

Future News

Volume 11, No. 12

December, 2007

LIFT HIM UP AS THE SON OF GOD DURING THE NEW YEAR

“No one of us can in our own strength represent the character of Christ; but if Jesus lives in the heart, the spirit dwelling in Him will be revealed in us; all our lack will be supplied. Who will seek at the beginning of this new year to obtain a new and genuine experience in the things of God? Make your wrongs right as far as possible. Confess your errors and sins one to another. Let all bitterness and wrath and malice be put away; let patience, long-suffering, kindness, and love become a part of your very being; then whatsoever things are pure and lovely and of good report will mature in your experience.

“What fruit have we borne during the year that is now past? What has been our influence upon others? Whom have we gathered to the fold of Christ? The eyes of the world are upon us. Are we living epistles of Christ, known and read of all men? Do we follow the example of Jesus in self-denial, in meekness, in humility, in forbearance, in cross-bearing, in devotion? Will the world be compelled to acknowledge us to be the servants of Christ?

“Shall we not in this new year seek to correct the errors of the past? It behooves us individually to cultivate the grace of Christ, to be meek and lowly of heart, to be firm, unwavering, steadfast in the truth; for thus only can we advance in holiness, and be made fit for the inheritance of the saints in light. Let us begin the year with an entire renunciation of self; let us pray for clear discernment, that we may understand our Saviour’s claims upon us, and that we may always and everywhere be witnesses for Christ.

“Lift up Jesus, you that teach the people. Lift Him up in exhortations, in sermons, in songs, in prayer. Let all your efforts be directed to pointing souls, confused, bewildered, and lost, to ‘the Lamb of God, which taketh away the sin of the world.’ Bid them look and live.” *Lift Him Up*, 15.

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

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathryn Pippenger

kathrynpippenger@hotmail.com

Author & Speaker—Jeff Pippenger

jeffpippenger@msn.com

Editor—Bronwyn Peck

calica4@hotmail.com

Futuro de America—Spanish

Al & Lupe Perez

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

pvallieres@gmail.com

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London E-11-4-QE

Telephone: 0044-208-279-6903

judicium1844@hotmail.com

Future is Now—Germany & Portugal

Marco Barrios & Wolfgang Blaesing

Brahmsweg 15

D 20144 Hamburg, Germany

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

Telephone Portugal: 351-236-551166

wb@future-is-now.net

url: www.future-is-now.net

MISSION STATEMENT

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

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

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

Visit us online at:
www.future-news.org

Future for America is a self-supporting 501c3 non profit corporation; funded by readers like you. The cost of this newsletter reaching a home is approximately \$4.00.

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

Dear Readers,

Although this newsletter is labeled December we realize it will be reaching you in 2008. Since that is the case we'd like to welcome everyone to the New Year with our warmest greetings. By allowing Jesus into our hearts, homes, churches, and communities we can look forward to the end of New Year's on this earth and the beginning of everlasting life in an earth made new. What a day that will be when we are finally together and no longer separated by distance, time, and circumstances. I look forward to working in heaven beside Jesus, my family, and friends. Until that day, please pray for our ministry that we may follow God's leading in these upcoming months.

If you haven't noticed already our new website is finally online. You can interact on the forums, browse our catalog, or read our newsletter issues. Be sure to check us out at future-news.org. Thank you for your patience these past months while we worked on making the site more accessible and easier to use. Happy New Year!

Bronwyn

**The Final Rise and Fall of
the King of the North**

Revised Edition
By Jeff Pippenger

\$7

Adventism's New View

By Jeff Pippenger

\$5

The Time of the End

Magazine
By Jeff Pippenger

\$4

Georgia on my Mind

Our week-long meeting in Georgia finished on Sunday, and the issues connected with the meeting and its aftermath have been in the forefront of my thoughts and prayers since that time. For me the word that summarizes the meeting is "sad." We had prepared twenty-five presentations, along with a secondary handout of footnotes and other related materials in order to present the prophetic message as we understand it. The stated purpose of the meeting was an attempt to bring a unity of understanding on the prophetic message among various self-supporting ministries. A unity was not accomplished, but some divisions were established.

