

FUTURE NEWS

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The Truth of God Into a Lie

The Desire of Ages, 211

“In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ ‘give all the prophets witness.’ Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven’s glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ’s death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.

“The Jews had the Scriptures in their possession, and supposed that in their mere outward knowledge of the word they had eternal life. But Jesus said, ‘Ye have not His word abiding in you.’ Having rejected Christ in His word, they rejected Him in person. ‘Ye will not come to Me,’ He said, ‘that ye might have life.’

“The Jewish leaders had studied the teachings of the prophets concerning the kingdom of the Messiah; but they had done this, not with a sincere desire to know the truth, but with the purpose of finding evidence to sustain their ambitious hopes. When Christ came in a manner contrary to their expectations, they would not receive Him; and in order to justify themselves, they tried to prove Him a deceiver. When once they had set their feet in this path, it was easy for Satan to strengthen their opposition to Christ. The very words that should have been received as evidence of His divinity were interpreted against Him. Thus they turned the truth of God into a lie, and the more directly the Saviour spoke to them in His works of mercy, the more determined they were in resisting the light.”

Quotation Finished on Page 31

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MISSION STATEMENT

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

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

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

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Tidings: the Message of the Third Angel

Daniel 11:44

But **TIDINGS** out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

The “tidings out of the east and out of the north” in this verse represents the messages of the first, second, third and fourth angels of Revelation fourteen and eighteen;

the little book in the hand of the mighty angel of Revelation ten; the message of the latter rain; the message of the loud cry; the message to the Laodicean Church; the message of the rest and refreshing; the voice of the fourth angel as well as the other voice of the fourth angel; the increase of knowledge in Daniel twelve; the sealing of the one hundred and forty-four thousand; the breath of Ezekiel thirty-seven; the trumpet messages of Jeremiah six, Isaiah fifty-six and Revelation eight through eleven; the Elijah message; and the Midnight Cry message of Matthew 25 and all the other messages, voices, shouts, cries, trumpets, singing and songs within God’s prophetic word that also represent the tidings of the third angel represented in verse forty-four.

Based up the word “tidings” alone, the “tidings out of the east and out of north” must be the third angel’s message. Notice how Moses employs the word “tidings” in the history of Pentecost, which of course parallels the history of the latter rain, during the loud cry of the third angel.

And the Lord said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: And I will send an angel before thee; and I will drive

out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

And **when the people heard these evil tidings**, they mourned: and no man did put on him his ornaments.

For the Lord had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation.

And it came to pass, *that* every one which sought the Lord went out unto the tabernacle of the congregation, which *was* without the camp. Exodus 33:1–7.

Moses informs us the “tidings” to come out of Egypt and the issue of the glorious land was considered mournful by the people. This passage is a biblical history that has been directly identified by both the Bible and *Spirit of Prophecy* as illustrating the time of the sealing of the one hundred and forty-four thousand during the outpouring of the latter rain and the proclamation of the loud cry of the third angel.

Moses’ “tidings” has every contextual reason for being understood to be a parallel testimony to verse forty-four, especially if we remember that verse forty-four comes immediately before Michael stands up and human probation closes. The prophetic history of verse forty-four is identical to the point in history when the third angel repeats the history that was prefigured by the glorious manifestation of

the power of God that took place at Pentecost in both the beginning and ending history of ancient Israel.

“Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. ‘The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.’ Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, ‘Yet once more I shake not the earth only, but also heaven.’ Hebrews 12:26. Says the Scripture, ‘The Lord shall roar from on high, and utter His voice from His holy habitation;’ ‘and the heavens and the earth shall shake.’ Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart ‘as a scroll when it is rolled together. Revelation 6:14. And every mountain and island shall be moved out of its place. ‘The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.’ Isaiah 24:20.” *Patriarchs and Prophets*, 340.

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

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto

us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611.

Moses informs us that when the people heard about the tidings of the glorious land they considered them to be evil. According to how Moses defines the word “tidings,” when Pentecost is repeated during the time of the third angel and the latter rain, there will be a message concerning the glorious land that the foolish within Adventism think is evil.

Jacob also has a testimony concerning the tidings of verse forty-four.

And it came to pass, when Laban heard the tidings of Jacob his sister’s son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and

well favoured. And Jacob loved Rachel; and said, **I will serve thee seven years** for Rachel thy younger daughter. Genesis 29:13–18.

Among many things, Jacob is bearing witness to the 2520 time prophecy. Here in Jacob, we find the “tidings” of the marriage between the covenant seed (Jacob) and a woman (Rachael). We find Jacob serving two 2520 periods for his two wives, and Jacob’s lineage later becomes two nations that will both suffer the Lord’s indignation and the Lord’s scattering for 2520 years. The 2520 is part of the prophetic DNA of Jacob!

In the prophecies concerning the twelve tribes we see further evidence that Jacob’s testimony marks Jacob as a symbol of one representing the prophetic nature of the 2520 time prophecy.

And Jacob called unto his sons, and said, **Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. . . .**

Simeon and Levi *are* brethren; instruments of cruelty *are in* their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and **scatter them in Israel. . . .**

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and **unto him shall the gathering of the people be. . . .**

All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them. And he charged them, and said unto them, **I am**

to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite. Genesis 49:1–2, 5–7, 10, 28–29.

Jacob’s testimony concerning what “shall befall” God’s people “in the last days” begins with a gathering and ends with a gathering, while the story of Jacob and Laban is identifying the “tidings” of the marriage of Jacob; thus illustrating the biblical story of “the marriage” between the covenant seed (Jacob or Christ) and a woman (Rachael or the church), which represents the marriage of Christ to His bride during the investigative judgment. The marriages of Jacob to both Leah and Rachael marks a change in dispensation within prophetic history, even as Christ entered into the Most Holy Place on October 22, 1844 in order to accomplish the marriage between Himself and His bride at the time when the dispensation changed from the Holy to Most Holy Place. Thus with a multitude of witnesses, it is marked that marriage is a symbol of a change of dispensations.

This symbol in Jacob’s history lines up with the changes in dispensations set forth in the parallel histories of both Pentecosts as represented by the first Passover in Egypt prefiguring the cross and the receiving of the law at Sinai prefiguring the inauguration of the Holy Place at Pentecost in the year 31AD. All these events represent a change in dispensation.

Prophecy portrays a changing dispensation.

