

# FUTURE NEWS

VOL. 22 - ISSUE 11 - NOVEMBER 2018

## BEHOLD, I COME QUICKLY

*And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be. Revelation 22:12*



My brother my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet Him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by His redeemed ones, the witnesses that His mission of suffering and sacrifice has not been in vain.

"The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grav, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect His image to behold and share with Him His glory.

"There are homes for the pilgrims of earth. There are robes for the righteous, with crowns of glory and palms of victory. All that has perplexed us in the providences of God will in the world to come be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises, we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.

"Pain cannot exist in the atmosphere of heaven. In the home of the redeemed there will be not tears, no funeral trains, no badges of mourning. 'The inhabitant shall not say, I am sick: the people that swell therein shall be forgiven their iniquity.' Isaiah 33:24. One rich tide of happiness will flow and deepen as eternity rolls on.

"It will not be long till we shall see Him in whom our hopes of eternal life are centered. And in His presence, all the trials and sufferings of this life will be as nothingness. 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry.' Hebrews 10:35-37. Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future of glory that is for the redeemed. 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.' James 5:7, 8. It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is.' 1 John 3:2.

"Then, in the results of His work, Christ will behold its recompense. In that great multitude which no man could number, presented 'faultless before the presence of His glory with exceeding joy,' Jude 24, He whose blood has redeemed and whose life has taught us. 'shall see of the travail of His soul, and shall be satisfied.' Isaiah 53:11....

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

*Counsels for the Church, 358, 359.*

Speaker & Writer  
Circulation  
Editor-in-Chief

J. Pippenger  
K. Pippenger  
B. Peck

Copy Editors

FFA Recording Studio  
DVD Production

B. Krebec  
T. Sena  
T. Sena  
P. Lankford

## FUTURE NEWS

PO Box 7  
Bonnerdale, AR 71933, USA  
888-278-7744

## FUTURE FOR AMERICA

is a self-supporting 501c3 nonprofit corporation. We are funded by readers like you. This publication is sent out free of charge. Your donations are greatly appreciated.

## MISSION STATEMENT

Our mission 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 very eyes. The historic and prophetic understanding of Seventh-day Adventism is now present truth—we are the final generation. Our emphasis is placed upon the prophetic word, including all of 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 His promises, we are to receive that experience.

**Future for America (FFA)** and its educational institution of **School of the Prophets (SOTP)** fully endorse the definition of the everlasting gospel as being the work of Christ in developing and thereafter demonstrating two classes of worshippers based upon the introduction of a three-step prophetic testing message. Coupled with this prophetic gospel, we uphold all aspects of country living and the medical missionary work.

**FFA** is proactively spreading God's final warning message through various mediums, such as this monthly newsletter, daily recorded classes held by **SOTP**, DVD production, biannual camp-meetings, and social media. An integral part of this responsibility is meeting the demands of our extensive travel itinerary. The urgency in advancing present truth extends to every corner of the earth. By God's grace, we are fervently working to meet such demands.

## TABLE OF CONTENTS

- 3** LETTER FROM THE EDITORS  
*by Future News Editorial Team*
- 4** THE LAST PRESIDENT OF THE SDA CHURCH  
*by Anonymous*
- 17** ULRIC ZWINGLI'S FOUR ANOINTINGS  
*by Nqobani Blessing Nyoni*
- 26** QUESTIONS & ANSWERS  
*with Andrea Seaman*
- 28** AFFILIATED MINISTRIES

## INFORMATION

**Future for America**  
futureforamerica.org



**School of the Prophets**  
sotpar.org



# LETTER FROM THE EDITORS

Dear Brothers & Sisters,

The year 2018 is nearing its close, and much of our focus as a movement has been to understand what will transpire over the course of the coming year during these final hours of probation. The Lord is merciful and gracious, for the light He has bestowed upon us in this time has been a balm for the weary and waiting. What better words than these are fitted for this occasion:

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history." *The Review and Herald*, October 12, 1905.

It is our earnest plea and prayer that all of us are holding fast to the beginning of our confidence in Christ Jesus, and that we are working with a sanctified zeal to prepare our garments for the soon coming of our Lord.

If you have a testimony to share about how the Lord is blessing your part of the vineyard, please send us an update to share in our newsletter! Whether you are directly involved in ministry work or you are serving in a personal capacity, we love hearing from you and welcome all testimonies.

On a separate note, please see the announcement below. We are entreating all writers. Your help is much needed as we move forward with the publishment of these newsletters. Thank you.

In His service,

*Future News Editorial Team*

*The present truth movement is steadily expanding, and it is our privilege to publish works submitted by you in hopes to further our intellectual and spiritual understanding in this message. Future News publications are currently undergoing design and formatting modifications. In this process we intend to add sections of content that encompass all areas of this message, including: prophecy; worldwide ministry events and news; pioneer backgrounds and information; true education; country living; gardening; health and natural remedies; testimonies; FAQs.*

*There are only a small number of brethren who have been submitting content for publishing, and now that we are planning to expand the breadth of this publication, we solicit your help that we may continue to put forth such publications on a monthly basis. We know there is a wealth of knowledge amongst the brethren in this movement and we invite you to share it! Therefore, during this time, we encourage those who are interested to write and submit material on any of the aforementioned topics for our newsletters. Additionally, your feedback regarding the changes taking place in the design, formatting, and content is appreciated.*

*For writers, please submit your articles in an editable format, preferably a Microsoft Word document. We will not accept PDF files or other related formats, as we are unable to edit them. If you have a diagram or chart in your article, it must be submitted as a .png file. If you have a photo, a .jpeg file. Please include the title and author of the article directly in the document, otherwise we will publish your article as 'Anonymous'. All submitted material is proofread and doctrinally checked by our editorial staff, therefore we ask for your patience in the publishment of your material.*

**Submit articles here:** [schooloftheprophets@gmail.com](mailto:schooloftheprophets@gmail.com)

*Thank you for your patience in this transition process as we attempt to add the above changes to our newsletter and provide this movement with material that will fit us up for Heaven.*



# THE LAST PRESIDENT OF THE SDA CHURCH

by ANONYMOUS



## INTRODUCTION

God's Word gives the assurance that He will do nothing except He reveals His will to His servants the prophets (Amos 3:7). God speaks to His people in every generation, giving messages to test the genuineness of their faith and to direct their feet in the way of salvation. In doing this He has identified kings by name who were to fulfil significant prophecies in relation to the welfare and future of His people. Cyrus was identified by name as the king the Lord would use to deliver His people from their Babylonian captivity.

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. Isaiah 45:1-6.

In a time of apostasy Josiah, while yet unborn, was identified as the king the Lord would use to lead a movement for the restoration of true worship in the land of Israel.

And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. 1 Kings 13:1-2.

God identified Hazael as the man that would ascend to the throne of the Syrian kingdom and inflict terrible judgments upon His people.

And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath shewed me that he shall surely die. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. 2 Kings 8:7-12.

God's dealing with His people is ever the same (see *The Great Controversy*, 343). This is a principle often repeated in Inspiration. Thus, if God has in times past revealed light on kings and statesmen and the role they would fulfil in the work of salvation as it related to past generations, it follows that He will do the same today. This He has already done through the study of Daniel 11:1-4, which in a present truth application, identifies that the 45th president of the United States, President Donald Trump, will be the president to abrogate the Constitution, unify church and state, and pass the Sunday Law.<sup>1</sup> Trump is the president that will oversee the end of the United States as the sixth kingdom of Bible prophecy and its transition to becoming the premier power in the seventh kingdom—a one-world government represented as ten kings (Revelation 17:12-14).

A detailed consideration of the lines which teach that Trump is the president that will pass the Sunday Law is beyond the scope of this paper. But suffice to say this and the aforementioned truths provide a clear precedent for the fact that God through His prophetic Word identifies kings (or presidents), and delineates the role they will play in the closing scenes of this earth's history. Donald Trump will lead the United States and the world to the close of probation. And it is the fundamental contention of this article that God is now identifying the president of the Seventh-day Adventist Church that will do the same.

This is a bold claim to make and it risks exposing the one making it to the accusation of being a fanatic if it cannot be shown to rest upon sound Biblical exegesis. There is a class whose predisposition would be to rubbish such a claim as ludicrous and fanatical before even considering the evidence set forth to substantiate it. Not much can be done for a class that will not bother themselves to engage in close study and test the claims being set forth on their own merits. But with those willing to give candid consideration to the subject, it will be seen that it is based upon arguments that are both clear and harmonious.

## FOUNDATIONAL LOGIC

The first step in establishing the claim at the center of this study is to set forth logic that forms the basis of the specific lines of truth that will be shared. This foundational logic draws from the seven seals and seven churches of Revelation. The churches present the characteristics of God's church as successive periods of history. The seals present the major influences and powers with which the church would have to contend. There is correspondence between the first four seals and the first four churches. That is to say that the first church parallels the first seal, and the second church parallels the second seal, and so on. The churches can thus be characterized as representing an "internal" line while the seals can be seen as an "external" line. Both are illustrating different aspects of the same sequence of history—that of the apostolic era down to the present day.

The seals and churches teach that within the prophetic narrative there is an internal line and an external line; and these two lines parallel one another. Another example of this dynamic is seen in the history of the United States and the Seventh-day Adventist Church. The lamb-like beast of Revelation 13 (the United States), began its rise when the previous kingdom, the dragon or the papacy, was coming to the end of its allotted time to rule. The papacy's time to rule came to an end in 1798. It is then that the Adventist church began its rise through the unsealing of the first angel's message. (Daniel 12:4). Hence, the rise of the United States parallels the rise of the Adventist church.

The following passage presents the fact that God deals with nations (external) and with His church (internal) simultaneously.

"There are periods which are turning points **in the history of nations and of the church.** In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. The Lord in His word has opened up the aggressive work of the gospel as it has been

carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens." *Bible Echo*, August 26, 1895.