Since the meeting ended five days ago, I have interacted through email with my close friend and brother from Colombia, and have read a few other position statements from those who attended. It would seem that the majority of those who met have decided against some aspects of the prophetic message, which they heard only partially presented. The opposing opinions are not unified, so I will deal with the few that seem to me to be significant.

The moderator of the meeting was of course very influential, and his objections to my presentation had their effect on many of the brethren, and will probably be echoed many times. For that reason this paper will attempt to answer those objections fully, for that privilege was denied during the meetings. It needs be said that a portion of time allotted for my presentation was preempted, and that an explanatory paper was ignored; thus the brethren heard more of objections and less of teaching than might have been helpful.

"He that answereth a matter before he heareth it, it is folly and shame to him." Proverbs 18:13.

The points addressed in this paper are,
1) When and how the latter rain arrives,
2) The prophetic message is a testing message,
3) The prophetic message is a component of the everlasting gospel.

When and How the Latter Rain Arrives

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then** the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” *Testimonies*, volume 5, 214.

We have to prepare our characters before the latter rain is poured out as it was at Pentecost. The work of preparation on our part is represented as the “early rain,” and in response to this work of preparation, Christ accomplishes the “blotting out of sin” in the sanctuary above. Pentecost represents the pouring out of the Holy Spirit without measure at the Sunday law, for in the same passage we are admonished:

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When **the decree goes forth and the stamp is impressed**, their character will remain pure and spotless for eternity.” *Testimonies*, volume 5, 216.

We must send our sins beforehand unto judgment: then our sins are blotted out; then we receive the latter rain or refreshing. The blotting out of the sins of God’s people must

take place before they receive the seal of God, and the seal of God arrives at the Sunday law. The sprinkling of the Holy Spirit precedes the plentiful showers of the “latter rain.”

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as **a few drops before the plentiful shower** to be given on the day of **Pentecost**.” *Spirit of Prophecy*, volume 3, 243.

The work of sending our sins beforehand to judgment is the experience of the “early rain” that must take place before the latter rain.

“God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord’s anger.

“I was shown that **if God’s people make no efforts on their part**, but **wait** for the refreshing to come upon them and remove their wrongs and correct their errors; **if they depend upon that** to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on **those who have prepared themselves for it** by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” *Counsels on Diets and Foods*, 33.

The work represented by the “early rain,” which is simply another aspect connected to the “blotting out of sins,” precedes the “latter rain.” It is a work of preparation that precedes the “latter rain.” The “early rain” emphasizes our part in the work which Christ accomplishes as He blots out our sins.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. **When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it.** They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples **prepared for the outpouring of the Holy Spirit on the Day of Pentecost.** The **same work**, only in greater degree, **must be done now.** Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But **there must be no neglect of the grace represented by the former rain.** Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it.” *Testimonies to Ministers*, 507.

The Prophetic Message is a Testing Message

Any biblical light that I reject is in itself a test for me personally, just as any biblical light rejected by a number of people is a general test.

“The Scriptures are constantly opening to the people of God. **There always has been and always will be a truth especially applicable to each generation.** The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood. Now suppose a certain people should say, ‘We have all the truth that our fathers had; we don’t want any more,’ and the God of heaven should send them a message as he did to Nineveh. What would be the result?—The same as would have resulted to the Ninevites if they had not repented. Sentence was pronounced upon them, but their repentance saved them. How thankful we should be that we have a God who will repent of the threatened evil, when the erring return to him with true contrition of soul.” *Review and Herald*, June 29, 1886.

“Those who are watching for the Lord, are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord’s household ‘their portion of meat in due season.’ **They are declaring the truth that is now specially applicable.** As Enoch, Noah, Abraham, and Moses each declared the truth for his time, so will Christ’s servants now give **the special warning** for their generation.” *The Desire of Ages*, 634.

“Never was there a period when so much was at stake as there is now. Never was there a generation upon whom rested such weighty responsibilities as upon this generation; for God has entrusted to the men of this time **the last warning message.**” *Review and Herald*, April 23, 1889.

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began “at Moses and all the prophets,” and “expounded unto them in all the Scriptures the things concerning Himself.” But it is the light which shines in the fresh unfolding of the New that glorifies the Old. He who rejects the New, does not really possess the Old. For him it loses its vital power, and becomes but a lifeless form. In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God.” *Signs of the Times*, June 20, 1906.

