

FUTURE NEWS

Volume 13, Issue 4

April 2009

As We Near the End

Selected Messages, book 3, 407.

“While Satan works the angel of Revelation 18 proclaims his message. This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come that was foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon and call upon God’s people to forsake her.

“Repairers of the breach. As the end approaches, the testimonies of God’s servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition.

“Temptations will come upon us. Iniquity abounds where you least expect it. Dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God.

“We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life. They reach into eternal ages.

“As we near the close of this earth’s history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly.

“Satan is Christ’s personal enemy. Long has he deceived mankind, and great is his power over the human family; and his rage against the people of God increases as he finds that the knowledge of God’s requirements is extending to all parts of the world, and that the light of present truth is shining to those who have long sat in darkness.”

Future for America produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.future-news.org

Author & Speaker – Jeff Pippenger
jeffpippenger@msn.com
Circulation – Kathryn Pippenger
kathrynpippenger@hotmail.com
Editor – Bronwyn Peck
bronwynpeck@gmail.com

Ministries affiliated with this work:

Futuro de America – Spanish
Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada
Phyllis Vallieres
RR 3, 2552 Cooper Road
Madoc, Ontario, K0K 2K0/ Canada
Phone: 613-473-5332
Fax: 613-473-5630
pvallieres@gmail.com

Future is Now – Germany, Spain, & Portugal
Marco Barrios & Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
Phone Spain: +34 69 380 3800
info@future-is-now.net
www.future-is-now.net

For an online index of all *Future News* publications, current catalog, forum discussions, and ministry updates go to:
www.future-news.org

MISSION STATEMENT

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

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

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

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

In our previous newsletter we began our efforts to open the book of Revelation unto the people, in agreement with the inspired testimony that identifies such a work:

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

“The perils of the last days are upon us, and in our work we are to warn people of the danger that they are in. Let not **the solemn scenes, that prophecy has revealed are soon to take place, be left untouched.** If our people were **awake**, if they realized the nearness of the **events** portrayed by John, such **a reformation would be made in our churches** that many more would believe our message. We are God’s messengers, and we have no time to lose, for He calls upon us to watch for souls as they that must give an account. **Advance new principles, and crowd in clear-cut truth.** It will be as a sword cutting both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. **Let Daniel speak, let Revelation speak,** and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, ‘the root and the offspring of David, and the bright and morning star.’” *Pacific Union Recorder*, Jan 14, 1904.

For those of you in Adventism who stumble over the emphasis that we place upon some new prophetic principles such as:

- The triple application of prophecy.
- The Millerite history being repeated within the history of the 144,000.
- The third woe.
- And other newly recognized prophetic concepts.

You should take note that the *Spirit of Prophecy* clearly upholds that “**new principles**” will be recognized, and that we are to “**advance**” those new principles.

The book of Revelation must be opened in order that we may “**have an opportunity to prepare for the events**” which have now begun to take place. When we recognize that the events of prophecy are now under way, there is a possibility that “**a reformation would be made in our churches.**” But sadly, in agreement with prophecy, we as a Church will remain sleeping in our Laodicean slumber and most of us will miss out on participating in that final revival and reformation.

As we open the book of Revelation we must do so in a fashion that will uplift Christ. When we recognize that it is only Christ, as the “Lion of the tribe of Juda” that opens His prophetic Word unto our minds, we recognize that all the glory that is derived from the light that is now being revealed from the Revelation belongs to Christ and Him alone. That being said, it is also the voice of Christ speaking through Sister White that commands us to open the Revelation to the people.

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God’s prophet, stands in his place. John stands in his place. **In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel,** and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events**

which we must know as we stand on the very threshold of their fulfillment.

“In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.** Old controversies will be revived, and new theories will be continually arising. But God’s people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels’ messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

“A transforming power attended the proclamation of the first and second angels’ messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. **The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.**” *Selected Messages*, book 2, 109.

The “**Lion of the tribe of Judah**” reveals Himself “**to us**” as He sheds light “**on the prophecies**” thus communicating to us His “**divine instruction.**” He identifies the “**great and solemn events**” which we are required to know and understand by illustrating those end-time events with the events of past sacred histories. Those “**great and solemn events**” have now already begun and are fast reaching their “**fulfillment**” - though the majority of Adventism is largely unaware of what the events are.

“...The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them **wise unto salvation**, and the time of trouble will find them unready.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, **He requires every person endowed with reasoning powers to heed the message.** The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.” *The Great Controversy*, 594.

Those in Adventism who are unaware of what the “**great and solemn events**” that are “**connected with the close of probation**” are, comfort themselves with the false concept that passages such as the previous one are identifying professed Christians outside of Adventism, when the context of the passage is plainly speaking to Seventh-day Adventists.

God “**requires every person endowed with reasoning powers to heed the message**” that identifies the “**events connected with the close of probation**”. Yet “**multitudes**”

within Adventism have no idea that these events are represented within the last six verses of Daniel eleven, even though it can be clearly seen that these verses are connected with, and lead into Daniel twelve verse one; when Michael stands up and human probation closes.

Though many foolish virgins - the modern Pharisees within Adventism, teach that these verses are not the third angel's message or accuse us of having other 'unfounded' arguments; it is clear that Sister White identifies that the last six verses of Daniel eleven are life or death, when she plainly teaches that a correct understanding of the **"events connected with the close of probation"** would make us **"wise unto salvation"**. Although it will only be the wise virgins of Adventism that ultimately understand the increase of knowledge concerning the events represented within the verses; all the virgins - both wise and foolish - will be held accountable for a correct understanding of the events within these verses.

