

FUTURE NEWS

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HOW WILT THOU DO IN THE SWELLING OF JORDAN? JEREMIAH 12:5

The Testimonies Slighted

Godliness Will Be Clearly Distinguished *Testimonies for the Church, vol.5, 81.*

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to “science falsely so called” will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.

When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view,

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of God's remnant people.

Teacher & Writer
Office Manager
Circulation & Future News Studio
IT Manager
Copy Editor

Jeff Pippenger
Kathy Pippenger
Jason Peck
Austin Peck
Bronwyn Peck

FUTURE NEWS is a publication intended to gather the fragments of truth and present them in written form to the hands of the people living in the final scenes of earth's history. If you would like to be a part of this work we welcome all submissions and ask that any articles be sent to bronwynpeck@gmail.com. Thank you for your consideration of this solemn task.

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

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

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

CONTACT US

Future for America (USA)

P.O. Box 7
Bonnerdale, Arkansas 71933
Phone: 888.278.7744

School of the Prophets (USA)

Glenwood, Arkansas 71943
Admissions: 501.762.7025

OUR GOAL

The question is asked, What shall we do that we might work the works of God? What shall we do to gain heaven? This important question is answered to all who desire to know, 'This is the work of God, that ye believe in him whom he hath sent.' John 6:29. The price for which you may have heaven is the Messiah; the way to heaven is faith in Jesus Christ. He asks you, first to believe, next to work.



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and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear “fair as the moon, clear as the sun, and terrible as an army with banners.”

The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. “In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah’s floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.

Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

Many have exalted science and lost sight of the God of science. This was not the case with the church in the purest times.

God will work a work in our day that but few anticipate. He will raise up and exalt among

us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals. *Testimonies for the Church*, volume 5, 80-82.

The Number Eighty-One

Jeff Pippenger

I have spent some time trying to remember when the number 81 first was first recognized as a symbol. I cannot dredge that fact up. It is always good if you can remember the trail the Lord leads you through to arrive at new light but I will simply lay out what I know and put it in the context of Raphia.

As a second witness to the King of the South attempting to carry out the priests work in God’s sanctuary, we considered Uzziah in the following passage. Notice that in both the history of Ptolemy and Uzziah, they were both kings, representing the state trying to accomplish a priestly duty representing church. Both of them lifted up their hearts, when they were strong.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for



thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land. 2 Chronicles 27:16–21.

So, we find in both stories of the King of the South that they trespassed when their hearts were lifted up because they were strong. The characteristics of the Sunday Law are illustrated with a state trying to accomplish church duties and because Uzziah received the mark of the beast and Ptolemy persecuted Sabbath keepers, we therefore see Sunday Law characteristics at Raphia, although they appear to come after the battle itself.

When the Lord opened up time patterns in March of 2013 with the recognition of Ezra 7:9 we soon reached the point where we recognized 2 Chronicles 29:17. In Ezra 7:9 it took 120 days for Ezra to get from Babylon to Jerusalem and then seventy days to get to October 22, 457BC. What Ezra 7:9 did is allow us to mark the first day of the first month as 911. We therefore began searching out all the references to the first day of the first month. 2 Chronicles 29:16, 17 states:

And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the

uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. 2 Chronicles 29:16, 17.

We understood from these verses that from 9.11 until the Sunday Law is sixteen days. Ezra 7:9 had identified two periods between 9.11 and the Sunday Law. With two periods between 9.11 and the Sunday Law we saw that the first eight days identified the work of the priests, for only they could enter the temple; and the second eight days identify the Levites and their work. This is when we saw the distinction between priests and Levites. We later lined this up with Christ who had twelve disciples, but He also had seventy disciples. The twelve disciples connected with the one hundred and twenty days of the first period and were marked by the priests and Christ's seventy disciples lined up with the seventy days and were marked by the Levites.

With the passage from the story of Uzziah we see eighty priests and one high priest. When we recognize that the number zero can be a prophetic place holder then the eighty priests in the story of Uzziah can be easily recognized as connected to the period of eight—the period of the priests.

The studies I have been presenting are identifying the consecration of the priests and the dedication of the temple, whether in Moses' tabernacle or Solomon's temple, it is clear that the priests of our time period will also be an offering, for Christ was both the High Priest and the Offering. The priests of this history will be the same. In order for Christ to be an offering He had to take upon Himself human flesh for it is impossible for Divinity to die.



