room
- Cabin with bunk beds/community bathroom \$30 per person
- Tents/RV spaces available on request

Vegan Meals:

- \$120 per person
- \$5.50 per drop-in meal

Travel Arrangements:

If you are flying please plan to arrive in Little Rock, Arkansas on Monday morning December 8th and plan to depart on Sunday afternoon December 14th. We are arranging an airport pick-up schedule for these days so please call with your flight arrivals and departures as soon as possible. Roundtrip airport fee is \$25.

Deadline:

All rooms must be reserved by **November 14th**.

We are operating on a first come first serve basis. Private rooms are already beginning to fill. Reserve your spot with a non-refundable \$50 deposit.

Contact Us:

- *Future for America* 1-888-278-7744
- Bronwyn Peck 870-356-5629