“From **the rise and fall of nations** as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away!

As 'the flower of the grass,' it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.

“A careful study of the working out of God’s purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life. Thus, viewing the things of time in the light of eternity, we may, like Daniel and his fellows, live for that which is true and noble and enduring. And learning in this life the principles of the kingdom of our Lord and Saviour, that blessed kingdom which is to endure for ever and ever, we may be prepared at His coming to enter with Him into its possession.” *Prophets and Kings*, 548.

“A careful study of the working out of God’s purpose in the history of nations and in the revelation of things to come, will help us to estimate at their true value things seen and things unseen, and to learn what is the true aim of life.” That careful study is accomplished when we pursue our study by seeking to understand the rise and fall of nations as made plain in the books of Daniel and Revelation. Prophecy portrays a changing dispensation.

The servitude of Jacob for 2520 days begins the story of Jacob’s family and the scattering of the seed of Israel, [represented as two houses (Leah and Rachael)] for 2520 years marks the end of ancient Israel’s story. Therefore Israel’s testimony ends right where it began.

At the beginning of ancient Israel there was a covenant (with Laban), a marriage (with Leah), and an investigative judgment (the first night with Leah). At the end of ancient Israel there was a covenant (with the Millerites in 1844 in fulfillment of Malachi three), a marriage (with the Millerites in 1844 in fulfillment

of Matthew twenty-five), and investigative judgment (in 1844 in fulfillment of Daniel 8:14).

Just as the end of ancient Israel, is prefigured by the beginning of ancient Israel, so too, the beginning of modern Israel (which is also the end of ancient Israel) illustrates the end of modern Israel. This being so, the end of modern Israel will be the same as the beginning of modern Israel; and therefore the end of modern Israel will also be the same as both the beginning and ending of ancient Israel.

To complicate this concept a little further, there is actually to prophetic ends to ancient Israel. The first prophetic end of ancient Israel is in the times of Christ, when Israel was divorced of God at the stoning of Stephen. The second prophetic end of ancient Israel was at the end of the seven times in 1844, at the reestablishment of the covenant with modern Israel in 1844. Jacob always tells two stories whether as a usurping twin, a momma’s boy struggling against a dad’s boy, marrying two wives, serving two times, producing two literal kingdoms (the north and the south) and producing two spiritual kingdoms (ancient and modern), with two 2520 prophecies in his beginning and two in his ending history. Those two lines in Israel’s testimony can be summed up as Leah and Rachael.

At the end of ancient Israel in the time of Christ there was a covenant (with many for one week), a marriage (to the Church of Ephesus), and a judgment (at the stoning of Stephen) paralleling the covenant (with Jacob and Laban), the marriage (with Jacob and Leah) and the investigative judgment (that took place the first night with Leah), which also paralleled Christ’s covenant (with the Millerites in 1844), the marriage (which began

in 1844) and the beginning of the investigative judgment (in 1844).

In the history of the one hundred and forty-four thousand there is a covenant (the everlasting covenant with the one hundred and forty-four thousand), a marriage (at the conclusion of the investigative judgment), and an executive judgment (the seven last plagues).

Jacob's testimony concerning God's people "in the last days" marks the northern kingdom of Israel represented by Belshazzar and his testimony of the fall of a kingdom, with none to help as a symbol of 'a curse' and of 'the scattering' represented in the numerical sum hidden in the meaning of the words "mene, mene, tekel, upharsin."

Simultaneously Jacob's testimony concerning God's people marks the southern kingdom of Israel represented by Nebuchadnezzar and his testimony a kingdom removed and restored as a symbol of 'a blessing' and of 'the gathering' represented with Nebuchadnezzar's restoration at the end of seven times.

The history of the third angel is a history when dispensations change, a covenant is marked and a marriage is portrayed. In the history of Christ, which parallels the history of the Millerites and the history of the one hundred and forty-four thousand, there was a change of dispensation from the earthly to the heavenly. In the time of the Millerites there was a change in dispensation from the holy place unto the Most Holy Place. Those histories identify the change of dispensation from the investigative judgment of the dead unto the investigative judgment of the living when the third angel of Revelation fourteen is fulfilled at the end of the world.

The message in the time of Christ was based upon a prophecy from the book of Daniel

that identified "a time" (Daniel nine) and an "event" (confirming the covenant with many for one week), that was misunderstood by the majority of its intended hearers (did not know the time of their visitation), primarily due to an incorrect prophetic view of the Sanctuary (saw physical not spiritual temple), accompanied with that very same majority's foolish disbelief concerning the times in which they were living (not knowing the hour of their visitation).

The message in the time of the Millerites was based upon a prophecy from the book of Daniel that identified "a time" (1844) and "an event" (cleanse the sanctuary) that was misunderstood by the majority of its intended hearers, primarily due to an incorrect prophetic view of the Sanctuary (earth? or heavenly temple?) accompanied with that very same majority's foolish disbelief concerning the times in which they were living (not knowing the hour of their visitation).

Based upon the testimony of two (Ephesus and Philadelphia) the message in the time of the one hundred and forty-four thousand (Laodicea) will be based upon a prophecy from the book of Daniel, which identifies "a time" (9/11) and an "event" (Daniel 11:40). The message will be misunderstood by Adventism (Laodicea) due to an incorrect understanding of prophecy in connection with the sanctuary.

Time: 9/11, the judgment of the living begins

Event: the judgment of the living begins

According to Moses the message represented by the prophetic word "tidings" includes a teaching concerning the "glorious land" that will produce a shaking. Therefore when those that refuse to see and hear, those who are mourned by and begin to fight against the message of the glorious land, they will also be

fighting against a message that according to Jacob includes the 2520 time prophecies.

The message in the time of Laodicea will be based upon a prophecy from the book of Daniel which will be misunderstood by Adventism due to their incorrect understanding the prophecy in Daniel that identifies and establishes the change of dispensation that takes place in the Heavenly Sanctuary when Christ takes up the work of judging the living as illustrated by the events connected with the close of probation in Daniel 11:40–45.

Isaiah associates these very same prophetic “tidings” with the message that is demonstrated by God’s people being righteous in order to glorify Him. This is most certainly the tidings of the third angel’s message and Isaiah in agreement with the emphasis of the 2520 in the parallel history of Jacob’s tidings identifies that the one hundred and forty-four thousand would return to the foundations of Adventism at the end of the world, thus rediscovering the 2520 time prophecy among other foundational Adventist truths.

Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, **that I may be glorified**. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

The spirit of the Lord God is upon me; because **the Lord hath anointed me to preach good tidings** unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of

praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

And **they shall build the old wastes, they shall raise up the former desolations,** and they shall **repair** the waste cities, the desolations of many generations. Isaiah 60:21,22; 61:1–4.

Isaiah identifies the “tidings” as the message that is proclaimed by God’s people when He is glorified in them,—which is the third angel’s message in verity. Isaiah’s tidings agree with the emphasis of the 2520 time prophecy in Jacob’s tidings, for in the next passage Isaiah will establish with a second witness, that the one hundred and forty-four thousand will return to the old paths, which are the foundational truths of Adventism represented upon the 1843 and 1850 charts.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And **they that shall be** of thee shall build **the old waste places:** thou shalt **raise up the foundations of many generations;** and **thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.** If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*. Isaiah 58:11–14.

Those that return to the old paths to dwell

in are the obedient who turn their foot away from the Sabbath, who also return to the foundational truths of Adventism, and in so doing who will also realize that the foundational approach to prophetic studies employed by the Millerites was their understanding that Daniel is primarily portraying two desolating powers, the first being paganism (the desolating power outside the church), and the second being the papacy, (the desolating power within the church).

The principle of two desolating powers characterized the Millerite's approach to the prophecies, so in order to return to the foundations, and walk in the old paths, the pioneer understanding of the two desolating powers would need to be accepted as valid by those who walk the old paths. When one then accepts the pioneer approach concerning paganism and papalism, they raise up "the former desolations" "of many generations."

Isaiah identifies the tidings as the third angel's message in verity, while Isaiah's tidings agree with the 2520 of Jacob's tidings, for during the fulfillment of the third angel's message the one hundred and forty-four thousand will return to the old paths, the foundational truths of Adventism represented upon the 1843 and 1850 charts. Jeremiah addresses the old paths.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls.

But they said, We will not walk *therein*.

Also I set watchmen over you, *saying*, Harken to the sound of the trumpet.

But they said, We will not hearken.

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my

words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array **as men for war against thee, O daughter of Zion**. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side. O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

They *are* all grievous revolvers, walking with slanders: *they are* brass and iron; they *are* all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall *men* call them, because **the Lord hath rejected them**. Jeremiah 6:16–30.

God will place stumbling blocks before those who refuse to walk in the old paths, refuse to listen to the sound of the trumpet and refuse to hearken unto His words. The stumbling blocks are represented as "the people from the north" that brings war against

the daughter of Jerusalem. Jeremiah is adding a new dimension to the meaning of “tidings,” for those who refuse to walk, return and listen are rejected because they stumble over the warning concerning the king of the north as represented in the last six verses of Daniel eleven, and in the previous words of Jeremiah. The Lord rejects His people at the end of the world and Hosea adds to this truth.

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

Hosea makes this pronouncement identifying that God’s people are rejected based upon their rejection of knowledge, thus simply laying down another line that illustrates the history of the third angel, for in verse five of chapter three, Hosea specifically places the rejection of God’s people that is based upon knowledge in the latter days.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness **in the latter days.**

Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest. Therefore shalt thou fall in the day, and

the prophet also shall fall with thee in the night, and I will destroy thy mother.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 3:5–4:6.

In the latter days the Lord will have a controversy and judge His people based upon an increase of knowledge of the word of the Lord. The judgment reaches the point where Christ rejects His people beginning at the Sunday law in the United States. In that period of time those that return to the foundations of Adventism, are those who proclaim a message of tidings that according to Moses, Isaiah, the story of Jacob, the testimony of Jeremiah and Hosea touches upon the return to the foundations, the character of Christ, the increase of knowledge that judges and produces two classes of worshippers with Adventism, the glorious land and the king of the north.

Paul, in the book of Romans deals with the “tidings” of Isaiah. In so doing endorses the biblical principle of line upon line.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written,

How beautiful are the feet of them that **preach the gospel of peace, and bring glad tidings of good things!**

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

So then faith *cometh* by hearing, and hearing by the word of God.

But I say, Have they not heard?

Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. Romans 10:13–21.

The gospel of peace and good “tidings” is the third angel’s message and Paul is here dealing with a change in dispensations as these parallel histories often do. Here Paul associates the tidings of biblical prophecy with a testing process based upon God’s word, or as Daniel would say, based upon an increase of knowledge. Then Paul provides two witnesses, Isaiah and Moses to establish that the testing process that he is identifying as being based upon the word of God will be a prophecy that will provoke a people to jealousy and anger by *them that are* a foolish nation that have God manifested in their lives without seeking or asking of Him, during the time of the investigative judgment where God still has His hands stretched forth to save disobedient and gainsaying people.

God provoked the Jews to anger and jealousy by pouring His Spirit out upon His new church, as identified in Daniel nine, who the leaders of the Jews believed to be a foolish nation, but it was through His ‘new church’ that God manifested Himself during the closing hours of the final judgment of the Jews leading up to the year 70AD.

God provoked the Protestants to anger and jealousy by pouring His Spirit out upon His

Millerite Philadelphian church, as identified in Daniel nine, who the leading Protestant churches believed to be a foolish nation, though it was through His Millerite Philadelphian church that God manifested Himself during the closing hours of judgment leading up to October 22, 1844.

God will provoke Adventists to anger and jealousy by lifting up and anointing watchmen who the leaders of Adventism will believe to be fools, during the closing hours of judgment leading up to the seven last plagues in fulfillment of a prophecy found in the book of Daniel.

And though Paul is here identifying the testing process based upon an increase of knowledge which produces two classes of worshippers, Paul is also using two witnesses to provide evidence that the testing process that takes place during the proclamation of the tidings in verse forty-four, includes an Inspired prophetic endorsement to the fact that the biblical application of bringing together one prophetic line from here (Moses) with another prophetic line from there (Isaiah) in order to establish truth, is demonstrated and confirmed as true in God’s holy and sacred word.