"...One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, **we are instructed and required to know when it is near**. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as **fatal** for us as it was for those who lived in the days of Noah not to know when the flood was coming..." *The Great Controversy*, 370.

It is **"fatal"** for us not to understand the **"great and solemn events."** In spite of this serious warning, most ministers avoid the prophetic Word.

"Much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, **considering themselves authority**, tell their hearers that they cannot understand either Daniel or Revelation.

"Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, 'Revelation,' is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. **It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.**" *Manuscript Releases*, volume 8, 413.

In our last newsletter we focused in on the initiation of a testing process among God's people; we showed how this initiation has been clearly marked out in the multiple testimonies of the sacred reform movements. We demonstrated that when 'the divine symbol descends' a testing process is initiated that ultimately produces two classes of worshippers. In the history of the Millerites, that testing process began when "the little book" was eaten. When Christ descended as the mighty angel in Revelation ten on August 11, 1840, the Millerites - represented by John in Revelation ten - took "the little book" of Daniel from His hand and ate it.

The prophetic meaning of the eating of the little book is established upon the testimony of John, Ezekiel and Jeremiah. The little book is a warning message that is to be proclaimed to God's people, and those who eat the book and go on to proclaim the warning message are forewarned that God's people by and large will not accept it. Not only will God's people refuse the warning message, but they will also reject and oppose the messengers who have eaten the little book and proclaim the message represented therein.

When Christ descended on August 11, 1840 with the little book open in His hand, Sister White informs us that the little book was the prophecies of Daniel. Therefore based upon the prophetic principle that the Millerite history is repeated in the history of the 144,000; when Christ descended again on September 11, 2001, He once again had the little book of Daniel open in His hand.

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel **in regard to the little book**: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees **the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world.** The unsealing of the little book was the message in relation to time.

“**The books of Daniel and the Revelation are one.** One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would

transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

“This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

“The angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. **The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.** The truth in regard to the time of the advent of our Lord was a precious message to our souls.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

When the “**little book**” was “**unsealed**” it was opened to the understanding of those who took and ate it. And though Sister White informs us the “**little book**” is the book of Daniel, she also informs us that Daniel is the same book as Revelation, for they “**are one.**”

“It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring

these books together, showing that **they both relate to the same subjects.**" *Publishing Ministry*, 98.2.

When the Millerites ate the little book, they gladly received and comprehended the truths in regard to the prophetic times within the book of Daniel that convinced them of Christ's soon return. When we eat the little book, the prophecies of Daniel and Revelation will once again be received and comprehended.

There are many parallels events within the histories of the Millerites and the 144,000, but sometimes these parallel events are different. For example:

Millerite History	144,000 History
The Millerites were Philadelphians.	We are Laodiceans.
The Millerites announced the opening of the judgment.	We announce the close of the judgment.
The Millerites presented the warning of the first angel's message.	We bring the warning of the third angel's message.
The Millerites did not understand the history they fulfilled in advance of it occurring.	We are required to understand the fulfillment of our history in advance of it occurring.

"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.**" *Review and Herald*, October 12.

When the 144,000 take the little book from Christ's hand, they will find that the history of the Millerites is part of what is to be eaten (gladly received and comprehended). The "Lion of the tribe of Juda" leads His people back to the history where the foundations of Adventism were established. That sacred history is marked out in Daniel and Revelation, which of course is - the little book.

When we eat the book we must understand how He **both** led and taught us "**in our past history.**" We must understand the history of His leading and the truths which He opened up to us as His people in the Millerite time period. We cannot fully understand the truths that the Lord delivered to Adventism without also understanding the historical setting of how those truths came to light.

There are Christians outside of Adventism who keep the seventh-day Sabbath, but have no understanding of the third angel's message or the investigative judgment. It is not enough to simply understand the 27 fundamental beliefs of Adventism, but we must also understand the historical context of how the Lord revealed those truths to us as His people.

There are some within Adventism who profess to have a correct understanding of justification by faith in agreement with the message delivered by A. T. Jones and E. J. Waggoner in the 1888 time period, but have an incorrect understanding of the prophetic characteristics associated with the outpouring of the latter rain. Yet the message given by Jones and Waggoner during that 1888 time period was the latter rain message.

It is dangerous to understand the truths that have been given to Adventism without correctly understanding the historical context of how the Lord delivered those truths to His

people. We have been informed that there are those who are teaching the third angel's message who don't actually know what the third angel's message is.

“The peculiar work of the third angel has not been seen in its importance.

God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people - the very present truth which they needed for this time. **Not all our ministers who are giving the third angel's message really understand what constitutes that message.** The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time.” *Testimonies*, volume 5, 714.

“...I have been shown that but a small number of the people in our churches know for themselves what constitutes the third angel's message...” *Gospel Workers*, 228.

Today, in our history, we too have been called upon to “Go *and* take the little book which is open in the hand of the angel” “and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” On September 11, 2001 the mighty Angel of Revelation eighteen verse one, had a little book open in His hand and He desires that His people take that little book and eat it up.

Beginning in our September, 2008 newsletter we began to identify certain prophetic truths that have been recognized since that time period.