The basic premise of the message set forth in Georgia is that the Millerite history parallels the history when the 144,000 are developed. The readers of this newsletter should be familiar with this subject. We can see this illustrated in the parable of the ten virgins, Daniel 12, Revelation 10 and 14, and also in the great reformatory movements of sacred history.

“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.

The important movement of the present is the development of the 144,000, and it has been paralleled by every great reformatory or religious movement. When we study the

movements, which we attempted to do in Georgia but were diverted from the presentation, we find that each of these movements contains specific characteristics that align with the other movements. By bringing the lines of prophecy together, “line upon line” “here a little, there a little,” the Lord prophetically defines the characteristics of every reformatory movement. In so doing, the Lord establishes the characteristics of the movement where and when He raises up the 144,000.

The characteristics of those six histories are amazingly similar. Not only can a parallel be identified in each of those histories: the parallel is so complete, that even those who wish to reject the underlying message within the parallel histories are forced to acknowledge that the parallel is so sound that it needs to be continually taught.

As interesting as is the parallel of those histories, there are several serious implications connected with them—especially when by faith they are applied to the final reformatory movement of the 144,000. The heart of each reformatory movement is illustrated between a reform message and the closing of a door. There are waymarks in these histories that precede and follow the waymark of reform and the waymark of a closing door. But before the waymark of the closing door there is a testing message, whether identified or not.

These histories identify a work of reform, generally associated with a reformer. Noah, Elijah, Moses, John the Baptist and William Miller provide this waymark in their respective histories. The next waymark identifies the activities of those who oppose the message or work of reform. With Noah it was the scoffers, with Elijah it was the prophets of Baal, with Moses it was the resistance of Pharaoh, with John the

Sanhedrin, and with Miller the denominational churches. This very waymark identifies not only the activity of the enemies of that work or message, but it also includes a manifestation of God's power.

With Noah the animals went into the ark, with Elijah the fire came down from heaven, with Moses the plagues poured out, with John Christ entered triumphantly into Jerusalem, and with the Millerites came the midnight cry in the summer of 1844. This second waymark is followed by the third waymark, where we see a closing door followed by a disappointment. The disappointment is many times marked by the number seven.

With Noah the door closed on the ark, but the rain did not descend for seven days; with Elijah the prophets of Baal are executed as the door of their probation closes, followed by Elijah's praying seven times for the rain. With Moses the door closes on the first-born of Egypt, followed by the disappointment of the Hebrews as they stood facing the Red Sea with Pharaoh's army close behind them. Sister White uses the Hebrews' disappointment at the Red Sea to illustrate the disappointment of the Millerites on October 23, 1844. The door closed for the Jews at the cross and was followed by the disappointment of the disciples. The door closed into the holy place on October 22, 1844 and was followed by the disappointment of October 23, 1844. There is much more information to bring forth in confirming these characteristics as the waymarks of every reformatory movement, but enough is identified here for us to see that the before-mentioned characteristics are established waymarks of "every great reformatory and religious movement."

We therefore identified that when these histories are repeated in the time-period when the 144,000 are developed, we should expect to see the very same characteristics or waymarks illustrated. We identify the first of these waymarks as the Laodicean message—a reform message. This is followed by the activities of the enemies of that time-period, which we identify as the Sunday law. We suggest that the manifestation of the power of God connected with the second waymark is the loud cry message as the latter rain is poured out without measure upon a church that has been purified by the Sunday law. (We here make a distinction between the outpouring of the Holy Spirit, and the sprinkling which precedes it and takes place while wheat and tares are still together.) Following this we find Michael standing up and closing the door of probation, and the subsequent disappointment represented by the seven last plagues. There is more to say about this parallel history, but we will now try to set forth why we conclude that this history represents a testing time.

There is a chapter in *Early Writings*, entitled "A Firm Platform." I believe that inspiration is there identifying a testing process that confronts God's people at the end of time. In the first paragraph of the chapter Mrs. White sets forth the "platform" and "foundation" of Adventism, and she does so in terms of the waymarks established in the Millerite time-period. After she sets forth a warning that this platform and foundation would in the future come under attack, she then places the warning in context with a testing process that took place in the great reformatory movement during the time of Christ, and then follows that by describing a testing process that took place in the reformatory movement of the Millerites.