September 11, 2001 was a turning point in the history of the nation of the United States as it met with a catastrophic crisis at the hands of radical Islamists. The reaction to this attack was the War on Terror and the passing of The USA Patriot Act; both of which generated consequences that are being felt to this day. It is no coincidence that in that same month, the Seventh-day Adventist Church also came to a turning point. This was the time that the church, through a decision of its General Conference, adopted Spiritual Formation as a compulsory part of the curriculum for the denomination's religious teachers. Anyone with an understanding of the origin, nature, and influence of spiritual formation would understand that this step on the part of the church constitutes a turning point and a dire crisis. It was at this turning point that light was given which is now testing God's people.

Inspiration teaches that probation closes upon the nation of America at the Sunday Law. It is the act of enforcing the observance of Sunday, contrary to God's law and contrary to its own principles as a republican and Protestant nation, that marks the point at which that country fills the measure of the cup of its iniquity.

"The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. **A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.**" *Spirit of Prophecy*, volume 4, 398.

The Sunday Law also marks the point at which probation closes upon Seventh-day Adventists (Daniel 11:41).



"It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden influences constantly at work to bring in another spirit, a counterworking element, on Satan's side of the question. **In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us.** In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. **When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away.**" *Selected Messages, book 2, 367, 368.*

At the Sunday Law, when the law of God is made void, those among God's people who have not borne fruit will be taken away. A remnant will remain that God will use to give the Loud Cry to the Gentiles, for whom the door of mercy will still be open.

A third line of truth that teaches this point is that of Genesis 15. When entering into a covenant with Abraham, God promised to visit His people after their four hundred years of affliction. At the point when He judged His people by freeing them from their oppressors, He also passed judgment upon the nation that afflicted them (Genesis 15:14).

And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that **thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge:** and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. **But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.** And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: **The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.** Genesis 15:12-21.

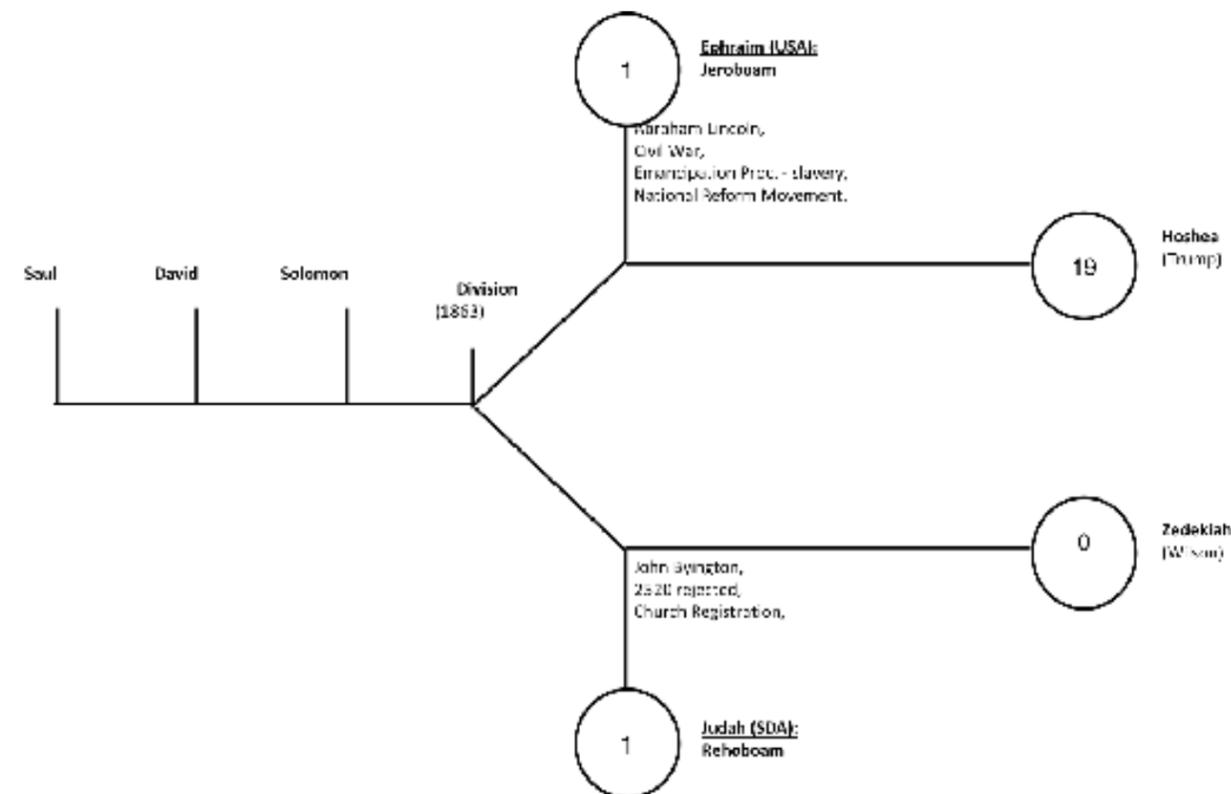
At the end of the 400 years, God was also preparing to judge the world as represented by the ten nations listed in verses 19-21. The Hebrews represent the internal (or church) line, while Egypt represents the external (or national) line. The Hebrews are a symbol of Adventism, and Egypt can be shown to be a symbol of the United States.

The aforementioned lines clearly convey the fact that there is an internal line and an external line, and these lines parallel one another. Having laid this foundation, attention can now be directed to the line which identifies the last president of the Seventh-day Adventist Church.

"The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old-Testament Scriptures. **The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied.** Under the inspiration of the Spirit of God, Solomon wrote, 'That which hath been is now: and that which is to be hath already been; and God requireth that which is past.' In mercy God repeats his past dealings. He has given us a record of his dealings in the past. **This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit.** The danger-signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgments brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us." *The Review and Herald, April 20, 1897.*



## EPHRAIM & JUDAH: THE UNITED STATES & THE SEVENTH-DAY ADVENTIST CHURCH



God gave ancient Israel kings to lead them; the first of which was Saul. Saul was followed by David and Solomon. In the time of Rehoboam, Solomon's son, the kingdom was divided between him and Jeroboam. Jeroboam took ten tribes; his kingdom was Ephraim. Rehoboam continued with two tribes; his was the kingdom of Judah.

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my

statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. 1 Kings 11:29-38.

Following the partition of the empire, the northern kingdom of Ephraim had 19 kings before its destruction at the hands of the Assyrian empire. The southern kingdom of Judah had 20 kings before it was destroyed by Nebuchadnezzar, king of Babylon. Ancient Israel is a



type of an order that is seen at the end of the world. In the antitypical application, the kings as civil rulers represent presidents who are the civil rulers today. Ephraim is a type of the United States. The beginning of Ephraim was Jeroboam. Jeroboam is noted in scripture for a singular act of apostasy.

Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord. Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and **made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan.** And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And **Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month**, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. 1 Kings 12:23-33.

Jeroboam erected golden calves in Bethel and Dan to counterfeit the worship of the true God which had its center in Jerusalem. This development is of symbolic significance. Bethel means "house of God" and Dan in the original Hebrew means "judgment." The house of God represents church-craft. It is kings who pass judgment; therefore, Dan represents statecraft (1 Samuel 8:5, 2 Chronicles 1:11). Jeroboam setting up the images

of these beasts in Bethel and Dan is identifying the unification of church-craft and state-craft, which is the image of the beast. The power that erects the image of the beast at the end of the world is the lamb-like beast of Revelation 13—the United States of America. Ephraim comprised of ten tribes and the United States is the premier king of a union of ten kings that will rule the world with the papacy shortly before Christ's second coming. Thus Ephraim is a symbol of the United States. It therefore constitutes an external line. An external line, according to the logic set forth in the previous section, must have an internal counterpart.

The southern kingdom of Judah is a type of the Adventist church on account of the fact that Judah was where the temple and true worship were located. Within the temple was God's law which includes the Sabbath. Through Judah was fulfilled the covenant promise that God would send the Messiah. The Adventist church is the center of true worship at the end of the world. To this church has been committed God's law and the responsibility of keeping and teaching the Sabbath. And the Adventist church is the church with which God has established His covenant at the end of the world.

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.'

"What was the response of the congregation, numbering more than a million people?

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.'

**"Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God."**

*Fundamentals of Christian Education*, 506.

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. **Ye shall keep the Sabbath** therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign

between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.' Exodus 31:12-17.

**"Do not these words point us out as God's denominated people?** and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed upon us? The children of Israel were to observe the Sabbath throughout their generations 'for a perpetual covenant.' The Sabbath has lost none of its meaning. It is still the sign between God and His people, and it will be so forever." *Testimonies*, volume 9, 17, 18.

If Ephraim is a type of the United States and Judah is a type of Adventism, it follows then that the kings of Ephraim typify the presidents of the United States, while the kings of Judah typify the presidents of the Seventh-day Adventist Church. This being the case, the next point to establish is when to begin counting the 19 kings of Ephraim and the 20 kings of Judah in their antitypical applications? It is only logical to begin counting the kings as both presidents of the United States and presidents of the Adventist church from the point at which the two divisions of the kingdom are clearly seen. The United States was established as a nation in 1798, while the Adventist church was only beginning. The Adventist church was not established in 1844 either. At the Great Disappointment, God had the Millerites whom He would use to establish the Adventist church, but the church was not visible then. In the post-1844 history, a process of organization was undertaken that culminated in 1863 when the church officially registered as a denomination in the United States. 1863 would thus be the point from which to begin counting the kings of Ephraim and Judah as presidents, since this is the point that is typified by the division of the kingdom in the days of Jeroboam and Rehoboam.

In 1863 the first Republican president was in office. This was Abraham Lincoln, and his term ran from 1861-1865. The Republican Party is a significant player in end-time Bible prophecy as it is the party controlled by the apostate Protestant churches. Inspiration is clear that it is the apostate Protestants in the United States who will play a leading role in the formation of an image of the papacy and in the enforcement of the Sunday Law which is the mark of the beast. Ephraim only had 19 kings. It is no coincidence that since Lincoln, the first Republican president, there have been 19 Republican presidents in the United States. Donald Trump is the 19th, and based on many witnesses that have already been placed in the public record, he is the last president of the United States as it has been known.