One of those prophetic principles is that the seven churches of Revelation two and three represent seven histories that will all be repeated within the history of Laodicea. This prophetic truth had been recognized by at least some of the pioneers, for that principle is identified in Stephen Haskell's book, *The Seer of Patmos*. What however, was not recognized by the pioneers, but can now be demonstrated from the Bible and *Spirit of Prophecy* is that the histories represented by the seven churches were also an illustration of the history of ancient Israel beginning from the time of Moses until the stoning of Stephen.

Ancient and modern Israel's mutual histories have been divinely broken into seven periods and all seven of these two mutual histories will be repeated within the history of Laodicea. In connection with this principle is the recognition that all the sacred reforms movements parallel one another. This fact reaches back beyond the history of ancient Israel to the very beginning of sacred history and the time of Noah. The “Lion of the tribe of Juda” has opened the understanding of these principles to His people in order to illustrate the end of the world with a multitude of historical witnesses. As each of these historical witnesses' is laid upon the history of Laodicea, they add clarity to the events that are now under way. By allowing His people to recognize this principle He brings the testimony of the entire Bible into the historical structure of Laodicea. The entire Bible is illustrated within the history of Laodicea, and in this sense the entire Bible 'is shrunk' into a “little book”. This principle

is part of what we are now to eat, and in so doing we are to gladly comprehend the events connected with the close of probation.

As we have already noted, the events connected with the close of probation are the events represented in the last six verses of Daniel eleven for in the next verse human probation closes.

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, every one that shall be found written in the book. Daniel 12:1

Sister White commenting on this verse says:

“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.’ When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent...” *Testimonies*, volume 5, 212.

The events connected with the close of probation are the last six verses of Daniel eleven, and when Christ descended on September 11, 2001 He had the little book of Daniel open in His hand.

The little book is both Daniel and the Revelation for they are the same book.

“In the Revelation all the books of the Bible meet and end. Here is **the complement of the book of Daniel**. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but **that portion of the prophecy of Daniel relating to the last days**. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to **the time of the end**.’ Daniel 12:4.” *Acts of the Apostles*, 585.

The word “**complement**” in the 1828 *Webster’s Dictionary* of Sister White’s day, means ‘to bring to perfection’. Revelation brings the book of Daniel to perfection, and the portion of Daniel that was sealed up until the “**time of the end**” was the portion of Daniel that related “**to the last days**”. The last six verses of Daniel eleven obviously relate to the last days, for they conclude with Michael standing up and human probation closing. The last six verses of Daniel eleven were therefore sealed up until the “**time of the end**”, which for the 144,000 was 1989.

When Christ descended on September 11, 2001 in fulfillment of Revelation eighteen verse one; He, as the “Lion of the tribe of Juda” opened the principle of the repetition of sacred history to the minds of the students of prophecy. (This principle is set forth in Revelation ten within the correct understanding of the seven thunders.)

Christ then identified that all the histories marked in the Revelation would be fulfilled within the history of Laodicea, but the “Lion of the tribe of Juda” did not stop there - for He also opened the understanding of His people to the fact that the history of Laodicea is the history that leads to the close of probation.

The history of Laodicea is where the events illustrated in the last six verses of Daniel eleven are fulfilled.

The events represented in the last six verses of Daniel eleven are not only the events that lead to the close of probation, but they are also the events that transpire within the history of Laodicea, when Ephesus, Smyrna, Pergamos, Thyatira, Sardis, & Philadelphia of both ancient and modern Israel are repeated along with the histories represented by the seals and the trumpets and all the sacred reform movements!

The little book in the Millerite history was identified by Sister White as the book of Daniel. As the Millerite history is repeated within the history of the 144,000, the little book is once again the book of Daniel.

The last six verses of Daniel eleven are the “little book” for Adventism today. These six verses represent the events that multitudes within Adventism do not understand. These verses represent the events connected with the close of probation. These verses represent the history or the final revival and reformation of God’s people, when all the previous reform movements (including the reform history of the Millerites) are repeated. These verses represent the history when all the histories represented by the seven churches, seals and trumpets are repeated. These six verses set forth a simple sequence of events that allows the student of prophecy to bring together the entire testimony of Christ’s prophetic Word!

Daniel eleven verse forty begins in 1798, which was the “time of the end” The verse describes atheistic France, represented as the “king of the south” initiating a war against the papacy, represented as the “king of the north.” The war is identified by the Hebrew word translated as “push” in the verse which means - ‘to war against’. After identifying the deadly wound of the papacy in 1798, the verse goes on to identify that in the future the papacy would return and sweep away atheism.

The sweeping away of atheism as the “king of the south” took place in 1989 when the papacy allied with United States brought down the Soviet Union, who had become the modern “king of the south” at the Russian Revolution in 1917. The United States is represented by the “chariots”, “ships” and “horsemen” in the verse. Chariots and horsemen represent

military might in the Scriptures and ships represent economic might. The alliance between the papacy and the United States that brought down the Soviet Union in 1989 is clearly illustrated in the verse.

The “time of the end” for the Millerites was 1798 and is specifically marked in the verse; as is the “time of the end” for the 144,000 - which is marked by the collapse of the Soviet Union in 1989. In 1989 Christ, represented as the “Lion of the tribe of Juda” in the Revelation, unsealed the passage in the book of Daniel eleven that related to the last days and that has been designed to produce the final revival of God’s people.