The judgment of the third angel arrives at the Sunday law in the United States, when those that return to the foundations will possess a personal living testimony, and proclaim by voice, word and deed a message of “tidings” that according to Moses, Isaiah, the story of Jacob, the testimony of Jeremiah, the witness of Hosea and the apostle Paul, establishes the foundations of Adventism; produces, presents and offers the character of Christ; that is the specific increase of prophetic knowledge discussed in the book of Daniel, that addresses and produces the testing question in judgment;

thus demonstrating two classes of worshippers, that addresses the glorious land and the king of the north in the last six verses of Daniel eleven and that is represented in Revelation fourteen as the message of the third angel.

Luke also addresses the tidings of the third angel.

When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*.

But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And **when they had fulfilled all that was written of him**, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

And we declare unto you **glad tidings**, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm,

Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also **in another psalm**, Thou shalt not suffer thine Holy One to see corruption. For David, after he had

served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption.

Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for **I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you**. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Acts 13:24–42.

Luke is clearly identifying that the “glad tidings” of the third angel is connected with the biblical truth that is recognized when you understand that the history of the last generation, as represented by “children” in the passage, is prefigured by the history of the first generation, as represented as “the fathers” in the passage. Luke proves this truth by referring to two Psalms, thus employing, as we noted Paul did earlier, the technique of establishing a truth with two witnesses.

The history Luke is citing is history that Inspiration purposely identifies as history that is repeated during the loud cry of the third angel, which according to Luke’s words identifies a generation that is being tested by an increase of knowledge, which consisted of the Jews not understanding that the end of their prophetic history and their rejection of Christ had been prefigured perfectly in the beginning of their prophetic history when the Lord delivered ancient Israel out of the slavery of Egypt.

So when Luke says the Lord will do a work in our day which God's people will not believe. Luke is telling us that just as ancient Israel was tested by an increase of prophetic knowledge which they disbelieved; and an increase of knowledge that came from the book of Daniel; and an increase of knowledge that was based upon the fact that their own peculiar prophetic history was a repetition of the prophetic history of Moses.

And just as the testing message for ancient Israel was based upon, derived from, demonstrated by and confirmed with the biblical application of bringing one prophetic line from here together upon another prophetic line from there—so shall modern Israel be tested.

When Luke says the Lord will do a work in our day which God's people will not believe, he is saying that just as ancient Israel and the Millerites were tested by an increase of knowledge from Daniel dealing with their very own peculiar prophetic history, that was established through applying line upon line, so also will the one hundred and forty-four thousand be tested by a prophecy from the book of Daniel that deals with the events connected with the close of probation, which is their history and will be confirmed, established and defended by bringing together line upon line.

The work of separation that is accomplished in all the illustrations of sacred history is a work that produces two classes of worshippers that are developed and thereafter demonstrated at judgment based upon how each individual responds to the truth that is purposely designed of God to test each generation. According to Luke that testing truth at the end of the world will be connected with the tidings of the third

angel we are investigating.

In the latter days the Lord will judge His people based upon an increase of knowledge. The judgment of the third angel arrives at the Sunday law in the United States, when those that return to the foundations will proclaim a message of "tidings" that according to Isaiah, the story of Jacob, the testimony of Jeremiah, the witness of Hosea, the apostle Paul, and Doctor Luke is a message of "tidings" that establishes the foundational truths of Adventism; that produces, presents and offers the character of Christ; that is the increase of prophetic knowledge marked in the book of Daniel; that endorses the biblical application of line upon line; that contains the controversy of the glorious land and identifies the king of the north; that identifies the close of judgment in the Sanctuary above; that produces and demonstrates two classes of worshippers at judgment and is represented as the tidings of the third angel of Revelation fourteen.

Luke adds this warning to the end of his recent words.

Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for **I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.** And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Acts 13:41–42.

The good tidings of Luke and the other prophets are proclaimed in a change of dispensation such as represented in the previous verse when the Jews went out of the synagogue and the Gentiles came in, as a marriage or as one king ending and another king beginning. The last six verses of Daniel eleven illustrate the

end of a king and a kingdom and the arrival of a King and a Kingdom.

And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, **and bringest good tidings**. And Jonathan answered and said to Adonijah, **Verily our lord king David hath made Solomon king**. 1 Kings 1:42–43.

Samuel also addresses “the biblical tidings” and marks the change of dispensations by the end of a ruler.

And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

And his daughter in law, Phinehas’ wife, was with child, *near* to be delivered: and **when she heard the tidings** that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. And about the time of her death the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, neither did she regard *it*. And she named the child Ichabod, saying, **The glory is departed from Israel**: because the ark of God was taken, and because of her father in law and her husband. And she said, **The glory is departed from Israel**: for the ark of God is taken. 1 Samuel 4:18–22.

The “tidings” of Solomon are connected with the change of dispensations as Solomon took the throne. Solomon is the first son of David and as such is a symbol of the Son of David. Solomon’s history is therefore prefiguring the history of the Son of David in the time of Christ and is therefore another illustration of the history of the one hundred and forty-four

thousand and Solomon’s “tidings” agrees perfectly with all the other prophets.

So Solomon thrust out Abiathar from being priest unto the Lord that he might fulfill the word of the Lord, which he spake concerning the house of Eli in Shiloh. **Then tidings came to Joab**: for Joab had turned after Adonijah, though he turned not after Absalom.

And **Joab fled unto the tabernacle of the Lord**, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest **take away the innocent blood**, which Joab shed, from me, and **from the house of my father**.

And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, **shall there be peace for ever from the Lord**. 1 Kings 2:27–33.

The lepers bring “tidings” of good based upon a mighty, rapid and unexpected overthrow of a kingdom, thus paralleling the good tidings that arrived with the mighty, rapid and unexpected overthrow of the Soviet Union in 1989.

And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*. Then they said one to another, We do not well: **this day is a day of good tidings**, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king' household. So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*. 2 Kings 7:8–10.

The tidings of the third angel include a change of dispensation, and Jeremiah again identifies the “tidings” as the message of the king of the north and his warfare against Jerusalem, thus identifying the last six verses of Daniel eleven.

Now Jeremiah came in and went out among the people: for they had not put him into prison. Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged **Jerusalem heard tidings of them**, they departed from Jerusalem. **Then came the word of the Lord unto the prophet Jeremiah**, saying, Thus saith the Lord the God of Israel;

Thus shall ye **say to the king of Judah**, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And **the Chaldeans shall come** again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord;

Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had

smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire. Jeremiah 37:4–10.