This example informs us that before we can be both a consecrated priest and a pure offering, we must have the same experience of a combination of human and divine in order to meet the prophetic requirements.

Therefore, 81 symbolizes the combination of humanity and divinity. This is what is represented by the priests in the story of king Uzziah. The number 81 also represents the priests in general, but also the distinction made between the priests and the High Priest. When we see this truth then we find that Hebrews 8:1 (81) states:

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. Hebrews 8:1.

In a recent presentation from the *School of the Prophets* I revisited the teaching of the opening of the seventh seal. That passage begins in Revelation 8:1 (81), but continues through verse five and states:

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. Revelation 8:1-5.

You can review these presentations I've mentioned at your convenience but I would like to take from them for the purpose of identifying that when the angel "cast" the fire from the altar to the earth, that it is marking when the Dirt Brush man of William Miller's dream casts the jewels He has gathered up into the new and larger casket.

This casting down takes place after Raphia in the middle of the period that I identify as an eight. That casting down parallels the fire that comes down on the offerings when the tabernacle of Moses was dedicated and the fire that came down on the offering when the temple of Solomon was dedicated. It also parallels the fire that came down and lighted upon the disciples on the day of Pentecost. For the purpose of this study though I want to point out that William Miller's Dream in the book *Early Writings* begins on page 81.

From the very first time we presented William Miller's dream we drew a direct connection to the opening of the Seals in Revelation six and onward. In the first four seals the beasts say "come and see" and this expression is also found in Miller's dream.

Before the seals are opened up in Revelation John weeps much and Miller also weeps in his dream. But it wasn't until years later that we saw the connection with Revelation 8:1 (81), though that is the opening of the seventh seal. Thus, 81 symbolizes the priests in connection with the High Priest and the work of the High Priest, who in Revelation six and onward is the Lion of the tribe of Judah, and who is in William Miller's dream is the Dirt Brush Man.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.



“He then called upon me to ‘come and see.’

“I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, everyone in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.” *Early Writings*, 81–83.

Because 81 is a symbol of the priests, it is also a symbol of the work that Christ does in teaching, and opening the truth, and removing the seals to His disciples. Yet, it is also about His temple. On page 81 of *The Desire of Ages* it states:

“Returning to Jerusalem, they pursued their search. The next day, as they mingled with the worshipers in the temple, a familiar voice arrested their attention. They could not mistake it; no other voice was like His, so serious and earnest, yet so full of melody.

“In the school of the rabbis they found Jesus. Rejoiced as they were, they could not forget their grief and anxiety. When He was with them again, the mother said, in words that implied reproof, ‘Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.’

“‘How is it that ye sought Me?’ answered Jesus. ‘Wist ye not that I must be about My Father’s business?’ And as they seemed not to understand His words, He pointed upward. On His face was a light at which they wondered. Divinity was flashing through humanity. On finding Him in the temple, they had listened to what was passing between Him and the rabbis, and they were astonished at His questions and answers. His words started a train of thought that would never be forgotten.” *The Desire of Ages*, 81.

Once you review the study on the opening of the seventh seal, which you can find at *Future for*

America’s YouTube channel entitled “The Seventh Seal” (9.30.19), you will see that in the period of time when the seventh seal is opened the cross is the center of the history of the number eight. This may sound strange to some, for me to say the history of number eight, but the presentation explains it and deals with the center of number eight being seven and a half.

Christ the High Priest was on the cross and He died, was buried, and then was resurrected. The resurrection takes place in that history, and that history is identified in chapter 81 of *The Desire of Ages*. The number 81 is also a symbol of the death and resurrection of the High Priest, who set forth an example of what the eighty priests will go through in the history between Raphia and Panium, which I am calling the prophetic history of eight.

The Desire of Ages

Chapter 81 —The Lord is Risen

“The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life.

“‘And, behold, there was a great earthquake: for the angel of the Lord descended from heaven.’ Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God’s glory went before him, and illuminated his pathway. ‘His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.’

“Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been



afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, 'I am the resurrection, and the life.' As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise.

"An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake 'not the earth only, but also heaven.' 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.' 'The heavens shall be rolled together as a scroll;' 'the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' But 'the Lord will be the hope of His people, and the strength of the children of Israel.' Hebrews 12:26; Isaiah 24:20; 34:4; 2 Peter 3:10; Joel 3:16.

"At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory!

"Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, 'He saved others; Himself He cannot save.' Matthew 27:42. This was He who had been laid in Joseph's new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth.

"At sight of the angels and the glorified Saviour the Roman guard had fainted and become as dead men. When the heavenly train was hidden from their view, they arose to their feet, and as quickly as their trembling limbs could carry them, made their way to the gate of the garden. Staggering like drunken men, they hurried on to the city, telling those whom they met the wonderful news. They were making their way to Pilate, but their report had been carried to the Jewish authorities, and the chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.

"The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council room, when a voice stayed them. Caiaphas had at last found speech. Wait, wait, he



said. Tell no one the things you have seen.

“A lying report was then given to the soldiers. ‘Say ye,’ said the priests, ‘His disciples came by night, and stole Him away while we slept.’ Here the priests overreached themselves. How could the soldiers say that the disciples had stolen the body while they slept? If they were asleep, how could they know? And if the disciples had been proved guilty of stealing Christ’s body, would not the priests have been first to condemn them? Or if the sentinels had slept at the tomb, would not the priests have been foremost in accusing them to Pilate?”

“The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves?”

“In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests.

“Meanwhile the report of Christ’s resurrection had been carried to Pilate. Though Pilate was responsible for having given Christ up to die, he had been comparatively unconcerned. While he had condemned the Saviour unwillingly, and with a feeling of pity, he had felt no real compunction until now. In terror he now shut himself within his house, determined to see no one. But the priests made their way into his presence, told the story which they had invented, and urged him to overlook the sentinels’ neglect of duty. Before

consenting to this, he himself privately questioned the guard. They, fearing for their own safety, dared not conceal anything, and Pilate drew from them an account of all that had taken place. He did not prosecute the matter further, but from that time there was no peace for him.

“When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord’s body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.

“The priests, in putting Christ to death, had made themselves the tools of Satan. Now they were entirely in his power. They were entangled in a snare from which they saw no escape but in continuing their warfare against Christ. When they heard the report of His resurrection, they feared the wrath of the people. They felt that their own lives were in danger. The only hope for them was to prove Christ an impostor by denying that He had risen. They bribed the soldiers, and secured Pilate’s silence. They spread their lying reports far and near. But there were witnesses whom they could not silence. Many had heard of the soldiers’ testimony to Christ’s resurrection. And certain of the dead who came forth with Christ appeared to many, and declared that He had risen. Reports were brought to the priests of persons who had seen these risen ones, and heard their testimony. The priests and rulers were in continual dread, lest in walking the streets, or within the privacy of their own homes, they should come face to face with Christ. They felt that there was no safety for them. Bolts and bars were but poor protection against the Son of God. By day and by night that awful scene in the judgment hall, when they had cried, ‘His blood be on us, and on our children,’ was before them. Matthew 27:25. Nevermore would the memory of that scene fade from their



minds. Nevermore would peaceful sleep come to their pillows.

“When the voice of the mighty angel was heard at Christ’s tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, ‘I lay down My life, that I might take it again... I have power to lay it down, and I have power to take it again.’ Now was fulfilled the prophecy He had spoken to the priests and rulers, ‘Destroy this temple, and in three days I will raise it up.’ John 10:17, 18; 2:19.

“Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, ‘I am the resurrection, and the life.’ These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.

“Christ arose from the dead as the first fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will

God bring with Him.’ 1 Thessalonians 4:14.

“As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

“During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler’s daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ’s resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.

“These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, ‘Thy dead men shall live, together with My dead body shall they arise.’ Their resurrection was an illustration of the fulfillment of the prophecy, ‘Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.’ Isaiah 26:19.

“To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. ‘I am come,’ He said, ‘that they might have life, and that they might have it more abundantly.’ ‘Whosoever drinketh of the



water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’ ‘Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.’ John 10:10; 4:14; John 6:54.

“To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. ‘If a man keep My saying, he shall never see death,’ ‘he shall never taste of death.’ To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and ‘when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.’ John 8:51, 52; Colossians 3:4.

“The voice that cried from the cross, ‘It is finished,’ was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour’s resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.” *The Desire of Ages*, 779–787.

This confirms that the number 81 is a symbol of the High priest and priests, the temple, Christ’s death and resurrection, but it also a history of the separation of two classes of worshippers that takes place at Midnight. Remember, Christ was arrested in advance of the cross at Midnight.