The book of Daniel has been the medium which the “Lion of the tribe of Juda” has repeatedly used to bring about revival to His people:

- The ministry of John the Baptist was based upon the fulfillment of the first part of the 2300 year prophecy of Daniel eight and nine.
- The book of Daniel identified the revival that accompanied Pentecost as Christ confirmed the covenant with many in fulfillment of Daniel eight and nine.
- The book of Daniel brought the revival that empowered God’s people to stand during the 1,260 years of papal supremacy, as the Church prophesied clothed in sackcloth.
- The book of Daniel brought the revival of the Millerite history.

When we remember that Daniel and Revelation are the same book, it is clear that it is the book of Daniel that produces the final revival during the history of the 144,000.

“God’s Spirit has illuminated every page of Holy Writ, but there are those upon

whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness... **Daniel and Revelation must be studied**, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth...

“There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust...

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.

“Consider the circumstances of the Jewish nation when **the prophecies of Daniel** were given.

“Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens

with an injunction to us to understand the instruction that it contains. ‘Blessed is he that readeth, and they that hear the words of this prophecy,’ God declares, ‘and keep those things which are written therein: for the time is at hand.’ When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

“In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God’s own hand has withdrawn from these portions of His word. The very name ‘Revelation’ contradicts the statement that it is a sealed book. ‘Revelation’ means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled...

“We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. Priceless gems are to be found in the word of God. Those who search this word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking.

“If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth’s history.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that

heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.

“The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those ‘that hear the words of this prophecy, and keep those things which are written therein.’” *Testimonies to Ministers*, 112.

Daniel eleven verses forty through forty-five is the passage in the book of Daniel that the “Lion of the tribe of Juda” unsealed in 1989 that began the final revival of the 144,000. The revival of John the Baptist was based upon the book of Daniel for his ministry was a fulfillment of the sixty-nine weeks of Daniel nine, verse twenty-five:

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem **unto the Messiah the Prince** *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Daniel 9:25

Jesus was anointed and became the Messiah in fulfillment of this verse at His baptism:

From that **time** Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Matthew 4:17
And saying, **The time is fulfilled**, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark 1:15

“The burden of Christ’s preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Saviour Himself, **was based on the prophecies**. The ‘time’ which He declared to be fulfilled was **the period made known by the angel Gabriel to Daniel**. ‘Seventy weeks,’ said the angel,

‘are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.’ Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: ‘Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,’ sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, **this period was to reach to the Messiah, the Anointed One**. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. ‘The time is fulfilled.’” *The Desire of Ages*, 233.

The book of Daniel brought about the revival during the history of John the Baptist; it also brought the revival of Pentecost which arrived fifty days after the cross, which was also marked in history by Daniel nine verse twenty-six.

And after threescore and two weeks **shall Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26

“Then, said the angel, ‘He shall confirm the covenant with many for one week [seven years].’ For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. **The time had come** for the earthly sacrifice and oblation to cease.

“The one week - seven years - ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.

“The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, ‘Whoso readeth, let him understand.’ Matthew 24:15. After His resurrection He explained to the disciples in ‘all the prophets’ ‘the things concerning Himself.’ Luke 24:27. The Saviour had spoken through all the prophets. ‘The Spirit of Christ which was in them’ ‘testified beforehand the sufferings of Christ, and the glory that should follow.’ 1 Peter 1:11.

“It was Gabriel, the angel next in rank to the Son of God, who came with **the divine**

message to Daniel. It was Gabriel, ‘His angel,’ whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.

“‘The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.’ While ‘the secret things belong unto the Lord our God,’ ‘those things which are revealed belong unto us and to our children forever.’ Amos 3:7; Deuteronomy 29:29. God has given these things to us, and **His blessing will attend the reverent, prayerful study of the prophetic scriptures.**

“As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is **based on the prophecies.** The words of the angel to **Daniel** relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“We have reached the period foretold in these scriptures. The time of the end is come, **the visions of the prophets are unsealed,** and their solemn warnings point us to our Lord’s coming in glory as near at hand.” *The Desire of Ages*, 233.

In Revelation eleven, we are informed that the Christian Church during 1,260 years of papal rule would be empowered to prophecy, despite being in sackcloth:

And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. Revelation 11:3

The empowerment or revival of the church that preceded the 1,260 years, and prepared the church to accomplish her work during that time period was also based upon the book of Daniel, for it was the writings of the apostle Paul that identified the falling away of the Church which preceded the empowerment of the papal power.

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thessalonians 2:3, 4

Paul was identifying for the Christians that were to live just prior to the 1,260 years of papal rule that the Church would fall away from the truth just prior to the empowerment of the papacy. Of course, Paul was basing his identification of the papacy and her activities based upon the book of Daniel.

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. Daniel 7:25

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36

Sister White identifies that Paul's commentary in Second Thessalonians was based upon the previous two verses in the book of Daniel:

“The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy: ‘He shall think to change times and the law.’ Daniel 7:25, R.V. And **Paul** styled the same power the ‘man of sin,’ who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy **exalt itself above God**; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.” *The Great Controversy*, 446.