Notice a change of dispensations: when the earthly sanctuary gave place to the heavenly upon Christ's ascension, we see a testing, a purification among God's people. Ellen White points to that history when describing a parallel testing among the Millerites at another change of dispensations: when the work in the holy place ended and Jesus' ministry in the Most Holy Place began. The following paragraph shows those histories repeated when the dispensation of the Most Holy Place ends:

"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.

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

"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or

crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest **the reception of the first angel's message**. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the **message with gladness, they declared it to be a delusion**. They hated those who 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. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds." *Early Writings*, 259.

I believe the structure of this passage in *Early Writings* not only identifies that a similar testing process will occur among God's people at the end of time, but that the testing process will have a direct relationship to the history of the Millerites when the

foundations and platform were established. That history is structured in the passage around the arrival of the three angel's messages. When I see a warning that a progressive testing process occurred in Christ's history and in the history of the Millerites, and also understand that those two histories were great reformatory movements that therefore parallel the final reformatory movement, then I have one witness to the concept that the history of the 144,000 when they are developing will include a progressive testing process.

I see also within the passage that this final progressive test will have some relationship to the foundational messages that were built upon a firm platform when the first, second and third angels arrived in history. At minimum therefore, the prophetic message that we set forth in Georgia identifying that all these reformatory movements parallel each other, includes evidence that when the final reformatory movement is fulfilled, it will be a testing process.

In the Millerite history when the three messages arrived we recognize a testing process connected to each of the messages, so to suggest that when the history repeats there will be repeated a testing process is almost automatic.

"The first, second, and third angels' messages are to be repeated." *Review and Herald*, October 31, 1899.

In these reformatory movements we find a second testimony that the history identifies a testing process. Once the reform message is identified, it is then connected with a divine symbol. At that point the reform message is empowered, marking the beginning of a testing process.

Moses received the message at the burning bush, but before he started his work in Egypt, Christ came down with a life-or-death test:

Moses' son was yet uncircumcised. Zipporah, Moses' wife performed the circumcision; only then follows the history in Egypt. Christ came down and introduced the test of circumcision. The wife, the woman, the church had to participate in the process.

“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.

This event parallels Christ's history when the reform message of John was empowered as the dove came down at Christ's baptism. Circumcision and baptism are interchangeable symbols. After Christ's baptism, He immediately went into the wilderness where He was tested by Satan.

On August 11, 1840 the angel of Revelation 10 descended with the little book of Daniel open in His hand. Sister White tells us the angel was “no less a personage than Jesus Christ.” The little book was to be eaten by the Millerites and represents the progressive testing process that we just referred to in *Early Writings*, 259. It also represents the empowerment of Miller's message. This testing aspect of the empowerment of the reform message is clearly set forth within God's word. The Millerites were to eat the little book that was open in Christ's hand, and Sister White informs us that little book was the book of Daniel. The eating of the book describes a testing process in Scripture.

“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.**” Ezekiel 2:7–3:11.

The eating of the book by Ezekiel marks a testing process for the rebellious house of Israel. The same process is set forth by Jeremiah:

“O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. **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. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.” Jeremiah 15:15–21.

The descent of the angel in Revelation 10 marks the empowerment of the first angel’s message as well as marking the beginning of a testing process.

“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.

The testing process here set forth by John, in agreement with Ezekiel and Jeremiah, is to be repeated, for John then states:

“And he said unto me, **Thou must prophesy again** before many peoples, and nations, and tongues, and kings.” Revelation 10:11.

Although we have correctly identified Revelation 10:10 as a fulfillment of the Millerite experience from 1840 through 1844, the primary illustration that John here represents is of the 144,000.

“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.”

This passage represents both the Millerite history and the history of the 144,000, but primarily it represents a people who are told in advance of the event. They are told in advance that when they eat the little book it will be sweet in their mouth and then become bitter in the stomach. The Millerites did not know that fact.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The 144,000 are required to know this fact.

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us.” *Testimonies to Ministers*, 31.

When the third angel’s message is joined by the angel of Revelation 18 we see the parallel of all these previous histories. These parallels teach us that at the point when the angel of Revelation 18 joins the third angel, a testing process begins among the candidates striving to be among the 144,000.