In 1863 the Adventist church elected its first president—a man by the name of John Byington. Byington was born in 1798 which is the Time of the End, the beginning of the Adventist church, and the beginning of America as the sixth kingdom of Revelation 17:10. Byington's birth at the Time of the End is a fact that ties the line of the United States and that of Adventism together. These facts confirm the application of Ephraim as the United States and Judah as Adventism. And they also tie Lincoln and Byington together as marking the beginning of parallel progressive histories.

Judah had 20 kings before it was destroyed by Babylon. It is no coincidence either that the Adventist church has had 20 presidents to date. Ted Wilson is the 20th president of the church. The implication of this application is that Wilson is the last president of the Adventist Church. As with Trump, he is the president that will be in office when significant movements are made to unite church and state within the United States. He will be in office when the Sunday Law is enforced.

## HOSHEA IS DONALD TRUMP

The 19th king of Ephraim was Hoshea. As Hoshea lines up with Donald Trump it follows that the key developments within his (Hoshea's) time parallel events that will take place during the tenure of Donald Trump. Ephraim was besieged and destroyed by the Assyrians in Hoshea's ninth year.

In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. 2 Kings 17:1-8.



The Assyrians were the kingdom from the north and are therefore a type of the papacy—the antitypical king of the north. The papacy spiritually conquers the United States when that latter forms an image of the papal hierarchy and enforces Sunday worship. This spiritual conquest is brought to view in Daniel 11:41.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

Hoshea being taken captive by the Assyrians typifies Trump who is in bondage to the errors and false doctrines of Babylon. These errors will lead him to receive the mark of the beast when the papacy comes to complete its conquest of the United States at the Sunday Law.

### ZEDEKIAH IS TED WILSON

The 20th king of Judah was Zedekiah. He parallels Ted Wilson who is the 20th president of the Adventist church. Zedekiah knew Jeremiah was a prophet of the Lord.

When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days; **Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord?** And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison. Jeremiah 37:16-21.

Jeremiah's message was a warning that the king of Babylon was coming to conquer Jerusalem and the nations of the world. His message is a type of Daniel 11:40-45 which shows the king of Babylon conquering the world just before Christ's second coming. Jeremiah is thus a symbol of the Priests who bear the third angel's message. The fact that Zedekiah typifies Wilson in this context teaches that Wilson does know or will know the

truthfulness of the message borne by this movement—that it is, in fact, the third angel's message. But he will not receive it. His reasons for not doing so are the same reasons Zedekiah did not obey or stand up for the truth in his time.

Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live. Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt. **Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.** Jeremiah 38:1-5.

Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the Lord: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me. Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the king swore secretly unto Jeremiah, saying, As the Lord liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel; If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. And Zedekiah the king said unto Jeremiah, **I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.** Jeremiah 38:14-19.



Zedekiah was a coward. He feared standing up for the truth in the face of the rebellious princes in Israel who rejected Jeremiah's message and sought to take his life. He also feared those who obeyed the message to surrender peacefully to Babylon. His cowardice prevented him from rendering obedience to Jeremiah's warning message. The results of this are plainly seen in 2 Kings 25.

And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. **And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.** And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. 2 Kings 25:1-10.

Because of Zedekiah's rebellion, Jerusalem was besieged and captured. His sons were killed in front of him and he was blinded and carried to Babylon where he died in captivity. Babylon's siege represents the Sunday Law crisis where the papacy and the apostate Protestants will lay siege to God's church. Zedekiah's sons are the people under him that look to him as a father and as a leader—Seventh-day Adventists. Their being killed in front of him is a symbolic representation of the spiritual death that occurs when they receive the mark of the beast. Wilson will witness the fall of his church as the vast majority of his people will support the movement to unify church and state and pass Sunday laws. His own eyes being gouged out represents his going into complete spiritual darkness.

When one is spiritually blind they can no longer discern the difference between truth and error. Compromise has so blunted their perceptions that they can no longer clearly distinguish between the express will of God and the delusions of Satan.

“Because of neglected opportunities and abuse of privileges, the members of these churches are not growing ‘in grace, and in the knowledge of our Lord and Saviour Jesus Christ.’ 2 Peter 3:18. Therefore they are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, **the many delusions of the last days will surely deceive them, for they will have no spiritual eyesight to distinguish truth from error.** Testimonies for the Church 6:424.” *Counsels to the Church*, 65.

“**We need spiritual eyesight, that we may see the designs of the enemy,** and as faithful watchmen proclaim the danger. We need power from above, that we may understand, as far as the human mind can, the great themes of Christianity and their far-reaching principles.” *Gospel Workers*, 289.

Wilson will go into spiritual darkness and he will be carried into Babylon, that is to say he will go along with the apostate Protestants and support their designs to exalt Sunday. It is in Babylon that he dies, which means he will receive the mark of the beast.

The destruction of Jerusalem represents the end of the Seventh-day Adventist Church as it has been known to the present day. The moves to enforce Sunday through legislative enactments will place the Adventist General Conference in a difficult position. Standing in opposition to the laws of the land will jeopardize its institutions by exposing them to punitive measures at the hand of the state. Rather than risk losing its institutions, the leaders of the corporation will submit to such laws and give their support to the popular movement for Sunday legislation. By doing this the Adventist church comes to an end as a Sabbath-keeping institution.

### THE END FROM THE BEGINNING

God declares the end of a thing from its beginning (Isaiah 46:9-10). This is an often used principle within this movement. The last presidents within the model presented in the previous section would therefore be typified by the first in their respective lines. Donald Trump, the last Republican president, would be typified by Lincoln who was the first Republican president. Ted Wilson, the last president of the Seventh-day Adventist church would be typified by John Byington who was the first president of the church's organization. A lot of truth can be gleaned from these applications.



## Civil War

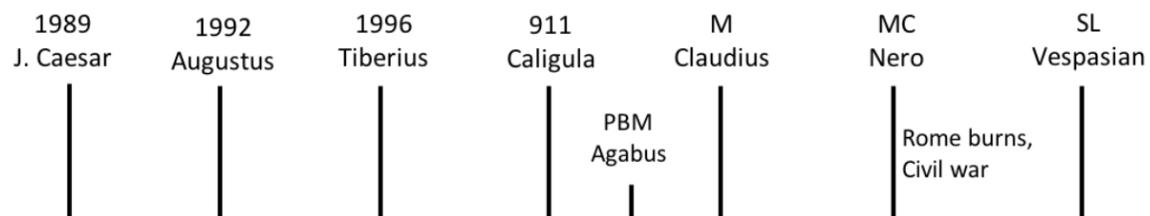
Lincoln, while serving as the first Republican president, was faced with the civil war which began in 1861 and ended in 1865. As Lincoln is a type of Trump, it follows that there will be a civil war in the United States during the tenure of the 45th president. Inspiration has already stated that there will be a civil war in the United States. This is part of the sequence of end-time events that are leading to Armageddon and to Christ's second coming.

"In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. **The monied men, because they have the power, control the market.** They purchase at low rates all they can obtain, and then sell at greatly increased prices. **This means starvation to the poorer classes, and will result in a civil war.** There will be a time of trouble such as never was since there was a nation. 'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book.... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.'—Manuscript 114, 1899. (General manuscript, untitled, typed August 13, 1899.)" *Manuscript Releases*, volume 5, 305.

A major fault-line in the coming American civil war is the conflict between the richer and poorer classes. This class conflict is even now fomenting within the United States and within the world more generally. But, the line set forth in this study is locating this war as taking place during the time of Trump.

It is important to see that there are other lines which identify a civil war as part of the medley of events leading to the Sunday Law. One witness is the seven thunders of the seven Caesars. This line locates the Roman emperors from Julius Caesar to Vespasian at the waymarks in the history of 1989 to the Sunday Law (see diagram below):

This line has been used to teach the truth of the Prediction Before Midnight (PBM). This is seen in Agabus being raised up with predictions about crises that would come to pass in the time of Claudius Caesar who is located at Midnight.



However another important truth that can be gleaned from this application draws from the fact that Nero is located at the Midnight Cry. The events in the history of Nero therefore typify events that will come to pass at the Midnight Cry and the history subsequent to it. In the time of Nero, half of the city of Rome was burned down (*Acts of the Apostles*, 486, 487). The city of Rome was the empire's "sanctuary of strength"—the source and seat of its power (Daniel 11:31).

"The power of the empire was committed to the carrying on of the work before mentioned. 'And they shall pollute the **sanctuary of strength**,' or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing

religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2." *Daniel and the Revelation*, Uriah Smith, 254.

Rome typifies the United States and the burning of its sanctuary of strength typifies the burning of America's sanctuary of strength.<sup>2</sup> America's sanctuary of strength is its Constitution (see *The Great Controversy*, 441). The Constitution is "burnt" when it is amended to facilitate the unification of church and state, which is the image of the beast.<sup>3</sup> The burning of Rome paved the way for Nero to falsely accuse the Christians and persecute them. The same will take place following the abrogation of the U.S. Constitution at the Midnight Cry.

Nero's inglorious reign was followed by a period of civil war known as the "year of four emperors."

"**The Year of the Four Emperors** was a year in the history of the Roman Empire, AD 69, in which four emperors ruled in succession: **Galba, Otho, Vitellius, and Vespasian**. The suicide of emperor Nero, in 68, was followed by a brief period of **civil war, the first Roman civil war since Mark Antony's death in 30 BC**. Between June of 68 and December of 69, Rome witnessed the successive rise and fall of Galba, Otho, and Vitellius until the final accession of Vespasian, first of the Imperial Flavian dynasty, in July 69. The social, military and political upheavals of the period had Empire-wide repercussions, which included the outbreak of the Batavian rebellion." *Wikipedia*.

The year of the four emperors is a type of the civil war that will occur in the United States from the Midnight Cry to the Sunday Law.<sup>4</sup> This line is therefore a witness to the truth set forth by the identification of Lincoln as a type of Trump.