The Christians that were living just prior to the 1,260 years of papal rule understood from the writings of Paul, and therefore from the book of Daniel, that the papacy was the “man of sin” and that they therefore must separate from any connection with the apostate power. That prophetic understanding came from the book of Daniel and their corresponding actions produced the revival that empowered the Church to prophecy despite being in sackcloth, during the history of the 1,260 years.

“It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

“After a long and severe conflict, the faithful few decided to dissolve all union

with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.

“Well would it be for the church and the world if **the principles that actuated those steadfast souls were revived in the hearts of God's professed people.** There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

“The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evildoers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel, did those who sought to throw off the restraint of the Holy Spirit, put to death God's people. It was for the same reason that the Jews rejected and crucified the Saviour - because the purity and holiness of His character was a constant rebuke to their selfishness

and corruption. From the days of Christ until now His faithful disciples have excited the hatred and opposition of those who love and follow the ways of sin.” *The Great Controversy*, 45.

The revival of the Millerite history was brought about from Daniel eight, verse fourteen, and in the revival of the 144,000 the last six verses of Daniel eleven announce that the events connected with the close of probation began to unfold in 1989, at which point - the “time of the end” for the 144,000 had arrived as the “Lion of the tribe of Judah” unsealed the book of Daniel to those students of prophecy that were running “to and fro” in His prophetic word.

Verse forty-one identifies when the papacy, represented as the “king of the north” continues its conquering, by bringing the “glorious land” under its authority. The “glorious land” in the verse represents the United States; the verse is identifying when the papacy conquers the USA at the Sunday law. At that point the purification of Adventism begins in terms of the “mark of the beast” and the “seal of God”. Those Adventists in the United States that have prepared for the “mark of the beast” will then demonstrate the character they have formed in the previous hours of probationary time, while those Adventists who have prepared their characters for the “seal of God” will receive it, and begin to call God's other children out of Babylon in fulfillment of Revelation eighteen verse four:

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:4

Those of God's people that are outside of Adventism who respond to the call to come out of Babylon that begins in verse forty-one,

are represented as “Edom”, “Moab” and “the chief of the children of Ammon”. These are the ones who escape the hand of the papacy when the call out of Babylon begins with the Sunday law in the United States.

After the conquering of the United States in verse forty-one, the papacy conquers all the countries of the world represented as “Egypt” in verse forty-two. The sequence of conquering first the United States then all the countries of the world, as here identified is clearly upheld in the Bible and the *Spirit of Prophecy*.

“Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. I point you to the aggressive movements now being made for the restriction of religious liberty. God’s sanctified memorial has been torn down, and in its place a false sabbath, bearing no sanctity, stands before the world. And while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing His living agencies to exalt the law of heaven. Now, just now, is our time to work in foreign countries. **As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.** Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning.

“The Lord God of heaven will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning. He will not close up the period of probation **until the message shall be more distinctly proclaimed.** The law of God is to be magnified; its claims must be presented in their

true, sacred character, that the people may be brought to decide for or against the truth. Yet the work will be cut short in righteousness. The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.

“There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. **The message presented at this time is the last message of mercy for a fallen world.** Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation.

“The word of truth, ‘It is written,’ is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from taking of its fruit. All may eat, and live forever.

“Mysteries into which angels desire to look, which prophets and kings and righteous men desired to understand, the remnant church will carry in messages from God to the world. **The prophets prophesied of these things, and they longed to understand that which they foretold; but to them this privilege was not given.** They longed to see what we see, and to hear what we hear; but they could not. They will know all when Christ shall come the second time; when, surrounded by a multitude which no man can number, He explains the deliverance wrought out by the great sacrifice He made.

“The truths of the third angel’s message have been presented by some as a dry theory; but in this message is to be presented Christ the Living One. He is to be revealed as **the first and the last**, as the I AM, the Root and the Offspring of David, and the bright and morning Star. Through this message the character of God in Christ

is to be manifested to the world. The call is to be sounded: 'O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.' Isaiah 40:9-11." *Testimonies*, volume 6, 18.

In verse forty the papacy retaliates against the power that delivered to it the deadly wound in 1798, and then in verse forty-one it conquers the United States at the Sunday law and then in verse forty-two it conquers the world represented as Egypt. In order for the papacy to come to power in 538 it had to overcome three political obstacles; the three horns of Daniel seven representing the Heruli, Ostrogoths and the Vandals. Jesus is the "first and the last" and He illustrates the end with the beginning.

Just as the papacy had to overcome three political obstacles when it first came to power in 1798, it will again overcome three political obstacles; the Soviet Union, the United States and the world, as represented in verses forty through forty-three as the "king of the south", the "glorious land" and "Egypt." When Sister White stated, "**Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place,**" she was identifying that it is these events, which are also the events that lead to the close of probation, that are designed to "**awaken**" God's people. The awakening of God's people is the revival of God's people that is brought about by the book of Daniel.

The events illustrated in the last six verses

of Daniel eleven, is the passage in the book of Daniel that was unsealed by the "Lion of the tribe of Juda" at the "time of the end" in 1989. At that time there was an "increase of knowledge" upon those verses, and once the verses were sufficiently understood by those who were willing to understand them, the "Lion of the tribe of Juda" then descended on September 11, 2001 with the little book of Daniel open in His hand. With the little book He brought the command to go and take it and eat it. The eating of the little book represents the comprehension of the message represented by the book.