A third testimony of a testing process is found in a general lesson illustrated in all these great reformatory movements. A process of separation is always illustrated in these histories. Noah and his family are separated from the antediluvians. Moses and all the Jews are separated from the Egyptians. With Elijah a distinction is made between the worshippers of God and the worshippers of Baal. In the history of rebuilding Jerusalem, those who would not abandon their attachments to paganism were separated. In the history of Christ the Christians were separated from the Jews. The Millerites were separated from the Protestant churches. In the end the wise virgins of Adventism will be separated from the foolish at the Sunday law.

The Sunday law is the conclusion of a testing process that begins when the mighty angel joins the third angel—thus paralleling the test of circumcision for Moses, the wilderness test of Christ and the testing process of the Millerites that began on August 11, 1840 and concluded when the door closed on October 22, 1844. The message that

identifies the repetition of the Millerite history during the development of the 144,000 is a testing message.

It is difficult to understand what took place in Georgia when the message was endorsed as sound, but simultaneously identified as lacking the characteristics of a testing message. When the history of the 144,000 is paralleled with those past great reformatory movements, there is illustrated a testing process based upon the prophetic truth understood to be present truth to that generation.

“Many say, ‘If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;’ **but that will be proved by the way in which you deal with his message and his messengers to-day.** The Lord is testing the people of today as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you; and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejecters of his mercy, will today be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, and refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age.” *Review and Herald*, April 11, 1893.

“Ministers of God’s appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in

bringing together a large number of people **they must bear messages of a character so out of the usual order that the people will be aroused and warned.** They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. **The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures.**" *Testimonies*, volume 9, 109.

The Prophetic Message Is a Component of the Everlasting Gospel

It is sometimes taught that all men need only understand the gospel, and that prophetic understanding is unnecessary. If this were true, then did Sister White misunderstand the gospel message that Christ proclaimed?

"The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Thus **the gospel message**, as given by the Saviour Himself, **was based on the prophecies.**" *The Desire of Ages*, 233.

Christ's gospel was based upon the prophecies. Does it follow that prophecy is part of the gospel? Yes, it does: the following paragraphs show the train of thought. The conditions of the gospel are at minimum repentance, restitution, confession, exercise of the will, prayer, faith, obedience, thankfulness and praise. Faith is a component of the gospel.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then believe that He does this because He has promised. This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is

ours. Jesus healed the people of their diseases when they had faith in His power; He helped them in the things which they could see, thus inspiring them with confidence in Him concerning things which they could not see—leading them to believe in His power to forgive sins." *Steps to Christ*, 50.

A component of the gospel is faith, but if prophecy were not part of the gospel then why would inspiration endorse that we should build our faith upon the prophetic word?

"The foundation of his [Paul's] faith was the sure word of prophecy." *Acts of the Apostles*, 124.

"With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises." *Prophets and Kings*, 554.

If our faith be not founded on the sure word of prophecy, then we must have a different faith than that illustrated in the Old Testament with Daniel and the New Testament with Paul. In fact the faith that is founded upon prophecy is specifically identified as inseparable from repentance and transformation. And this prophetic foundation of faith is identified as authoritative:

"Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures are not to be adapted to meet the **prejudices and jealousy** of men. They can be understood only by those who are humbly seeking the hidden treasure. **These receive the truth of prophecy, and submit to its authority.** They are sanctified, soul, body, and spirit. **This faith is inseparable from repentance and transformation of character.** To have faith means to find and accept the Gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field." *Signs of the Times*, January 18, 1899.

Inspiration states that prophecy is a component of the gospel. When we consider that the Millerite history is repeated, and recognize that the Millerites announced the opening of the judgment, and that we are to announce the close of the judgment, we then see that we have a parallel message. The Millerite message of prophecy was an essential part of the gospel. Therefore the prophetic message in the history of the 144,000 will bear the same characteristics.

“In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ’s second coming as at hand. And this proclamation is called **the everlasting gospel**. Thus the preaching of Christ’s second coming, the announcement of its nearness, is shown to be **an essential part of the gospel message.**” *Christ’s Object Lessons*, 227.

Thus the preaching of Christ’s second coming, the announcement of its nearness, is shown to be an essential part of the gospel message.