### Nationalism, Racism and Slavery

Slavery was a primary issue over which the American civil war was fought. Abraham Lincoln abolished slavery through his Emancipation Proclamation of 1863. Therefore, slavery will again be an issue in the context of events leading to the Sunday Law. Lincoln abolished slavery, but Trump will preside over its reintroduction. Inspiration teaches that slavery will be revived in America because the spirit of slavery never died.

"**Slavery will again be revived in the Southern States; for the spirit of slavery still lives.** Therefore it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the word of God in regard to the Sabbath question, and the sanction of those who have brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth." *Manuscript Releases*, volume 2, 299.

The spirit of slavery, which is fundamentally racist oppression, is undergoing a revival within the United States. The news reports are daily filled with new accounts of cruelty, and heightening tensions between the races of people that call the United States 'home'. But Ellen



White identifies that this spirit of slavery has a religious element to it.

"There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in Battle Creek. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern States. There is one point that I wish to lay before those who work in the Southern field. Among the colored people they will have to labor in different lines from those followed in the North. They cannot go to the South and present the real facts in reference to Sundaykeeping being the mark of the beast, and encourage the colored people to work on Sunday; **for the same spirit that held the colored people in slavery is not dead, but alive today, and ready to spring into activity.** The same **spirit of oppression** is still cherished in the minds of many of the white people of the South, and **will reveal itself in cruel deeds, which are the manifestation of their religious zeal.** Some will oppose in every possible way any action which has a tendency to uplift the colored race and teach them to be self-supporting."

*The Southern Work*, 67.

It is the apostate Protestants who used their religion to justify slavery at the beginning of America. It is them who will, while fired by a false religious zeal, lead in actions that will see slavery reintroduced in that country which professes to be the land of the free. The slavery that will exist under Trump may not take the form of the chattel slavery of the 18th century. It will likely be a modernized form, but no less unjust and no less cruel than that which existed of old. The groundwork for this has already been laid in the U.S. Constitution, which presently makes provision for the practice of slavery through its 13th amendment:

**Section 1.** Neither slavery nor involuntary servitude, **except as a punishment for crime whereof the party shall have been duly convicted**, shall exist within the United States, or any place subject to their jurisdiction.

**Section 2.** Congress shall have power to enforce this article by appropriate legislation.<sup>5</sup>

This amendment prohibits slavery "except as a punishment for crime." During the image of the beast and Sunday Law crises God's people will be branded as criminals. And what will follow is their imprisonment and enslavement.



"In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. **Secular rulers and religious leaders will unite to enforce the observance of the Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the church and a law of the land ought not to be tolerated, and a decree will finally be issued denouncing them as deserving of the severest punishment,** and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts." *Spirit of Prophecy*, volume 4, 444.

Lincoln laid down plans for the post-war unification of the United States. These plans were referred to as the 'Reconstruction'. Lincoln initiated the Reconstruction era and the plans that comprised it were acted upon by those who followed him. One president who sought to follow through on these plans was Ulysses Grant. Grant served under Lincoln as the General who led the Union army to victory over the Confederacy. He later served as America's 18th president. Grant in the Reconstruction era led the Republicans in their effort to remove vestiges of Confederate "nationalism, racism and slavery."

"The **Reconstruction era** was the period from 1863 to 1877 in American history. The term has two applications: the first applies to the complete history of the entire country from 1865 to 1877 following the American Civil War; the second, to the attempted transformation of the 11 ex-Confederate states from 1863 to 1877, as directed by Congress. **Reconstruction ended the remnants of Confederate nationalism and ended slavery,** making the newly free slaves citizens with civil rights apparently guaranteed by three new Constitutional amendments..."

"Ulysses S. Grant (born Hiram Ulysses Grant;[a] April 27, 1822 - July 23, 1885) was the 18th President of the United States, Commanding General of the Army, soldier, international statesman, and author. During the American Civil War Grant led the Union Army to victory over the Confederacy with the supervision of President Abraham Lincoln. During the Reconstruction Era President Grant led the Republicans in their efforts to remove the vestiges of Confederate **nationalism, racism, and slavery.**" *Wikipedia*.

At the end of the world the Republicans (and the apostate Protestants that control that party) are leading out in the resurgence of nationalism, racism, and slavery. The history of Lincoln is truly a prophetic commentary on the issues that are current within the United States today (and the world) as it marches towards the Sunday Law.

### National Reform Movement

1863 was also the year the National Reform Movement was formed. This was a movement to introduce a religious amendment to the U.S. Constitution. The National Reform Movement typifies the movement of apostate Protestants that will make calls to amend the Constitution to exalt their churches and pass Sunday legislation.

"In February **1863**, during the American Civil War, a coalition of **eleven** Protestant denominations from **seven** northern states gathered to discuss the state of the nation. Seeing the Civil War as God's punishment for the omission of God from the Constitution, they discussed **a proposed amendment** to alter the wording of the Preamble to acknowledge God. The idea that civil governments derive their legitimacy from God, and Jesus in particular, was alleged to be based on Biblical passages such as Psalm 2 and Romans 13. The original draft of the amendment, by Pennsylvania attorney John Alexander, read:[1]

"We, the people of the United States recognizing the being and attributes of Almighty God, the Divine Authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Savior and Lord of all, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the ~~common defense,~~ promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America. (insertions and deletions noted)

"The Christian Amendment Movement was founded the next year and quickly renamed the 'National Reform Association' with Alexander as its first president. They sent a memorial to Congress formally proposing the following amendment:[1]

"We, the people of the United States, humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, His revealed will as the supreme law of the land, in order to constitute a Christian government, and in order to form a more perfect union, establish

justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the inalienable rights and the blessings of life, liberty, and the pursuit of happiness to ourselves and our posterity, and all the people, do ordain and establish this Constitution for the United States of America." *Wikipedia*.

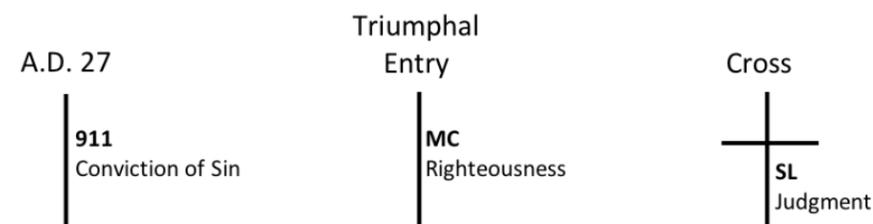
This movement will begin its public rise to prominence in the time of Wilson and Trump.

### Church Registration

John Byington was the first president of the Adventist church. He served from 1863-1865 while Lincoln was president of the United States. The Adventist church was registered as a denomination the same year Byington assumed the presidency. His registering the denomination with the government represents the unification of church and state. Byington being a type of Wilson provides another clear witness that the latter will lead the denomination to form an image of the beast and support the efforts to unite church and state at the national level and pass Sunday laws.

### CAIAPHAS AND TED WILSON

Ted Wilson is also typified by Caiaphas—the high priest of the Jewish nation in the time of Christ. Caiaphas put Christ on the Cross, and the Cross is a symbol of the Sunday Law (see diagram below).



Thus, Ted Wilson will be president at the Sunday Law as has already been stated. Caiaphas took the position that it was expedient for Christ to die in order to save the Jewish nation.

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. **And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.** John 11:49-52.

In this effort to "save" his nation he committed the sin of entering into an alliance with the Roman government who were the civil rulers of the Jews at that time. Caiaphas accused Christ to the Romans who were induced to persecute and kill him. This effort to save his nation by rejecting the truth and uniting with the civil authorities typifies Wilson's effort to preserve the Adventist denomination in a time when the fallen churches will have united for the purpose of enforcing Sunday legislation. Rather than place the denomination at odds with the popular movement and the laws of the land, Wilson will compromise and lead the Adventist church to support the Sunday movement. Caiaphas actuality doomed his

nation by his course. In like manner, Wilson's course, rather than saving the denomination, will lead to its utter destruction as Adventists receive the mark of the beast.

Caiaphas' persecution of Christ led to His being lifted upon the Cross. Christ declared earlier in His ministry that His being lifted upon the Cross as man's sacrifice for sin was to be the means through which salvation would be brought to many (John 12:30-32). In like manner will Adventism's persecution of the Priests at Midnight lead many to come to a knowledge of the testing truths for this time. The Priests are lifted up as an ensign at Midnight and this ensign will draw the SDA Levites and the world's Nethinims after them.

### IN CLOSING

God has unsealed precious light regarding the president who would lead the United States to the Sunday Law. It is now clear that He is also identifying the president of the Adventist church that will be in office when the Sunday Law is passed. It is a sobering fact that both of these presidents are standing in their lot, ready to fulfil their respective roles in the closing conflict. Each should seek to set their hearts and houses in order as it is abundantly clear that there is not much time left.



## APPENDIX

#	King of Judah	President of SDA	Years
1	Rehoboam	John Byington	March 20, 1862 - May 17, 1865 (2 years, 2 months)
2	Abijah	James Springer White	May 17, 1865 - May 14, 1867 (2 years)
3	Asa	John Nevins Andrews	1867-1869 (2 years)
4	Jehoshaphat	James Springer White	1869-1871 (2 years)
5	Jehoram	George Ide Butler	1871-1874 (3 years)
6	Ahaziah	James Springer White	1874-1860 (6 years)
7	Athaliah	George Ide Butler	1880-1888 (8 years)
8	Jehoahaz	Ole Andres Olsen	1888-1897 (9 years)
9	Amaziah	George A. Irwin	1897-1901 (4 years)
10	Uzziah	Arthur Grosvenor Daniells	1901-1922 (21 years)
11	Jotham	William Ambrose Spicer	1922-1930 (8 years)
12	Ahaz	Charles H. Watson	1930-1936 (6 years)
13	Hezekiah	James Lamar McElhany	1936-1950 (14 years)
14	Manasseh	William H. Branson	1950-1954 (4 years)
15	Amon	Rueben Richard Figuhr	1954-1966 (12 years)
16	Josiah	Robert H. Pearson	1966-1979 (13 years)
17	Jehoahaz	Neal C. Wilson	January 3, 1979 - July 6, 1990 (11 years, 6 months)
18	Jehoiakim	Robert S. Folkenberg	July 6, 1990 - March 1, 1999 (8 years, 8 months)
19	Jehoiachin	Jan Paulsen	March 1, 1999 - June 23, 2010 (11 years, 3 months)
20	Zedekiah	Ted N. C. Wilson	June 23, 2010 - present

<sup>1</sup>Pippenger, Jeff. "The Last President of the United States." SDA144000, youtu.be/TvzD6sGEb4U.