"...The comprehension of truth, the glad reception of the message, is represented in the eating of the little book..." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

To eat the little book is to receive and understand the message that is now unsealed by the "Lion of the tribe of Juda". The message is the last six verses of Daniel eleven, but it is also the entire Bible for all the histories of the Bible parallel and repeat in the history of Laodicea. We will continue our considerations of these subjects in our next newsletter.

Hi Jeff:

I read these and thought of you.

"In preparing the way for Christ's first advent, he was a representative of those who are to prepare a people for our Lord's second coming. The world is given to self-indulgence. Errors and fables abound. Satan's snares for destroying are multiplied. All who would perfect holiness in the fear of God must learn the lessons of temperance and self-control. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that mental strength and spiritual insight which will enable us

to understand and to practice the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming." *Conflict and Courage*, 271.

"The self-denial, humility, and temperance required of the righteous, whom God especially leads and blesses, is to be presented to the people in contrast to the extravagant, health-destroying habits of those who live in this degenerate age... There is nowhere to be found so great a cause of physical and moral degeneracy as a neglect of this important subject. Those who indulge appetite and passion, and close their eyes to the light for fear they will see sinful indulgences which they are unwilling to forsake, are guilty before God. Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing prepares the way to violate the claims of God in regard to eternal interests. Our bodies are not our own. God has claims upon us to take care of the habitation He has given us, that we may present our bodies to Him a living sacrifice, holy and acceptable." *Conflict and Courage*, 273.

Sister JM—CA

Dear Jeff:

How can we say, that "shall be with a flood" is the Papacy? M. and I cannot find the solution. Please help, WB—Germany

Dear Brother WB:

The phrase "shall be with a flood" is found in Daniel 9:26. The solution is found by breaking down the verse into two parts, and comparing them to Revelation 12, as follows:

Daniel 9:

PAGAN PERSECUTION:-

The People of the Prince that

Destroy the City and the Sanctuary:

And after threescore and two weeks shall Messiah

be cut off, but not for himself: and **the people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26

PAPAL PERSECUTION:-

A Flood:

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and **the end thereof shall be with a flood**, and unto the end of the war desolations are determined. Daniel 9:26

Revelation 12:

PAGAN PERSECUTION:-

A Great Red Dragon:

And there appeared another wonder in heaven; and behold **a great red dragon**, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. Revelation 12:3, 4

"...Thus while **the dragon**, primarily, represents Satan, it is, in a **secondary sense, a symbol of pagan Rome.**" *The Great Controversy*, 438.

PAPAL PERSECUTION:-

A Flood that lasts 1,260 Years:

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a **time, and times, and half a time**, from the face of the serpent. And the serpent cast out of his mouth water **as a flood** after the woman, that he might cause her to be carried away of the flood. Revelation 12:14,15

Hope this answers your question. Jeff

Hello:

My name is E. I live in TN. I have looked at a lot of Mr. Pippenger's lessons on DVD. There is some confusion among those of us who have watched them. Not so much on the content of the lessons but as to their importance.

I thought it would be best to send in a few

questions for Mr. Pippenger to answer, that way it would clear up any confusion, and also if there are some of us who are misrepresenting these lessons we could stand corrected.

We have different opinions on some things and would appreciate it if we could get some answers from him. This would help to clarify some things. Thank you for your help. I know it is hard to keep answers to a simple yes or no but if that is possible on some of the questions it would help.

Here are a few questions we would like to submit:

1. Are the timelines that Mr. Pippenger draws, showing a link between events of the past and end time events, simple a theory subject to error, or is it to be represented as flawless facts?

2. Do these lessons give us an idea as to who the one hundred and forty-four thousand will be? Not just generally but specifically?

3. Do these lessons give us an idea when probation will close?

4. Do these lessons tell us we need to be teaching from the 1843 chart to give the last messages to the world?

5. Do these lessons give great importance to the interpretation of the “daily” of Daniel, chapter 8?

6. Do these lessons teach that the 2520 is of so great importance that those who refuse to learn it, or teach it are turning from new light that God is opening up to us at this time?

7. Are these series of lessons the unsealing of the seven thunders just before probation closes?

8. Are there life and death consequences to accepting or rejecting these lessons?

Thank you so much. We look forward to your reply. E—TN

Brother E:

1. The time lines are biblical facts. How I apply them, is subject to my human limitations. You will be held accountable to test how I apply the lines, but they are established by the

testimony of more than three, and biblical truth is established by two or three witnesses. They are therefore established by God and you and I are held accountable how we relate to the truths connected with them.

2. The lines identify the reformation that occurs when the 144,000 are raised up and they will therefore be part of the unfolding prophetic message that awakens and prepares the 144,000. In this sense they identify part of the prophetic message that is understood and proclaimed by the 144,000. The message concerning these lines therefore identifies two groups in Adventism, one that rejects the implications and another that responds to them. Those that respond are the ones that are striving to be among the 144,000 and “follow the Lamb whithersoever he goeth” as He guides them through His unfolding prophetic Word.

3. They identify that probation is now closing, for they identify that Christ is now finishing His work in the Most Holy Place.

4. These lessons identify that God is now leading His willing people back to the foundations of Adventism. It is there that they must go, in order to have the basis for understanding and proclaiming the last warning message for the world. That being said, the return to the foundations and the 1843 & 1850 Charts are a message for Adventism that arrives just before the third angel’s message is carried to God’s other children that are now outside Adventism.