The prophetic message that will be carried by the 144,000 is the prophetic message located in the book of Revelation. We are informed that the prophetic message in the book of Revelation is the gospel.

“**Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos,—the gospel that is termed, ‘The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.’**

“We are to proclaim to the world **the great and solemn truths of Revelation**. Into the very designs and principles of the church of God these truths are to enter. **A benediction is pronounced upon those who pay due regard to this communication.** The blessing is promised to encourage a study of this book. We are by no means to become weary of looking into it because of its apparently mystical symbols.

“There should be a closer and more diligent study of this book, **more earnest presentation of the truths it contains, truths** which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—**a revelation of the important events that are to take place in the last days of this earth’s history**. John, because of his faithful trust in the Word of God and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or have been banished to lonely islands, and He comforts them in their affliction. Christ visited John in his exile, and **opened to him the closing scenes of this world’s history**.

“**The truths opened to John are of the greatest importance to us, for we are living in the very last days.** Soon we shall enter upon the fulfillment of the events which Christ showed John were to take place. **As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.**

“The book of Revelation **must be opened to the people**. Many have been taught that it is a sealed book; but it is sealed to those only who reject light and truth. The truth that it contains **must be proclaimed**, that people **may have an opportunity to prepare for the events** which are so soon to take place. **The third angel’s message must be presented as the only hope for salvation of a perishing world.**” *Pacific Union Recorder*, January 14, 1904.

When we are here told that the “only hope for salvation” is the “third angel’s message,” the context is not the gospel of justification by faith in verity. The context of this passage is the third angel’s message found in “the book of Revelation” where are the “solemn truths” that are “a revelation of the important events that are to take place in the last days of this earth’s history,” and are called the “gospel” and “our lesson for this present time.” The prophetic message identified in the book of Revelation that sets forth the solemn events connected with the close of probation is the gospel message that “must be opened to the people” at this present time.

This is a testing message, and it is a gospel message. It is the message that will ripen the earth for harvest, and in this sense it is the message of the latter rain!

“Says the prophet: ‘Blessed is he that readeth’—there are those who will not read; the blessing is not for them. ‘And they that hear’—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. ‘And keep those things which are written therein’—many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, will be un-blessed.

“In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, **concerning events to take place at the close of this world’s history.**

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

“Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

“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.

“No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

“Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’ I am God, and there is none like Me, **declaring the end from the beginning, and from ancient times the things that are not yet done.**’ Job 11:7; Isaiah 55:8, 9; 46:9, 10.

“Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation ‘the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ 1 Peter 1:10-12.” *The Great Controversy*, 341-344.

The previous passage tells us that John records “the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction.” We are told in *The Great Controversy*, 371 “One saying of the Saviour must not be made to destroy another.” Therefore when we are told that John’s messages ripen the harvest, we must understand this statement in agreement with the following statement:

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.’ ‘He will cause to come down for you the rain, the former rain, and the latter rain.’ In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so **the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth.** The ripening of the grain represents the completion of the work of God’s grace in the soul. **By the power of the Holy Spirit the moral image of God is to be perfected in the character.** We are to be wholly transformed into the likeness of Christ.

“**The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man.** But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.” *Testimonies to Ministers*, 506.

The latter rain is “the grace that prepares the church for the coming of the Son of man” and that grace is recorded in the book of Revelation where John wrote down “the closing messages which are to ripen the harvest of the earth.”

The messages located in the book of Revelation are the latter rain messages!

“By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God’s Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. **The golden oil will be given to us.**

“Only by knowing God here can we prepare to meet him at his coming. ‘This is life eternal,’ said Christ, ‘that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’ But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means

to walk by faith. **Opportunities to hear and receive the messages of God’s love are unappreciated and unimproved.** They fail of understanding that it is their duty to receive, in order that they may enrich others.” *Review and Herald*, February 3, 1903.

The latter rain is delivered to you and to me in the prophetic messages located in the book of Revelation. Those messages are tests, for to reject or refuse them is to be accounted as a foolish virgin. Those messages are the grace of the Holy Spirit and they are most definitely a component of the everlasting gospel. But we have been forewarned that when the time arrives that the Lord will accomplish His work of pouring out the latter rain through the unfolding of the prophetic message, man will oppose the work. The history of 1888 was left on the record to forewarn us of this fact.