<sup>2</sup>See this study demonstrating that Rome typifies the United States: "The Three Constantines." Future News Canada, 22 June 2017, www.futurenews.ca/the-three-constantines.

<sup>3</sup>"This beast [the lamb-like beast of Revelation 13] not only compels the earth and its inhabitants to worship the first beast, as above noticed, but it causes them that dwell upon the earth to make an image to the first beast. This can be done only by a union of Church and State, or by so subordinating the civil to the ecclesiastical power that the State will be compelled to enforce the tenets and requirements of the Church. A Religious Amendment to the Constitution of the United States would speedily insure this result." *Spirit of Prophecy*, volume 4, 503.

<sup>4</sup>Another witness for the identification of a civil war in the United States at the Midnight Cry is the study entitled "The Three Constantines". See footnote #2 for reference.

<sup>5</sup>"13th Amendment". Legal Information Institute. Cornell University Law School. November 20, 2012. Retrieved November 30, 2012.

## ULRIC ZWINGLI'S FOUR ANOINTINGS

— REPRINT —

by NQOBANI BLESSING NYONI

### INTRODUCTION

"The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test." *Manuscript Releases*, volume 10, 314.

The third angel's message identifying the final scenes connected with the working of the man of sin (the papacy) constitutes the present truth to be given to the Seventh-day Adventist people. The message is to be proclaimed "with increasing power" as the history of this final reform movement progresses. This increase of power is repeatedly illustrated in God's prophetic word, and a classic example of this truth is the study of David's four anointings. It highlights the progressive establishment of David's kingdom which typifies the progressive establishment of the church triumphant in the final generation. Anointing signifies a manifestation of the power of the Holy Spirit (*Christ's Object Lessons*, 406). Thus David's four anointings denote an escalating manifestation of the power of the Holy Spirit in the development of the Loud Cry message from the inauguration of this final reform movement to its close. The account of Ulric Zwingli in the ninth chapter of *The Great Controversy* illustrates this same truth, and it is the burden of this article.

### ULRIC ZWINGLI - THE SETTING

It is a principle of Inspiration that names are a symbol of character (Exodus 33:18; 34:6,7). Therefore, the meaning of the name "Ulric Zwingli" sheds light on the character/nature of his ministry, and the divine setting of his reform history. "Ulric" means "a rich and mighty heir" and "Zwingli" means "a fenced land of a farmer;" the alternate meaning of "Zwingli" is "twin." These names become important in substantiating the premises set forth concerning the prophetic application of this reform line. In the Scriptures, the "rich and mighty heir" of a "fenced land of a farmer" is Christ, the Heir of the vineyard. In the parable of the vineyard given by Christ Himself, the theme taken up is the passing by of an unfaithful leadership and the raising up of a new leadership to manage the privileges and responsibilities of the gospel (Matthew 22:33-46; Luke 20:9-18). The Savior identified this principle in the following words:

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matthew 21:43.

The same principle is noted in the history of Saul and David when the Lord was passing by the former and raising up the latter:

And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 1 Samuel 15:28.

These words formed the backdrop of the subsequent anointings of David. This application is also made apparent in the history of Ulric Zwingli, not only through the meaning of his name, but based upon the introduction of his story in *The Great Controversy*:

"In the choice of instrumentalities for the reforming of the church, **the same divine plan** is seen as in that for the planting of the church. **The heavenly Teacher passed by the great men of the earth**, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be molded to sympathize with their fellow men and to become collaborators with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed: 'Follow Me, and I will make you fishers of men.' Matthew 4:19. These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for His service. So in the days of the Great Reformation. The leading Reformers were men from humble life—men who were most free of any of their time from pride of rank and from the influence of bigotry and priestcraft. **It is God's plan to employ humble instruments to accomplish great results.** Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure." *The Great Controversy*, 171.

Thus, a strong connection is formed between David's four anointings and Zwingli's four "anointings." And the waymarks which correspond with David's four anointings also correspond with those of Ulric Zwingli. The first anointing is placed at the Time of the End (1989) and it is elaborated on as follows.



## ZWINGLI'S FIRST ANOINTING: 1989

"A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the Alps. **Zwingli's surroundings in childhood, and his early training, were such as to prepare him for his future mission.** Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains kindled his youthful aspirations. **And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church.** With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary." *Ibid.*

The meaning of Zwingli's names connects him prophetically to Christ. Therefore, as the birth of Christ marked the Time of the End in His history, so was the birth of Zwingli a symbol of the Time of the End in his history. According to Daniel 12:4, the Time of the End is characterized by an increase of knowledge. And Zwingli's childhood was characterized by the same in the "precious Bible stories" taught to him by his grandmother. This was the commencement of his first anointing.

## ZWINGLI'S NOISE AND THE MONKS' SHAKING

"Like John Luther, Zwingli's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to **Bern**, which then possessed the most distinguished school in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. **Determined efforts were put forth by the friars to allure him into a monastery.** The Dominican and Franciscan monks were in **rivalry** for popular favor. This they endeavored to secure by the showy adornments of their churches, the **pomp** of their ceremonies, and the attractions of famous relics **and miracle-working images.**

"The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honor. His extreme youth, his natural ability as a speaker and writer, **and his genius for music**

**and poetry,** would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavored to induce Zwingli to enter their convent. Luther, while a student at school, had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingli was not permitted to encounter the same peril. Providentially his father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without *delay.*" *Ibid.*, 172.

When David was anointed the first time, he was hidden from view (1 Samuel 16:1-3). And as soon as he was anointed, a spirit of jealousy took possession of king Saul (*Patriarchs and Prophets*, 650). From that point onwards, Saul suffered paroxysms of rage which were only soothed by the music of the youthful David. Thus, David's noise on his harp caused fluctuating feelings (or a shaking) in Saul's experience. The first anointing of David represents the arrival of the first message and the increase of knowledge at the Time of the End. This first message is also represented in the testimony of Ezekiel 37:1-8. And the first message of that chapter involves a noise and a shaking; this message parallels the manifestation of the power of the Holy Spirit represented by David's first anointing. The period of Zwingli's first anointing involved a similar experience. His natural ability and "genius for music and poetry" answered to the "noise" of the first message. This fueled the rivalry of the various religious orders within the Roman church in trying to espouse Zwingli to their cause. Thus was manifested the spirit of jealousy that took a hold of friars, and the "shaking" of the first message was in this manner illustrated. His second anointing is depicted as follows.

## ZWINGLI'S SECOND ANOINTING: 9/11

"Zwingli was soon called from Basel to enter upon his lifework. His first field of labor was in an Alpine parish, not far distant from his native valley. **Having received ordination as a priest,** he 'devoted himself with his whole soul to the search after divine truth; for he was well aware,' says a fellow Reformer, 'how much he must know to whom the flock of Christ is entrusted.'—Wylie, b. 8, ch. 5. **The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome.** He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. **He saw that it must be its own interpreter.** He dared not attempt to

explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, **and he invoked the aid of the Holy Spirit,** which would, he declared, reveal it to all who sought it in sincerity and with prayer." *Ibid.*, 173.

Zwingli's second anointing was his ordination as a priest, and this is representing the dispensation of the sprinkling of the latter rain which commenced at 9/11. This is consistent with the prophetic narrative, for the Priests are called at 9/11 (2 Chronicles 29:17). In this period of his ministry, Zwingli's work was to see the contrast between the truths of the Scriptures and the heresies of Rome. Thus he was illustrating the work of the Priests of 9/11 in the post 9/11 tarrying time—that of separating truth from error (Jeremiah 15:19). Therefore, the emphasis of his second anointing would be prophetic methodology as confirmed by the words "he saw that it [the Bible] must be its own interpreter." This is similar language to William Miller's fourteen rules of prophetic interpretation. It therefore follows that part of the test that the Priests are confronted with is that of employing Miller's rules correctly, in conjunction with Isaiah's "line upon line" methodology, as a way of understanding and assimilating the latter rain message into their experience. Another point worthy of notice is that in Zwingli's study of God's word, "he invoked the aid of the Holy Spirit." Thus is illustrated the centrality of a genuine prayer experience and a complete dependence upon the Spirit of God for a meaningful understanding of the principles and implications of the latter rain message.

## ZWINGLI'S THIRD ANOINTING: MIDNIGHT CRY

"In 1516 Zwingli was invited to become a preacher in the convent at **Einsiedeln**. Here he was to have a closer view of the corruptions of Rome and was to exert an influence as a Reformer that would be felt far beyond his native Alps. Among the chief attractions of Einsiedeln was **an image of the Virgin** which was said to have **the power of working miracles.** Above the gateway of the convent was the inscription, 'Here a plenary remission of sins may be obtained.'—*Ibid.*, b. 8, ch. 5. Pilgrims at all seasons resorted to the shrine of the Virgin; but at the great yearly festival of its consecration multitudes came from all parts of Switzerland, and even from France and Germany. Zwingli, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bondslaves of superstition." *Ibid.*, 174.