5. The correct understanding of the “daily” in the book of Daniel is represented on both Charts, both of which have been endorsed by Inspiration. To return to the foundations of Adventism as represented on the Charts includes returning to the correct pioneer understanding of the “daily.”

6. The 2520 is in the same category as the “daily” just mentioned in point 5. When is it that God’s people ever have spiritual authority to turn from biblical truth?

7. The unsealing of the seven thunders includes these lessons, but there is more to the seven thunders than simply the lines.

8. What truth can we reject and not place ourselves outside of God’s Will? The 144,000 follow Christ everywhere He leads them, and you are asking if we can reject certain truths?

I have been very direct, but not very long-winded, for I sense that your questions were being asked by someone that didn’t really want to understand. Perhaps I am wrong in that regard, I mean no hard feelings, but more often than not these type of questions, in the fashion you set them forth gives witness to someone that is trying to find ‘hooks to hang doubts on’, or points that can be attacked. If I am incorrect please forgive me. In any case, I stand by the answers and hope they help. Jeff Pippenger

Dear Jeff:

The following is an interesting question that I just received concerning the Sunday Law for the United States.

Is it as the Pastor told his wife below, that it concerns enforcement? It has already been passed in Croatia and it seems to be set for passing in other countries of Europe before it reaches the United States. Is it more the position of enforcement that happens in the United States? A Sunday law is passed but the enforcement of that law seems to be a different issue. I have just reviewed some of Sister White’s comments on this subject and that seems to be the case. Your thoughts on this will be greatly appreciated.

“Dear Brother RM, This is Sister VM. We have been studying a lot and some things are

starting to open up to us. My hubby is traveling at the moment and won’t be back home for about another couple of hours; but he had asked me to e-mail you to inquire of you on any light you may have on what’s going on with all the news concerning the National Sunday Laws. We understand that the British European Parliament will be passing their Sunday Law on May 7 of this year, and that Croatia has just past one. I am confused because I thought the United States was supposed to be the first to pass the National Sunday Law and the other nations would follow. My hubby says that when he studied the fall of Babylon other nations were doing something similar to what the nations of today are doing and that Babylon was really the last one to put it into strict enforcement. And wondered if it would be a repeat in these last days. Can you give us any light on that? I will be checking for an answer from you all through the night because we have to know about this one. We can’t rest. We are all anxious to know what’s going on and where does this all fit in, in the light of Bible prophecy. Very sincerely yours, Sister VN”

I know that you are busy, so as you have the time.

God Bless. RM—TN

Brother RM:

We have been told that if we are to understand the Sunday law period in our time, we should look to the history when the first Sunday laws appeared:

“If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.”
The Great Controversy, 573.

After identifying the beginning in order to illustrate the end (concerning the Sunday law

issue) Sister White then provides an overview of the first Sunday laws. She identifies an escalating exaltation of Sunday coupled with an escalating attack against the seventh-day Sabbath. The climax of the Sunday laws in that history is noted when the laws reached the point where you were both persecuted for keeping Sabbath and forced to observe Sunday:

“These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that **these scenes are to be repeated** as Roman Catholics and Protestants shall unite for the exaltation of the Sunday.” *Ibid*, 578.2.

The point is, that if we are to understand the Sunday law crisis, we must understand that there will be Sunday laws passed prior to the Sunday law that fulfills Revelation 13:11. These initial Sunday laws are not the fulfillment of Revelation 13:11, they are simply the precursors of the Sunday law in the United States. For it is the lamb-like beast that speaks as a dragon:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Revelation 13:11

The Sunday law that fulfills Bible prophecy arrives in the United States first.

“The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both America and in foreign countries. **Foreign nations will follow the example of the United States.** Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

We must also understand that the Sunday law that fulfills Bible prophecy is two-fold in nature. It forces you to observe Sunday while persecuting those that keep God’s Sabbath.

“A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, **enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath**, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.” *The Seventh-day Adventist Bible Commentary*, volume 7, 977.

As an example: A Sunday law that forbids the sale of gasoline on Sundays is a ‘Sunday law’, but it does not meet the previous definition of the Sunday law of Revelation 13:11.

The United States first passes the Sunday law:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Revelation 13:11

Then the United States forces the entire world to follow her example:

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give

life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:12-17

Many who have not looked closely at these facts get misdirected by existing or probable soon-coming Sunday laws within and outside the United States; they also get misdirected by emphasizing the enforcement of the Sunday law as opposed to its passage through the legislature.

As an example: When we identify that probation closes for Adventists at the Sunday law, some raise the argument, "Do you mean when the Sunday law is passed or when it is enforced? For when the Congress passes a law they always assign a date that the law becomes effective and then can be legally enforced." These are attempts to undermine the importance of understanding and acknowledging that at the Sunday law probation closes for Adventists. The reality is of course, our probation actually closes before the Sunday law; the Sunday law is simply where we demonstrate the character that we have developed in our previous hours of probationary time.

"The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less; but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads, - it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved, - **just**

as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." *Manuscript Releases*, volume 1, 249.

"It is in a **crisis that character is revealed.** When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied." *Christ's Object Lessons*, 412.

In summary: The Sunday law of Revelation 13:11 is fulfilled in the United States. It is the Sunday law that forces you to observe Sunday and also persecutes you for observing Sabbath. Before that law arrives there will be a series of Sunday laws that both exalt Sunday and downplay the Sabbath. Now is not the time for Seventh-day Adventist to be confused concerning the issues that are the very message they are to proclaim.
Jeff

Hi Jeff:

I hope this letter finds you well. You are in my prayers.