“The Saviour contrasted His own manner of work with the methods of His accusers. For months they had hunted Him, striving to entrap Him and bring Him before a secret tribunal, where they might obtain by perjury what it was

impossible to gain by fair means. Now they were carrying out their purpose. The midnight seizure by a mob, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. Their action was in violation of the law. Their own rules declared that every man should be treated as innocent until proved guilty. By their own rules the priests stood condemned.” *The Desire of Ages*, 699.

At the closed door of Midnight, a scattering of persecution such as was Ptolemy’s will take place and Acts 8:1 (81) states:

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. Acts 8:1.

The number 81 also represents the shaking that arrives at Midnight for the priests. Ezekiel has a vision in chapter eight that begins on the 665th day and ends with the leaders of Israel bowing down to the sun, thus representing the same thing as Uzziah’s leprous forehead. The vision of chapter eight which of course begins in verse one (8:1) is identified as the same vision that was given to Ezekiel on the plain.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven,



and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Ezekiel 8:1–4.

The vision of Ezekiel 8 begins on the 665 day and ends at the Sunday law which prophetically is day 666. But the vision is according to the vision in the plain which is given in chapter 3:22, 23.

And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face. Ezekiel 3:22, 23.

The glory which Ezekiel saw in the plain was the glory which he saw by the River Chebar in chapter 1:1.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1.

The fifth day of the fourth month in Millerite history was July 21 and is identified by the pioneers and Sister White as either Midnight or Midway respectively. Ezekiel's visions of glory at Midnight are the same vision of the plain which is the same vision of Ezekiel 8:1.

All these truths combined teach that 81 represents Midnight, the priests in association with the High Priest, thus representing the combination of humanity and divinity. 81 represents the work

of Christ within the temple as He opens up truth to His followers. It represents the scattering that takes place at that time period, and the ensuing persecution that lifts the faithful priests up as an ensign as Christ was lifted up between heaven and earth—once again a symbol of humanity and divinity combined.

The 665th day in which Ezekiel 8:1 begins is identifying a day that precedes Raphia, or Midnight when the men bow to the sun. That day is represented as beginning at 9.11, for Ezekiel eight is repeated and enlarged upon in chapter nine where the sealing of the one hundred and forty-four thousand is identified. That day is 9.11. That day is also the day of the visitation, the day of the east wind, and the day of God's preparation. All three of these lines end at Raphia, which is Midnight, where the door is closed.

The Day of Visitation

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.’ Luke 19:42–44.” *The Great Controversy*, 17.

The Day of the East Wind

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8, 9.

The Day of God's Preparation

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

“The world is a second Sodom, the end is right upon us; and is it reasonable to think that there is no message to make ready a people to stand in the day of God's preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks.” *The 1888 Materials*, 423.

As we bring this consideration of the number 81 to a close let us remember that the last General Conference session attended by Sister White was in 1909, when she was 81 years old. That would mean 1909 was Midnight and when we reach 1908, we have the “alpha apostasy” in full bloom, thus identifying that just before Raphia or Midnight the omega apostasy would be raging. Sister White spoke at that conference thirteen times and when she finished the last presentation, she left the pulpit and as she walked away, she turned and then returned to the pulpit. Sister White's grandson lays out the scene as follows:

“Thus closed the last sermon Ellen White was to make at a General Conference session. She moved away from the desk and started to her seat, then turned and came back, picked up the Bible from which she had read, opened it, and held it out on extended hands that trembled with age. She admonished, ‘Brethren and Sisters, I commend unto you this Book’ (reported by W. A. Spicer, then secretary of the General Conference, in *The Spirit of Prophecy in the Advent Movement*, p. 30).

“Thus, in her last words to the leaders of the church officially assembled in conference, Ellen White elevated the Word of God—that Word that had been so precious to her and that she freely used and ever kept before the church and the world.” Arthur White, *EGW Biography*, volume 6, 197.

No better counsel could be given in her 81st year than for her, the living Spirit of Prophecy, to recommend the Bible at the time when the alpha (now omega) apostasy was and is throwing away both sources of information. Is there any better counsel to have as we approach Midnight and Raphia? It has been shown that the prophetic number 81 is a symbol of many things and because it is a symbol of both Midnight and Raphia we needed to put this in place before we move forward in our study of Raphia. JP

Thus hath the Lord God shewed unto me: and behold a basket of summer fruit. And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more. Amos 8:1, 2.