The third anointing of Zwingli was his appointment as preacher in the convent of Einsiedeln. Inspiration identifies that his influence was to extend far beyond his native Alps. Thus is illustrated an escalation or increase of power in the messages of God's Spirit represented by these progressive anointings. Particularly, this illustration typifies the double measure of the latter rain which comes at the Midnight Cry. Zwingli was also to come into closer contact with the corruptions of Rome in the form of "an image of the virgin." This symbolizes the test which will confront the wise virgins of Adventism in the form of the image of the beast. That this image was purported to have the power of working miracles illustrates the prophetic truth that false miracles will be brought into requisition during the image of the beast testing time in the United States to deceive the people into joining the movement for Sunday legislation. God's people will then be brought into close combat with the combined forces of church and state, and will be constrained by the Holy Spirit to proclaim a message of protest against that arrangement. This message is the Midnight Cry, which is represented as follows in the passage of consideration:

"'Do not imagine,' he said, 'that God is in this temple more than in any other part of creation. Whatever be the country in which you dwell, God is around you, and hears you.... **Can unprofitable works, long pilgrimages, offerings, images, the invocation of the Virgin or of the saints, secure for you the grace of God?...**What avails the multitude of words with which we embody our prayers? What efficacy has a glossy cowl, a smooth-shorn head, a long and flowing robe, or gold-embroidered slippers? ... God looks at the heart, and our hearts are far from Him.' 'Christ,' he said, 'who was once offered upon the cross, is the sacrifice and victim, that had made satisfaction for the sins of believers to all eternity.'—*Ibid.*, b. 8, ch. 5." *Ibid.*, 175.

Zwingli's message also illustrates the arrival of the third angel's message into prophetic history at the Midnight Cry. His was a warning which exposed the futility of worshipping images (which is the warning of the third angel). It was a binding-off message which separated two classes of worshippers in his day as evidenced by the following words:

"**To many listeners these teachings were unwelcome.** It was a bitter disappointment to them to be told that their toilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. **They were satisfied with the old way to heaven which Rome had marked out for them.** They shrank from



the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart.

**“But another class received with gladness the tidings of redemption through Christ.** The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour’s blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. **The truth was thus carried from hamlet to hamlet, from town to town, and the number of pilgrims to the Virgin’s shrine greatly lessened. There was a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them.** But this caused him only joy as he saw that **the power of fanaticism and superstition was being broken.**” *Ibid.*, 175.

That Zwingli’s message at Einsiedeln represents the Midnight Cry is further substantiated by the effect of the message. It progressively made its way “from hamlet to hamlet, from town to town,” breaking “the power of fanaticism and superstition.” This was the effect of the Midnight Cry message in Millerite history:

“In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the **“midnight cry”** was heralded by thousands of believers. Like a tidal wave the movement swept over the land. **From city to city, from village to village, and into remote country places it went,** until the waiting people of God were fully aroused. **Fanaticism disappeared before this proclamation like early frost before the rising sun.** Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age.** There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” *Ibid.*, 400.

The history of Millerite Adventism is repeated to the very letter in our history. Therefore, it follows that the Midnight Cry of this history will progressively bind off two classes within Adventism (from the Midnight Cry to the Sunday Law), and destroy the power of fanaticism in God’s church. When Ulric Zwingli proclaimed his message, part of the results was a falling off in his salary. In like manner, the proclamation of the Midnight Cry message during the image of the beast testing time, will inaugurate a progressive withdrawal of earthly support from God’s people (*Manuscript Releases*, volume 12, 324). An additional point which complements the foregoing prophetic application of Zwingli’s third anointing is the meaning of the location to which he was appointed preacher. Einsiedeln means “to settle” or “to settle in.” This confirms the premise that it is during the Midnight Cry (image of the beast) testing time that the people of Adventism “settle” their final decisions on either side of the issues of the great controversy. Inspiration describes this point in the following words:

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.” *Manuscript Releases*, volume 15, 15. (See also *Early Writings*, 67.)

### ZWINGLI’S FOURTH ANOINTING: SUNDAY LAW

“Zwingli’s labors at Einsiedeln had prepared him for a wider field, and this he was soon to enter. **After three years** here he was called to the office of preacher in the cathedral at **Zurich. This was then the most important town of the Swiss confederacy, and the influence exerted here would be widely felt.** The ecclesiastics by whose invitation he came to Zurich were, however, desirous of preventing any innovations, and they accordingly proceeded to instruct him as to his duties.” *The Great Controversy*, 176.

Zwingli’s elevation to pastor of the cathedral at Zurich answers to his fourth anointing. Here, his influence was of greatest importance and would be “widely felt.” Thus is illustrated the swelling of the Midnight Cry into the Loud Cry message when the Sunday Law crisis arrives. Zurich means “strong one,” and the “strong one” of Bible prophecy is the papacy. Her final work in the closing scenes of earth’s history is marked at the Sunday Law, thus confirming the Sunday Law as the waymark at which to locate the Swiss reformer’s fourth anointing.

### THE GREAT DEATH: ISLAM’S ROLE AT THE SUNDAY LAW

**“A strong impetus was given to the reform by the appearance of the plague, or Great Death, which swept over Switzerland in the year 1519.** As men were thus brought face to face with the **destroyer**, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a surer foundation for their faith. Zwingli at Zurich was smitten down; he was brought so low that all hope of his recovery was relinquished, and the report was widely circulated that he was dead. In that trying hour his hope and courage were unshaken. He looked in faith to the cross of Calvary, trusting in the all-sufficient propitiation for sin. When he came back from the gates of death, it was to preach the gospel with greater fervor than ever before; and his words exerted an unwonted power. The people welcomed with joy their beloved pastor, returned to them from the brink of the grave. They themselves had come from attending upon the sick and the dying, and they felt, as never before, the value of the gospel. **Zwingli had arrived at a clearer understanding of its truths, and had more fully experienced in himself its renewing power.**” *The Great Controversy*, 179, 180.

“A strong impetus” was given to his message of reform in the time of his fourth anointing, and this was caused by the appearance of the plague or Great Death in Switzerland. This plague was also termed the “destroyer” and symbolizes the role of Islam at the Sunday Law in empowering the third angel’s message as it swells into a Loud Cry. Consistent with the above description, Radical Islam is represented as a plague in the Scriptures and it is characterized by death and destruction (Revelation 9:11, 20). God’s prophetic word predicts a major strike of Islam on the United States at the Sunday Law which will bring the United States to national ruin and catalyze the spread of the Sunday Law crisis to the rest of the world (Genesis 16:11, 12). This will also confirm the validity of the warning of the third angel’s message because God’s faithful people would have predicted the foregoing events in advance of them taking place. This will be a repeat of the work of Josiah Litch who published an Islam prediction in advance of the event taking place. Its fulfillment resulted in the empowering of the Millerite movement and its message of approaching judgment (*The Great Controversy*, 334, 335). In a similar fashion, a strong impetus will come into the triumphant Seventh-day Adventist Church, and God’s children still in Babylon will be called to separate from her communion (Revelation 18:4). And that Zwingli was smitten down almost to the



point of death, and yet arose from the brink of the grave is an illustration of the prophetic experience in the Binding-Off periods which humbles God’s people in the dust and raises them up prepared to give a message (*The Review and Herald*, December 24, 1889). This is confirmed by the fact that Zwingli had come to a “clearer understanding” of the truths of the gospel, and had more fully experienced in himself their renewing power. He was thus prepared to advance the Reformation in Switzerland more effectively.

### THE CHURCH TRIUMPHANT AND THE FIRES OF PERSECUTION

“Step by step the Reformation advanced in Zurich.

**In alarm its enemies aroused to active opposition.** One year before, the monk of Wittenberg had uttered his No to the pope and the emperor at Worms, and now everything seemed to indicate a similar withstanding of the papal claims at Zurich. Repeated attacks were made upon Zwingli. In the papal cantons, from time to time, disciples of the gospel were brought to the stake, but this was not enough; the teacher of heresy must be silenced. Accordingly the bishop of Constance **dispatched three deputies** to the Council of Zurich, accusing Zwingli of teaching the people to transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, **‘which was more quiet and peaceful than any other town in the confederacy.’** ‘Is not, then,’ he said, ‘Christianity the best safeguard of the general security?’—Wylie, b. 8, ch. 11. ‘...As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice and the promotion of order and harmony. **‘Peace has her habitation in our town,’ wrote Zwingli; ‘no quarrel, no hypocrisy, no envy, no strife.** Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?’—*Ibid.*, b. 8, ch. 15.” *Ibid.*, 180, 181.

The advance of the Reformation in Zurich kindled the fires of persecution. This is what the apostle Paul refers to when he says, “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (2 Timothy 3:12). Similarly, the progress of the Loud Cry at the Sunday Law will trigger the persecutions of the past against its advocates. The three deputies that were dispatched in opposition to the work of Zwingli typify the three unclean spirits like frogs which emanate from the threefold union of the dragon, beast, and false prophet (Revelation 16:13, 14). These are the



false religious manifestations of spiritualism, Catholicism and apostate Protestantism which are brought together at the Sunday Law in the United States:

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, **when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions**, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451. (See also *The Great Controversy*, 588.)

The Romanists resorted to false accusations in an attempt to destroy the effect of the truth proclaimed by Ulrich Zwingli. But Zwingli’s response, describing the effect of his message, attested to the divine origin of the Reformation. His description of peace and quiet without hypocrisy, envy, or strife is a description of the sanctified experience of the church triumphant, which will tell for itself in the final crises notwithstanding the many witnesses opposed to it (1 Kings 4:25; Micah 4:1-4; Zechariah 3:9, 10). And this also shows that the true church will only comprise those who are sanctified by the truth when the final crises arrive. This, according to Inspiration, is the only way that the world can be effectively warned:

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

## THE LOUD CRY, THE SHAKING, AND THE BLOODBATH

“The victories gained by the Reformation **stirred the Romanists to still more determined efforts for its overthrow**. Seeing how little had been accomplished by persecution in suppressing Luther’s work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of the combat, but the judges that should decide between the disputants. And if they could once get Zwingli into their power, they would take care that he did not escape them. The leader silenced, the movement could speedily be crushed. This purpose, however, was carefully concealed.” *The Great Controversy*, 181.