A friend has this question. Perhaps you can help me answer it?

Question: How can I relate Isaiah 4:1 to the man of lawlessness (when talking to other denominations)? Please let me know if you have any advice. DK"

Thanks and blessings, MM

Sister MM:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isaiah 4:1

If you apply prophetic analysis (prophetic rules) then this passage must be at the end of the world; the context of the following verses upholds this.

Women: in prophecy are churches (“I have likened the daughter of Zion to a comely and delicate *woman*.” Jer 6:2; see also Lam 1:17).

Seven: represents completeness or perfection (Gen 33:3; Job 5:19; Psa 12:6; Pro 6:16; Rev 1:20; Rev 5:1; Rev 15:1).

Bread: is doctrine (“man shall not live by bread alone.” Matt 4:4).

Apparel: or clothing is righteousness (“And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Rev 19:8).

Whoever the seven churches or the complete number of churches are at the end of the world, they are stating that they will eat their own bread; thus refusing to accept the bread of God, which is the truth of God’s Word. They also state that they will wear their own righteousness; rather than seeking Christ’s righteousness. In summary, all the churches are following their own doctrines, and are void of Christ’s righteousness.

The question is then, who is the “**one man**” that they wish to “**take hold of.**”? “Taking hold of”, represents ‘coming into unity with’; for the Bible asks the question, “Can two walk together, except they be agreed?” (Amos 3:3) All the churches at the end of the world come into unity with this “**man**”, and they wish to receive his “**name.**”

One must not forget the context of the verse, the whole of the preceding chapter talks of how God has taken away Jerusalem’s bread, and is so disgusted with her apparel that he will punish her; the verses that follow, then talk of those humble ones that escape this punishment. God refuses to feed Jerusalem with His bread, and rejects her because she will not dress to please Him. Jerusalem gets divided between the humble - who escape punishment, and those who persist in eating their own bread and wearing their own apparel - who receive punishment. This latter group, taking with them their own bread and apparel, ‘join’ with the seven churches (who also eat their own bread and wear their own apparel) in seeking to be called by the name of a man, other than the Lord.

The logic or approach I would employ in explaining this to non-Adventist is to first identify that the papacy is the antichrist, and is a counterfeit Christ. If your intended audience understands this, then you could take them to Revelation 13:18 which states, “Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.”

Revelation 13 identifies that the entire world accepts the “**mark**” of this beast, and that the “**number**” of the “**beast**” is the number of a “**man.**” Everyone or ‘all the churches’ will accept the mark of the beast, or as Isaiah identifies; all the churches will come into unity with the papacy as they ask to be called by his name. The “**man**” of course is also identified as the “**man**” of sin by Paul in 2 Thessalonians 2:3.

That is the logic I would follow if I were to share this with a non-Adventist.

Hope this helps. Jeff

PATH OF THE JUST MINISTRIES & JOINT SDA FELLOWSHIPS

present

Prophecy Campmeeting July 19-26, 2009

Presenters: Jeff Pippenger, Darrio Taylor, Jamal Sankey,
Kevin Howard & Manuel Carrasco

Campground Description & Costs

The following prices include **meals** and **course syllabus**. Reservation deadline is fast approaching. We are operating on a first come first serve basis. Reserve your spot with a nonrefundable \$50.00 deposit for each individual in your party.

C A S A G R A N D E :

\$ 3 2 5 per adult

\$ 2 9 5 ages 4-9

Each Casa Grande can sleep a total of 32 people and is divided in the middle by a central meeting room. Each side sleeps 16 and can be sectioned off in the middle for families wanting more privacy. They also come with heat, closets, and restrooms with showers. Clean rustic rooms can comfortably sleep a family of 8. The Casa Grandes come with a central meeting room.

C A S I T A :

\$ 2 5 1 per adult

\$ 2 2 1 ages 4-9

Like the Casa Grande, the Casita sleeps a total of 32 people and is divided in the middle by a wall; there is no central meeting room. The Casitas are set up dormitory style, sleeping 16 people to a section. There are no closets or restrooms in the Casitas. Casitas also sleep 32 people but sleep 16 per side and have no restrooms. Perfect for youth or single adults.

T E N T S :

\$ 2 3 0 per adult

\$ 2 0 0 ages 4-9

There are two large areas that can be used to setup tents. One is the field near the Casitas, Casa Grandes, and meeting room. The other is a short distance away in a meadow surrounded by trees and is the perfect area for those desiring much needed quiet. This meadow area has portable restrooms but no shower area. (Shower area located near the Casa Grandes and Casitas.) Put up your tent for that old family camp meeting experience. Pitch your tents in the central field close to the meeting hall or in the high meadow for peace and quiet.

Airport and Travel Accomodations

Located at: Rancho La Scherpa Conference Center 2504 Refugio Rd. Goleta, CA 93117

If flying please plan to arrive in Los Angeles, CA at LAX on the morning of July 19th and plan to depart on the afternoon of the 26th. We are arranging an airport pickup schedule for these days so please call with your flight details ASAP. Roundtrip transportation fee is \$25.00.

Contact Cyndi Carrasco at (323) 552-6109 or thecarrascos@gmail.com