In agreement with the line of truth set forth in Pentecost concerning the shaking message of the glorious land, Luke adds some further information concerning the shaking in Adventism connected with the message represented as the “tidings” in God's prophetic word.

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, **tidings came unto the chief captain of the band, that all Jerusalem was in an uproar**. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. Acts 21:30–36.

The shaking that is produced because of the “tidings” will produce persecution according to Luke. In another place Luke, when describing Pentecostal history, which prefigures the history of the latter rain, identifies the tidings as a message that was confirmed by the power of the Holy Spirit and understood and identified as a period when the Holy Spirit was actively

being poured out.

And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. And the Spirit bade me go with them, nothing doubting.

Moreover these six brethren accompanied me, and we entered into the man's house: And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but **ye shall be baptized with the Holy Ghost**. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto

the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Acts 11:7–24.

The tidings of the third angel's message produce a shaking and bring about persecution, but the tidings will be confirmed by manifestation of God's power. The shaking is brought about from an increase of knowledge, particularly in regard to the glorious land. The culmination of the shaking at the Sunday law will demonstrate two classes of worshippers. At the Sunday law those that have returned to the foundations will proclaim "tidings" that according to all the prophets is the third angel's message

that establishes the foundational truths of Adventism;

that produces, presents and offers the character of Christ;

that identifies the king of the north as the papal power;

that identifies and announces the close of judgment in the Sanctuary above;

and that is based upon the biblical application of line upon line.

Ezekiel informs us the "tidings" is a message that identifies the end of the world, the seven last plagues and the Second Coming of Christ.

And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel, And say to the land of Israel, Thus saith the Lord;

Behold, I *am* against thee, and will draw

forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north: That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more. Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For **the tidings**; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord God. Ezekiel 21:1–7.

In agreement with Ezekiel, 2 Samuel 13:30 states:

And it came to pass, while they were in the way, that **tidings came to David, saying, Absalom hath slain all the king's sons**, and there is not one of them left.

The “tidings” in the Bible represent a solemn, bitter, alarming and serious message, which includes persecution, hardship and suffering.

Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Concerning Damascus. Hamath is confounded, and Arpad: for **they have heard evil tidings**: they are fainthearted; *there is* sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail. How is the city of praise not left, the city of my joy! Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day,

saith the Lord of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil the men of the east. Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side. Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for

Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, *which* dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it. Jeremiah 49:22–33.

Notice the “tidings” of the third angel are also represented as heavy tidings in the story of the conclusion of the kingdom of Jeroboam.

And the Lord said unto Ahijah, Behold, **the wife of Jeroboam** cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

And it was *so*, when Ahijah heard **the sound of her feet**, as she came in at the door, that he said, Come in, thou **wife** of Jeroboam; why feignest thou thyself *to be* another? **for I am sent to thee with heavy tidings**.

Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that only which was* right in mine eyes; But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken *it*. Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall **come to the grave, because in him there is found some good thing toward the Lord** God of Israel in the house of Jeroboam.

Moreover **the Lord shall raise him up a king over Israel**, who shall cut off the house of Jeroboam that day: but what? even now.

For **the Lord shall smite Israel**, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall **scatter** them beyond the river, because they have made their groves, provoking the Lord to anger. And **he shall give Israel up because of the sins of Jeroboam**, who did sin, and who made Israel to sin.

And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came

to **the threshold of the door, the child died**; And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet. 1 Kings 14:5–18.

Nahum associates the good “tidings” with the day of the Lord’s punishment as represented by the third angel.

The burden of Nineveh. The book of the vision of Nahum the Elkoshite. God *is* jealous, and the Lord revengeth; the Lord revengeth, and *is* furious; the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

The Lord *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the Lord hath his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The Lord *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end: affliction shall not rise up the second time. For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. There is *one* come out of thee, that imagineth evil against the Lord, a wicked counsellor. Thus saith the Lord; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall pass through.

Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder. And the Lord hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile. **Behold upon the mountains the feet of him that bringeth good tidings**, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off. Nahum 1:1–15.

The heavy “tidings” of the third angel as represented in the testimony of the prophets is the message of the third angel which some profess to preach, while not truly knowing what the “tidings” of the third angel represent, as represented by Ahimaaz the son of Zadok the runner that ran with no tidings ready.

Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king’ dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom’ place. Then said Ahimaaz the son of Zadok, Let me now run, **and bear the king tidings, how that the Lord hath avenged him of his enemies.**

And Joab said unto him, Thou shalt not bear **tidings** this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king’ son is dead.

Then said Joab to Cush, Go tell the king what thou hast seen. And Cush bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no **tidings** ready?

But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush.

And David sat between the two gates: and **the watchman went up** to the roof over the gate unto the wall, and **lifted up his eyes, and looked, and behold a man running alone.** And **the watchman cried**, and told the king. And the king said, **If he be alone, there is tidings in his mouth.** And he came apace, and drew near.

And **the watchman saw another man running**: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, **He also bringeth tidings.** And **the watchman** said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, **He is a good man, and cometh with good tidings.**

And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king’ servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*. And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

And, behold, Cush came; and Cush said, **Tidings**, my lord the king: for **the Lord hath avenged thee this day of all them that rose up against thee.** And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom,

my son, my son! 2 Samuel 18:18–32.

The “tidings” to the Psalmist is a light that ariseth, representing an increase of knowledge which is nothing to be afraid of, for the wise will understand the evil tidings, but knowledge of the evil tidings shall grieve the wicked for he will not understand.

Unto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous. A good man showeth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. **He shall not be afraid of evil tidings:** his heart is fixed, trusting in the Lord. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish. Psalm 112:6–10.

The “tidings” in the Bible represent a solemn and heavy message though also a message of good news.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show **thee these glad tidings**. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. Luke 1:19–20.

The tidings represent both a blessing and a curse at the same time.

Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers. Cursed *be* the day wherein I was born: let not the day

wherein my mother bare me be blessed. Cursed *be* the man who brought **tidings to my father**, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? Jeremiah 20:13–18.

The “tidings” represent either a curse or a blessing based upon how the human agent responds to the tidings. The tidings of the third angel are identified as evil “tidings” in Jeremiah. Those that reject the good “tidings” of the third angel are represented by Zecharias.

And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show **thee these glad tidings**. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. Luke 1:19–20.