“The victories gained by the Reformation” and the “still more determined efforts for its overthrow” which were aroused, typify the dynamics of the Sunday Law crisis. The victory attending the third angel’s message will increase the opposition against it. A disputation was arranged between the forces of Rome and those of the Reformation. This is a symbol of the shaking over truth and error, Sabbath and Sunday, which will move from Adventism to confront the world at the Sunday Law. The details of the disputation are noted in the following words:

“The disputation was appointed to be held at **Baden**; but Zwingli was not present. The Council of Zurich, suspecting the designs of the papists, and warned by the burning piles kindled in the papal cantons for confessors of the gospel, forbade their pastor to expose himself to this peril. At Zurich he was ready to meet all the partisans that Rome might send; but to go to Baden, **where the blood of martyrs for the truth had just been shed**, was to go to certain death. Oecolampadius and Haller were chosen to represent the Reformers, while the famous Dr. Eck, supported by a host of learned doctors and prelates, was the champion of Rome.” *Ibid.*, 182.

“Baden” means “bath” and is a symbol of the bloodbath that results from the shaking caused by the power of the Loud Cry message. It is identifying the destruction and utterly making away of many caused by the papacy as a result of the tidings out of the east and out of the north described by the prophet Daniel (Daniel 11:44). The beloved John also describes the same experience when he pinpoints the death which is to come upon all who do not worship the image of the beast, nor receive the mark

of the beast (Revelation 13:15). That Baden, where “two armies” stood “separate and distinct,” is representing the bloodbath of the Sunday Law crisis is confirmed by the fact that it was the place “where the blood of martyrs for the truth had just been shed.” And the Spirit of Prophecy summarizes the foregoing thoughts as follows:

“**The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God’s commandment-keeping people**. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, **and many will be martyrs for Christ’s sake in standing in defense of the truth**. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, ‘As thy days so shall thy strength be.’ (Deuteronomy 33:25). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19.” *1888 Materials*, 484.

## ZWINGLI'S INCREASING POWER

“Though Zwingli was **not present** at the conference, **his influence was felt**.” *Ibid.*, 182.

Zwingli has been established to be a type of Christ based upon the meaning of his name, but he also represents the work of the Holy Spirit as the primary representative of Christ on the earth in the final reform movement. This work is illustrated by his four anointings. The fact that he was “not present” at the disputation but that “his influence was felt” also substantiates this claim. He was as an “unseen” “agency” in Baden, but he worked effectually in favor of the Reformation. This is similar to the work of the Spirit of God as identified by the following words of Inspiration:

“**By an agency as unseen as the wind**, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ... Suddenly, as the Spirit comes **with more direct appeal**, the soul gladly surrenders itself to Jesus.” *The Desire of Ages*, 172.

Zwingli’s increasing influence or increasing power is also illustrated by other characters of sacred history. Two of the notable ones are David and Mordecai:

So David waxed greater and greater: for the Lord of hosts was with him. 1 Chronicles 11:9.

For Mordecai was great in the king’s house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Esther 9:4.

All these are illustrations of the escalating manifestation of the power of the Holy Spirit in the development of the Loud Cry of the third angel’s message. This is a portrayal of the light that progressively lightens the earth with its glory at the end of the world.

## ZWINGLI'S CONSTANT COMMUNICATION

“The secretaries were all chosen by the papists, and others were forbidden to take notes, on pain of death. Notwithstanding this, **Zwingli received daily a faithful account of what was said at Baden**. A student in attendance at the disputation made a record each evening of the arguments that day presented. These papers **two other students** undertook to deliver, with the daily letters of Oecolampadius, to Zwingli at Zurich. **The Reformer answered, giving counsel and suggestions**. His letters were written by night, and the students returned with them to Baden in the morning...Thus Zwingli maintained the battle with his wily antagonists. **He “has labored more,”** said Myconius, ‘by his meditations, his sleepless nights, and the advice which he transmitted to Baden, than he would have done by discussing in person in the midst of his enemies.’—D’Aubigne, b. 11, ch. 13.” *The Great Controversy*, 182, 183.

Zwingli, though physically absent, kept a constant communication with the Reformers at Baden. This is a symbol of the constant communication which the Lord keeps up with His people on the earth through the “messages of God’s Spirit:”

“By the holy beings surrounding his throne, the Lord keeps up a **constant communication** with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven **in the messages of God’s Spirit**, the agencies of evil would have entire control over men.” *The Review and Herald*, February 3, 1903.

Zwingli also means “twin” and the two students through which he kept up a dialogue with those in Baden are symbols of the two (or twin) witnesses represented in Zechariah 4 and Revelation 11. In the time of Zechariah, these twin witnesses were the law and the prophets, but



in the time period of Revelation 11, they were the Old and New Testaments. At the present time, they are the Bible and the writings of the Spirit of Prophecy. But in the time represented by the disputation at Baden (the Sunday Law crisis), the twin witnesses will be God's written word (the Bible and the writings of Sister White) and God's word through the medium of at least one living prophet. This is because the church will be triumphant. And when the church is in such a state, all the gifts, including the prophetic gift, become active (*Loma Linda Messages*, 33). The people of God will also keep up a constant communication with the Lord through earnest prayer. Because they would have settled into a genuine prayer experience in the previous hours of their probation, they will turn to God in the final crisis as naturally as a flower turns to the sun. They will know what it means to "cry day and night" unto the Lord for deliverance, and the Lord will avenge them of their enemies:

"The earnest prayers of this faithful few will not be in vain. **When the Lord comes forth as an avenger**, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect **which cry day and night unto Him**, though He bear long with them." *Testimonies*, volume 5, 210.

## OECOLAMPADIUS OR ECK?—CHRIST OR BARABBAS?

"The Romanists, flushed with anticipated triumph, had come to Baden attired in their richest robes and glittering with jewels. They fared luxuriously, their tables spread with the most costly delicacies and the choicest wines. The burden of their ecclesiastical duties was lightened by gaiety and reveling. **In marked contrast appeared the Reformers**, who were looked upon by the people as little better than a company of beggars, and whose frugal fare kept them but short time at table. Oecolampadius's landlord, taking occasion to watch him in his room, found him always engaged in study or at prayer, and greatly wondering, reported that the heretic was at least 'very pious.'

"At the conference, 'Eck haughtily ascended a pulpit splendidly decorated, while the humble Oecolampadius, meanly clothed, was forced to take his seat in front of his opponent on a rudely carved stool.'—Ibid., b. 11, ch. 13. Eck's stentorian voice and unbounded assurance never failed him. His zeal was stimulated by the hope of gold as well as fame; for the defender of the faith was to be rewarded

by a handsome fee. **When better arguments failed, he had resort to insults, and even to oaths.** Oecolampadius, modest and self-distrustful, had shrunk from the combat, and he entered upon it with the solemn avowal: 'I acknowledge no other standard of judgment than the word of God.'—Ibid., b. 11, ch. 13. Though gentle and courteous in demeanor, he proved himself able and unflinching. While the Romanists, according to their wont, appealed for authority to **the customs of the church**, the Reformer adhered steadfastly to the **Holy Scriptures**. 'Custom,' he said, 'has no force in our Switzerland, unless it be according to the constitution; now, in matters of faith, the Bible is our constitution.'—Ibid., b. 11, ch. 13.

**"The contrast between the two disputants was not without effect.** The calm, clear reasoning of the Reformer, so gently and modestly presented, appealed to minds that turned in disgust from Eck's boastful and boisterous assumptions. The discussion continued eighteen days. At its close the papists with great confidence claimed the victory. Most of the deputies sided with Rome, and the Diet pronounced the Reformers vanquished and declared that they, together with Zwingli, their leader, were cut off from the church. **But the fruits of the conference revealed on which side the advantage lay.** The contest resulted in a strong impetus to the Protestant cause, and it was not long afterward that **the important cities of Bern and Basel declared for the Reformation.**" *The Great Controversy*, 183, 184.

Oecolampadius and Haller were representatives of the army of truth, whereas Dr. Eck stood at the head of the Roman forces of error. Oecolampadius means "house of the shining lamp" which is a symbol of the church triumphant (Psalm 132:17; Isaiah 62:1) and stands for the truth during the mark of the beast crisis. Haller means "salt" and also represents the church triumphant which is to be the salt of the earth in the foregoing crisis (Matthew 5:13). "Eck" means corner in German. Dr. Eck was the same man who debated with Luther in 1519 in an attempt to sentence Luther as a heretic for his belief in the doctrines of Huss. This dispute between the two illustrates the debate over Sabbath and Sunday that will engage the entire world during the Sunday Law testing time:

"The Sabbath will be the great test of loyalty, **for it is the point of truth especially controverted.** When the final test shall be brought to bear upon men, **then the line of distinction will be drawn between those who serve God and those who serve Him not.** While the observance of the false sabbath in compliance



with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." *The Great Controversy*, 605.

At the Sunday Law, the 144,000 will be lifted up as an ensign and will be contrasted with the man of sin that will be lifted up by the ten kings. The controversy that ensues between these two camps will contribute to the final decision of the Gentiles (or eleventh hour workers). This contrast is what is represented in the contest between Oecolampadius and Dr. Eck. The latter could only resort to boasts, threats, and insults, having rejected the truth. Whereas the former adhered strictly to the testimony of the Scriptures as the standard for all doctrine and practice. In like manner, the controversy of the Sunday Law will revolve around the "customs of the church" and the "Holy Scriptures." It is over these themes that final battle will be waged. And just as in the days of Zwingli, "the contrast between the two disputants" will not be "without effect." As important cities in the Swiss confederacy decided for the Reformation, so will the greatest ingathering of all time be effected by the life and work of the 144,000. The Reformation will thus gain a signal victory and will be brought to its perfect fulfillment to conclude the great controversy.

"And in the fourteenth chapter of Revelation we read, 'The third angel followed them, saying with a loud voice, . . . This message embraces the two preceding messages. It is represented as being given with a loud voice. That is, **with the power of the Holy Spirit.** The impression made by this message will be proportionate to the earnestness with which it is proclaimed." *Manuscript Releases*, volume 14, 158.