“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 Waggoner and 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.

“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.

“God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. **You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude**. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of——?” *Testimonies to Ministers*, 419.

“We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.

“When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for Him by calling upon the people to repent of their sins, and be converted, and be baptized. Christ’s message was, ‘The kingdom of God is at hand: repent ye, and believe the gospel.’ **The Jews refused to receive Christ, because He did not come in accordance with their expectations**. The ideas of finite men were held as infallible, because hoary with age.

“This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, **some have already done this**. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of **sin**, and of **righteousness**, and of **judgment**, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for **the righteousness of Christ, which is pure, unadulterated truth**. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprove, through any human agent whom God shall choose, it is man’s place to hear and obey its voice.” *Testimonies to Ministers*, 64, 65.

“There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power

which lightens the earth with the glory of God, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and **they will brace themselves to resist it**. Because **the Lord does not work according to their ideas and expectations they will oppose the work**. ‘Why,’ they say, ‘should we not know the Spirit of God, when **we have been in the work so many years?**’

“The third angel’s message **will not be comprehended**, the light which will lighten the earth with its glory will be called **a false light**, by those who refuse to walk in its advancing glory.” *Review and Herald*, December 23, 1890.

“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.

“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.

“**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.

Prophecy School 2004

This series, by Jeff Pippenger and Russell Williams, is a comprehensive prophecy study recorded during a week-long prophecy school in 2004. The 40 hour set is an excellent source for personal enrichment or group studies.

DVD series \$128
Notes \$23

Readers' Response

Dear Kathy,

How lovely to get your little note and the Time Prophets DVD with my last parcel which arrived yesterday. Like mother—like daughter! You are both very sweet. Be assured that they are being sent far and wide. I really appreciate them and everybody here, so far, has particularly loved that presentation. Everything I ordered, except the 1843 chart has arrived. It might take a little longer, do you think, because of the awkward shape? I've also ordered some Spanish material direct from Mr. Perez, but he would only just be getting my order now. Our Chilean couple at church loves Pastor Restrepo's morning devotionals from your last camp. How could you not?

I hope you and Jeff had a great trip, but it must be good to be home again, even if it's just for a little while. Jeff made mention of Australia on one of the DVDs so I am assuming he has been here at least once. Did you come with him? There must be others here that support you? Since becoming aware of Future for America I cannot begin to tell you of the revival that has occurred in our area and evidences for the latter rain starting to fall. God is so good. My eldest daughter was baptized last Sabbath and as a result my husband and youngest daughter are being re-baptized and baptized at the end of the month. We were many, many years out of the church, involved with independent ministries, but now we have sound Biblical reason for coming back. It all makes sense! I am overwhelmed with how loving and patient God has been with us. I believe that we are a fulfillment of Isaiah 29:24 which says: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Well, I must run. I am sure you must be very, very busy and you will be hearing from us again soon. Thank you for your ministry. Bye for now. Love.

T.L.—Australia

Dear Brother Jeff,

Greetings to you in the Precious Name of our Lord and Savior Jesus Christ. I really cannot think of the privilege that the Lord had given to me to attend your classes where I learned many new things about the forth coming events that are going to happen and that were happened in the past. Especially the chart, 2520 year prophecy, comparative study of the messengers, the Lord's coming, etc. But I feel that I must study more and more to equip myself to be fitted into teach the prophecies to the pastors and lay preachers of India. You had given me the privilege through the will and plan of God.

I am sharing the thoughts what I learned in the prophecy school with my wife and children and studying books of Daniel and Revelation.

I want to thank you for the hard work you are doing even not caring your health. You must take care of your health as your priority. When we want to accomplish things we must be better fitted and responsible for our own health. A piece of advice, please take care of your health.

Give my love and greetings to sister Kathy and to the rest of the family and friends in your place. My wife is sending her greetings to you.

I am serious about the forth coming prophecy school in India probably in the months of October or November 2008. Please, pray for the same. Brother Marco gave me funds to buy a laptop in India. Thank you very much for the same for your initiation. Soon after leaving for home I would look for a laptop immediately. With love and prayer I close for now.

R.K.—India