Zecharias represents those within Adventism that allow doubt to cover the glad tidings of verse forty-four with darkness and gloom and who then loose their voice for failing to mix their knowledge with faith in the time when the third angel’s message is fulfilled. And just as the message of good “tidings” was announced by an angel as the glory of the Lord shone round, so also the good tidings of the third angel is announced by the angel that lightens the whole earth with His glory.

And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought

forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, **I bring you good tidings of great joy**, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. Luke 2:6–15.

Timothy brought a message of good “tidings” prefiguring the good tidings of the third angel as announced by the angel that lightens the whole earth with His glory.

But now when Timotheus came from you unto us, and brought us **good tidings of your faith and charity**, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in

your faith?

Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thessalonians 3:6–13.

Those who proclaim the “glad tidings” of the kingdom of God at the end of the world will carry the message to every corner of the world will be unified upon one message.

And it came to pass afterward, that he went throughout every city and village, preaching and showing **the glad tidings of the kingdom of God**: and the twelve *were* with him. Luke 8:1.

Those who proclaim the “glad tidings” at the end of the world will be unified upon one message. Luke identifies the unity of message by identifying that the twelve disciples were with Christ preaching and showing the glad tidings, and Isaiah confirms this very same truth connected with the “tidings.”

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth **there shall no more come into thee the uncircumcised and the unclean**.

Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule

over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: **behold, it is I.** How beautiful upon the mountains are the feet of him **that bringeth good tidings**, that publisheth peace; **that bringeth good tidings** of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with **the voice together** shall they sing: **for they shall see eye to eye**, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. **Depart ye, depart ye**, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel *will be* your rereward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. Isaiah 52:1–15.

In the previous verses Isaiah speaks of the “tidings” of the third angel and verse forty-four as the message that all the watchmen see eye to eye over. The passage in Isaiah takes place in the judgment time, for it states that there shall no more come into church the uncircumcised and the unclean. Here Isaiah is describing not

the church militant that is made up of wheat and tares, but the church triumphant that is made up of men and woman with the seal of God. This is certainly the time of the third angel! And the good tidings at this time will be published by the watchmen who see eye to eye.

A story of Saul tells us the prophetic “tidings” is the latter rain message that awakens the Laodiceans from their virginal sleep in the setting of a change of kingdoms.

Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them,

On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.

And the elders of Jabesh said unto him, Give us seven days’ respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee. Then came the messengers to Gibeah of Saul, and **told the tidings in the ears of the people: and all the people lifted up their voices, and wept.** And, behold, Saul came after the herd out of the field; and Saul said, What *aieth* the people that they weep? And they told him the tidings of the men of Jabesh.

And **the spirit of God came upon Saul when he heard those tidings**, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead, To morrow, by *that time* the sun be hot, ye shall have help. And the messengers came and showed *it* to the men of Jabesh; and they were glad. Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel. Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly. 1 Samuel 11:1–15.

Another story of Saul identifies a change of kingdoms when the “tidings” are carried to those outside of God’s people, represented here by the Philistines.

So Saul died, and his three sons, and all his house died together.

And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the

Philistines came and dwelt in them. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry **tidings** unto their idols, and to the people. And they put his armour in the house of their gods, and fastened his head in the temple of Dagon. And when all Jabeshgilead heard all that the Philistines had done to Saul, They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days. So Saul died for his transgression which he committed against the Lord, *even* against the word of the Lord, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to inquire *of it*; And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse. 1 Chronicles 10:6–14.

David identifies that the message represented by “tidings” is a message with life and death implications, as is the third angel’s message.

And David saved neither man nor woman alive, to bring **tidings** to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever. 1 Samuel 27:11–12.

David testifies also that the “tidings” of end-time prophecy is a message that produces either life or death based upon on how you understand past history represented by the sons of Rimmon the Beerothite, Rechab and Baanah.

And Jonathan, Saul' son, had a son *that was* lame of *his* feet. He was five years old when **the tidings came of Saul and Jonathan out of Jezreel**, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name *was* Mephibosheth.

And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon. And they came thither into the midst of the house, *as though* they would have fetched wheat; and they smote him under the fifth *rib*: and Rechab and Baanah his brother escaped. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord the king this day of Saul, and of his seed.

And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As the Lord liveth, who hath redeemed my soul out of all adversity, When one told me, saying, Behold, Saul is dead, **thinking to have brought good tidings**, I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a **reward for his tidings**: How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?* And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ishbosheth, and buried *it* in the

sepulchre of Abner in Hebron. 2 Samuel 4:4-12.

David testifies the “tidings” of prophecy is either life or death based upon on how you understand and apply past history.

“In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God’s command, ‘Go forward,’ we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God’s plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success.

“You must never, never seek to lift one pin, remove one landmark, that the Lord has given to his people as truth.

“There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work.

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning and of comfort, of hope and of love, to those who are in the darkness of error and sin.”
General Conference Daily Bulletin, February 20, 1899.

We have now considered every place in God’s word (except one) where the word “tidings” is employed in the Scriptures and demonstrated

that in every occurrence the word “tidings,” as understood within the context of the passage surrounding the word, figuratively represents the prophetic history of the third angel. It does so every time!

We therefore conclude based upon the overwhelming weight of biblical evidence that the word “tidings” in verse forty-four of Daniel eleven proves by itself alone, that the message of the east and north that is represented as “tidings” must be exclusively the message of the third angel of Revelation 14:9–12.

In our next newsletter we will continue our study of the tidings out of the east and out of the north.

Reader's Response

Hello there elder Jeff. May God bless you and your ministry. My name is JK and I am a Seventh-day Adventist living in C. You don't know me, but I know you very well, because I spent about fifty hours studying your prophecy seminar. I am very impressed in my mind what you are teaching is biblical and has great truth. I am a Korean and although my English is poor, I tried my best to understand fully. May God help me with knowledge!!!

If what you are saying is present truth (probation is about to be closed...very soon). I think all those poor Adventists in Korea need to know what you teach. I think I watched a video in which you said have been to Korea three times? Would you let me know where you and with whom you taught? Currently I know no one who is teaching things that you teach in Korea. I wish I can contact people who share the same present truth as you teach. If you let me know, I would be greatly appreciated.