**"The wind bloweth where it listeth**, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say **it will pass by those who have had their test and opportunity** and have not distinguished the voice of God or appreciated the movings of His Spirit. **There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God.**" *1888 Materials*, 754.

## CLOSING REMARKS

"And how is this matter to end? The Satanic agencies are to combine with, and inspire, the professedly Christian world. Those who have the form of godliness without the power, will rank under Satan's banner, and will display their zeal in making void the law of God. **The whole world will have the opportunity of choosing between Christ and Barabbas.** Men who have perverted truth, misapplied Scripture, and who have become blinded by resisting the word which is truth, form the great apostate power of the last day. It belongs to the same order as the power which the Lord Jesus revealed to John as drunken with the blood of saints. It is to pursue the same line of action, determined to rule or ruin. The crisis is right upon us, and many will be deceived." *Bible Echo*, January 25, 1897.

The entire world is to be brought to the point of final decision. Already the movements of the Holy Spirit and those of Satan which are leading to the final conflict are underway. All, by the choices of each day, are deciding the part they are to play and the side they are to take in the crisis that is "right upon us." "Many will be deceived." Let us therefore watch and be sober.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' 1 John 2:1... He who could not see human beings exposed to destruction without pouring out His soul unto death to save them from eternal ruin, will look with pity and compassion upon every soul who realizes that he cannot save himself. Christ is your Advocate. In this powerful, hearty recognition of God's love, take the hand of Christ, and hold it fast. His hand holds you much firmer than you can hold His hand."

*Sons and Daughters of God*, 22



# QUESTIONS & ANSWERS

with ANDREA SEAMAN

## DANIEL 2

### Question:

What is the position of the USA in the image of Daniel 2?

### Answer:

The position of the USA in the image of Daniel 2 is at the feet. If you take the four metals from the statue and reapply them prophetically to our time, we can see that the head of gold represents the papacy during the time of A.D. 538-1798, the silver is the USA since it too is a two-horned power as was Medo-Persia (see Revelation 13:11), the bronze is the UN, and the iron is Modern Rome. You can also compare this with the "riddle" of the eight kings in Revelation 17 which is a repetition and enlargement of the statue in Daniel 2. Here, the first five kings (or kingdoms, see Daniel 8:21) are as follows:

Babylon, Medo-Persia, Greece, Pagan Rome and Papal Rome. The one that 'is' is the sixth kingdom (the United States), while the seventh kingdom will only rule for a short space; this being the United Nations. The eighth is the beast 'that was, and is not, even he... is of the seven' is the Papacy in the form of Modern Rome as it returns into the ascendancy as the beast of the threefold union that consists of the beast, the dragon, and the false prophet.

## EZRA'S DISAPPOINTMENT

### Question:

What was the first and second disappointment in the reform line of Ezra?

### Answer:

The first disappointment occurred on the first day of the first month when Ezra came out of Babylon and expected to see more Levites answer to the call of returning to Jerusalem. This first day of the first month disappointment corresponds to the disappointment felt by the Millerites on April 19, 1844.

"In the issuing of this decree by Artaxerxes, God's providence was manifest. Some discerned this and gladly took advantage of the privilege of returning under circumstances so favorable. A general place of meeting was named, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. 'I gathered them together to the river that runneth to Ahava,' Ezra says, 'and there abode we in tents three days.' Ezra 8:15.

"Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small. Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith.

"As Ezra looked over the company assembled, he was surprised to find none of the sons of Levi. Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, Who is on the Lord's side? the Levites should have been the first to respond. During the captivity, and afterward, they had been granted many privileges. They had enjoyed the fullest liberty to minister to the spiritual needs of their brethren in exile. Synagogues had been built, in which the priests conducted the worship of God and instructed the people. The observance of the Sabbath, and the performance of the sacred rites peculiar to the Jewish faith, had been freely allowed." *Prophets and Kings*, 612.

And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. Ezra 8:15.

As far as we know, the line of Ezra does not demonstrate a second disappointment. Brother Noel del Rosal presented a series at the camp meeting in Italy in June of this year (2018) in which he covers the history of Ezra thoroughly. Here is the link to the first part in a total of seven presentations:

Del Rosal, Noel. "Noel 1 Esra 7 Vers 9 Teil 1 /Ezra 7 Vers 9 Part 1." *YouTube*, uploaded by FIN1844, 5 July 2018, [youtu.be/QXRbxtZ15Ns](https://youtu.be/QXRbxtZ15Ns). Speech.

## CONFEDERATION BEFORE PBM

### Question:

Who are going to confederate at the Prediction Before Midnight (PBM) to form the image of the beast?

### Answer:

The image of the beast is formed at the Midnight Cry. At the Midnight Cry the threefold union consists of the United States as the dragon power, Apostate Protestantism as the false prophet, and the papacy as the beast.

## THE 2520

### Question:

What is the 2520?

### Answer:

The light that has been unfolded concerning the 2520 is very vast, so I will give a brief summary about the 2520 and then provide links to some documents and videos.

Stated in the most simple of terms, the 2520 is a time prophecy. It can first be found in Leviticus 26, but it will not be described as "the 2520" in either the Bible or the writings of Ellen White. The student of prophecy will find that the 2520 is actually referred to as "the seven times" or "the scattering," for example, though it may also be mentioned as other names as well. Upon further inspection and deeper digging by the student, they will find that the 2520 is encoded (if I may use that term) in Daniel chapter 5 when the handwriting on the wall is "translated" into shekels and then gerahs. The significance of the 2520 goes beyond the fact that it is a time prophecy as it can be used to punish and reform a people.

Consider what I stated above about the handwriting on the wall in Daniel chapter 5 during Belshazzar's foolish feast and the fact that this sealed the doom for the ancient nation of Babylon or the seven times (seven literal years) of Nebuchadnezzar in Daniel chapter 4. In the book *Early Writings* there is a chapter entitled, "William Miller's Dream" in which he mentions the word 'scatter' (scatter, scattered, scattering) various times and this too is a reference to the core significance of the 2520 (as in, what it represents more so than its quality of being a literal time prophecy with a starting point and an ending point).

Returning to the point of the 2520 being a time prophecy, it actually marks two distinct periods of time that make up 2,520 years—one for the Northern Kingdom of ancient Israel and another for the Southern Kingdom of Israel. I will construct a little linear graph here to provide a visual aid for each 2520 per kingdom:

### Northern Kingdom

723 B.C.-----2,520 years-----A.D. 1798

### Southern Kingdom

677 B.C.-----2,520 years-----A.D. 1844

The pioneers, including William Miller, taught the 2520. It can be seen in the middle of both the 1843 and the 1850 charts. The 1850 chart also demonstrates the 2520 in the lower right corner within a box entitled, "Explanation of the Time".

The time prophecy element of the 2520 encompasses all of the other time prophecies that we are familiar with, such as the 2300, the 1290, the 1260, the 490 years (70 weeks), and the 7 years (1 week) found in Daniel 9. Much can be said about the 2520, but what I have shared is only a glimpse of the surface. Please see the following links for more information.

"The Prophecy of the 2520 Years, or the 7 Times." [www.prophecyhelps101.com/The%202520%20or%207%20Times.pdf](http://www.prophecyhelps101.com/The%202520%20or%207%20Times.pdf).

Alavesos, Bud. "The 7 Times." [www.prophecyhelps101.com/Bud%27s%20SEVEN%20TIMES.pdf](http://www.prophecyhelps101.com/Bud%27s%20SEVEN%20TIMES.pdf).

"The Scattering and Times of the Gentiles." [www.prophecyhelps101.com/Hiram%20Edson.pdf](http://www.prophecyhelps101.com/Hiram%20Edson.pdf).

"The 2520 Mirror." [www.prophecyhelps101.com/2520%20Mirror.pdf](http://www.prophecyhelps101.com/2520%20Mirror.pdf).

Turner, Theodore. "Why There is Not a Period of 2520 Years of Continual Punishment for Literal Israel Found in Leviticus 26." [www.prophecyhelps101.com/Turner%202520.pdf](http://www.prophecyhelps101.com/Turner%202520.pdf).

Biant, Parminder. "2010 - The 2520 Revealed by Parminder Biant." *YouTube*, uploaded by SDA144000, 28 June 2011, [youtu.be/yuuUZYp60xg](https://youtu.be/yuuUZYp60xg). Speech.

"All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy will inquire, 'Who is on the Lord's side?' (Exodus 32:26), men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto."  
*Prophets & Kings*, 148

## ❧ AFFILIATED MINISTRIES ❧

### **Africa**

**Binding Off Messengers (Kenya)**  
bindingoffmessengers.org

**Future for South Africa (South Africa)**  
twotablesministry.org.za

### **Asia**

**The Little Book Ministries (Russia)**  
ru.little-book.org

### **Australia**

**Australian Prophecy School (Australia)**  
australianprophecyschool.com

### **Europe**

**Le Grand Cri (France)**  
legrandcri.org

**DEB Ministries (Holland)**  
deb-ministries.org

**Future is Now (Germany)**  
info@future-is-now.net  
future-is-now.net  
uriahsmith.com

**Future is Now (Portugal)**  
+351 960 155 877

**Viitorul Astazi (Romania)**  
viitorulastazi.ro

**ACE (UK)**  
themidnightcry.co.uk

### **North America**

**Future News Canada (Canada)**  
futurenews.ca

**Preparation University (Canada)**  
preparationu.com

**La Verite Qui Scelle (Guadeloupe)**  
laveritequiscelle.com

**The Last Waymark (Jamaica)**  
thelastwaymark.com

**School of the Prophets (USA-Arkansas)**  
Glenwood, AR 71943  
Phone: 888-278-7744  
Admissions: 870-342-6295  
schooloftheprophets@gmail.com  
sotpar.org

**Repairers of the Breach (USA-California)**  
repairersofthebreach7.com

### **South America**

**The Little Book Ministries (South America)**  
little-book.org

**Ministerio El Librito (Bolivia)**  
librito.org

**Ministerio O Livrinho (Brazil)**  
livrinho.org

---

"From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. and many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?' Esther 4:14." *Education*, 262.

---