One Bible question. Do you see any clues for the last days involving Babylon in Jeremiah days? What I am saying is before all those in Judah including Zedekiah were fallen and taken to Babylon, Jeremiah told his people to be subject to the King of Babylon. This passage

always puzzled me in that; they are not supposed to rebel against Babylon. Do you think that this passage is giving us any lessons to learn in the last days? Please let me know what you think. Thanks a bunch. I know you are a busy man. Thanks Sincerely JK

Brother JK:

The whole Bible, including your question concerning Jeremiah applies and is fulfilled at the end of the world. When prophets become part of the prophecy they represent God's people (the Millerites and the one hundred forty-four thousand) at the end of the world. Jeremiah then is illustrating something that happens with God's people at the end of the world.

The following is how I would break down the story you cited about Jeremiah, but I do so with two qualifications. I do not intend to prove every point that I make, and I would hold my full conclusion back until the other places where the end of Jerusalem in the story of Gedeliah, Zedekiah and Jeremiah are presented. The following passage must be understood in light of those other passages, but at the surface the following passage of Scripture might represent:

The word that came to Jeremiah from the Lord, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, **The Lord thy God hath pronounced this evil upon this place.** Jeremiah 40:1–2.

This is the word of the Lord that comes once Jerusalem is captured for the third and final time. It is important to note which of the three judgments of Jerusalem the story is set

in. In the passage you are wondering about it is set in the third of three judgments that are brought upon Jerusalem in order to utterly destroy the sanctuary and the city. It is of note that it then took three decrees to re-build the sanctuary and the city. The judgment of three kings brings her down and the judgment of three kings brings her up, for her judgment is based upon the word of the First and the Last.

“This overthrow of Jerusalem was predicted by Jeremiah, and immediately accomplished, B.C.606. Jeremiah 25:8–11. . . . Jehoiakim, though bound for the purpose of being taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon.

“This was **the first time** Jerusalem was taken by Nebuchadnezzar. **Twice subsequently**, the city, having revolted, was captured by the same king, being more severely dealt with each succeeding time. Of these subsequent overthrows, **the first was under Jehoiachin**, son of Jehoiakim, B.C.599, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were led into captivity. **The second was under Zedekiah**, when the city endured the most formidable siege it ever sustained, except that by Titus, in A.D.70. During the two years’ continuance of this siege, the inhabitants of the city suffered all the horrors of extreme famine. At length the garrison and king, attempting to escape from the city, were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; and thus was fulfilled the prediction of Ezekiel, who declared that he should be carried to Babylon, and die there, but yet should not see the place. Ezekiel 12:13. The city and temple were at this time utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B.C.588.

“Such was God’s passing testimony against sin. Not that the Chaldeans were the favorites of Heaven but God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem would have stood forever. Jeremiah 17:24–27. But they departed from him, and he abandoned

them. They first profaned the sacred vessels by sin, in introducing heathen idols among them; and he then profaned them by judgments, in letting them go as trophies into heathen temples abroad.

“During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of Babylon; and though captives in a strange land, they were doubtless in some respects much more favorably situated than they could have been in their native country.” *Thoughts on Daniel and o the Revelation*, Uriah Smith, 24–26.

The second judgment was Jehoiachin in 599BC, and the third judgment was in 588BC with Zedekiah. The first judgment represented by Jehoiakim was 606BC in fulfillment of Jeremiah 25:8–12.

Therefore thus saith the Lord of hosts; **Because ye have not heard my words**, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and **these nations shall serve the king of Babylon seventy years**. And it shall come to pass, **when seventy years are accomplished, that I will punish the king of Babylon**, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

God’s people are always tested by the prophecies that are fulfilled in their own history. That last sentence sounds simple enough, but unless it is thought through it can be missed how deep the idea is. God’s people are always tested based

upon whether they correctly understand their own prophetic history, which is called in the Scriptures the hour of their visitation? Did the antediluvians understand the hour of their visitation? Did Lot, or Pharaoh or Ahab?

Zedekiah does not see the third judgment, but he experiences it. Zedekiah did not see his judgment coming, though it had been faithfully set forth in God's prophetic word. Judgment was upon him and his people, for they were a rebellious people with eyes to see, yet seeing not, and ears to hear, yet hearing not. Because Zedekiah and his people would not see and hear the prophecies of their history, Zedekiah's eyes were less than surgically removed. Zedekiah is a symbol of not only judgment, but of the third judgment of three judgments—the final judgment.

In the following passage of Scripture you can see that Zedekiah is a symbol of the judgment against those who possess Laodicean blindness, and that before judgment was delivered, the prophet Ezekiel set forth a prophecy that was a visual warning of the impending judgment that was to be fulfilled in their history. Ezekiel not only visually demonstrates that when a prophet becomes part of the prophecy the prophet is then illustrating God's people at the end of the world, but Ezekiel directly endorses that truth.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

Therefore, thou son of man, prepare thee stuff for removing, and remove by day **in their sight**; and thou shalt remove from thy place to another place **in their sight**: it may be they will consider, though they *be* a rebellious house. Then shalt thou

bring forth thy stuff by day **in their sight**, as stuff for removing: and thou shalt go forth at even **in their sight**, as they that go forth into captivity. Dig thou through the wall **in their sight**, and carry out thereby. **In their sight** shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for **I have set thee for a sign unto the house of Israel**.

And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder **in their sight**.

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them,

Thus saith the Lord God; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them. Say, **I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity**. And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that **he see not the ground with his eyes**. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; **yet shall he not see it, though he shall die there**. Ezekiel 12:1–13.

Zedekiah represents the third of three judgments. Zedekiah and his peoples' blindness represent Laodicea. Their blindness was demonstrated by their inability to understand the prophetic message for the day and hour. Ezekiel set forth a visual prophetic warning that preceded the judgment, just as the animals entered the ark before the door was

closed, just as the plagues arrived before the door was closed on Passover, just as triumphal entry took place before the door was closed at the cross, just like the 1843 chart became the issue just before the door was closed in 1844 and just like the visual test that precedes the Sunday law in the United States. Ezekiel also confirms by word and illustration that when a prophet becomes part of the prophecy he represents God's people in the last days.

The word that came to Jeremiah from the Lord, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought *it*, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land. Jeremiah

40:1–6.

The word of the Lord after the third judgment, when Judah was punished and carried to Babylon, when Nebuzaradan a Babylonian gives testimony that the judgment of Jerusalem was based upon God's prophetic word, when Gedaliah is made ruler over the cities of Judah and faithful Jeremiah is then is set free.

Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. Jeremiah 40:7–9.

The word of the Lord after the third judgment, when Judah was carried to Babylon, a Babylonian gives testimony that the judgment was based upon God's prophetic word, when Gedaliah is made ruler over Judah and Jeremiah is set free, after which seven men or all of Judah unify with Gedaliah in agreement to serving Babylon.

As for me, behold, **I will dwell at Mizpah**, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. Genesis 31:48–49.

Mizpah: pause to peer to look, a watchtower.

The word of the Lord after the third judgment, when Judah was carried to Babylon, a Babylonian gives testimony that the judgment was based upon God's prophetic word, when Gedaliah is made ruler over Judah, Jeremiah is set free, and after which Judah unifies with Gedaliah to serve Babylon, while Gedaliah decides to stay in the watchtower and serve Babylon, while he tells the others to gather the summer fruits representing the harvest at the end of the world.

Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much. Jeremiah 40:11–12.

The harvest at the end of the world comes from modern Babylon, which is divided into three parts represented as the dragon, the beast and the false prophet in Revelation sixteen; and represented as Edom, Moab and the chief of the children of Ammon in Daniel 11:41; and represented as Edom, Moab and Ammon in Isaiah 11:14; and represented as Jezebel, Ahab and the prophets of Baal in the story of Carmel; and as represented as the king of the south, the king of the north and the chariots, horsemen and ships of Daniel 11:40; and as the

power, seat and great authority of Revelation 13:2; and as pagan Rome, the Jewish church and Barabas at the cross and as all representing the remnant of Judah that came from Moab, Ammon and Edom when they heard that the remnant was in Judah in the time of the gathering of the summer fruits.

At the final judgment, Jeremiah is set free, Judah is carried to Babylon, a Babylonian testifies (Daniel's testimony comes from Babylon) the judgment was based upon God's word, Judah serves Babylon, and Gedaliah stays in the watchtower, sends Judah to gather modern Babylon represented by Moab, Ammon and Edom who hear in the time of the harvest that there is a remnant Judah.

Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael. Jeremiah 40:13–16.

Ishmael represents a warning that comes both openly and secretly which threatens death and scattering upon Judah and is rejected because the testimony of Ishmael is declared to be false.

At the final judgment when Jeremiah (God's people) are set free (sealed), at the Sunday law and the mark of the beast testing time, and

the events connected with the close of the judgment from the book of Daniel (chapter eleven) are being fulfilled, Judah (the church triumphant) is then sent to gather the final harvest from modern Babylon, and there will then be a unified remnant in the time of the gathering. During that time a warning message represented by Ishmael, and thus representing modern Islam is recognized openly in the current activities of modern radical Islam and secretly as Islam is revealed through God's prophetic word, but only to those that will see. The warning message of Islam is a deadly warning, which includes prophetic misunderstanding and deception.

Jeremiah forty is illustrating the end of the world for it is identifying the sequence of events that are clearly established in the prophetic word. Zedekiah's judgment is the third waymark, and therefore becomes the waymark where judgment is illustrated.

At the cross, the third waymark of that sacred history there was judgment; at Passover, the third waymark in that history there was judgment of the first born; at the arrival of the third message on October 22, 1844 there was judgment. At Zedekiah's capture we have the third of three judgments—we have the third angel and we have his message. Before that third waymark of judgment there was a visual prophetic warning, which is a characteristic of the second waymark in the sacred histories of God's word. When the Sunday law arrives the final judgment will be here. At the Sunday law there will be two classes of worshippers that are demonstrated. The first class is represented by Jeremiah who is then set free, and the other class is those Judeans that are carried away to Babylon.

Jeremiah represents Seventh-day Adventists

that receive the seal of God at the judgment of the Sunday law and the Judeans that are taken captive are those within Adventism that there and then receive the mark of the beast. At that time there is a call to come out of Babylon and the Jews (God's other children outside of Adventism) that are still in Edom, Moab and Ammon represent the one-hour laborers that come and stand with God's people during the Sunday law crisis. Zedekiah's and Jeremiah's generation is therefore tested by the prophecies that have been set forth to specifically identify the very time in which they were living and those that fail the testing process then were those who forgot the Lord's leading in their past history and experience. Not understanding at least two important prophetic perspectives the Judeans are taken captive and die. The one prophetic perspective they failed to see is that the prophetic message of your very own history is what always tests God's people, and other is that Ishmael represents a life and death message that must be understood by God's people living during the end of the world.

There is more that would need to be factored into this story, for I know that after Gedeliah is killed the Jews go into Egypt and so on and so forth, but I think I might have at least given you insight on how I would approach that passage. Hope this helps. Jeff

Prophetic Study Charts

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Quote Continued From Front Page

“Jesus said, ‘I receive not honor from men.’ It was not the influence of the Sanhedrin, it was not their sanction He desired. He could receive no honor from their approbation. He was invested with the honor and authority of Heaven. Had He desired it, angels would have come to do Him homage; the Father would again have testified to His divinity. But for their own sake, for the sake of the nation whose leaders they were, He desired the Jewish rulers to discern His character, and receive the blessings He came to bring them.

“I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive.’ Jesus came by the authority of God, bearing His image, fulfilling His word, and seeking His glory; yet He was not accepted by the leaders in Israel; but when others should come, assuming the character of Christ, but actuated by their own will and seeking their own glory, they would be received. And why? Because he who is seeking his own glory appeals to the desire for self-exaltation in others. To such appeals the Jews could respond.

“They would receive the false teacher because he flattered their pride by sanctioning their cherished opinions and traditions. But the teaching of Christ did not coincide with their ideas. It was spiritual, and demanded the sacrifice of self; therefore they would not receive it. They were not acquainted with God, and to them His voice through Christ was the voice of a stranger.

“Is not the same thing repeated in our day? Are there not many, even religious leaders, who are hardening their hearts against the Holy Spirit, making it impossible for them to recognize the voice of God? Are they not rejecting the word of God, that they may keep their own traditions?

“‘Had ye believed Moses,’ said Jesus, ‘ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?’ It was Christ who had spoken to Israel through Moses. If they had listened to the divine voice that spoke through their great leader, they would have recognized it in the teachings of Christ. Had they believed Moses, they would have believed Him of whom Moses wrote.” *The Desire of Ages*, 211.

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