

# FUTURE NEWS

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## HOW HIDDEN

The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived. Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure.

A man might pass over the place where treasure had been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So it was with the Jews. As a golden treasure, truth had been intrusted to the Hebrew people. The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not.

God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ's life and character. They were afraid of being convinced lest they should be converted and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that Heaven could bestow. *Christ's Object Lessons*, 105.

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## MISSION STATEMENT

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

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

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

### ***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.

Brother Jeff:

*The following is some thoughts I have gathered together on Babylon, atheism and idolatry in connection with the "daily" in the book of Daniel.*

*Ellen White while writing about the three Hebrew worthies in Prophets and Kings page 489 says something very interesting about atheism.*

*"The Hebrew worthies were men of like passions with ourselves; yet, notwithstanding the seductive influences of the court of Babylon, they stood firm, because they depended upon a strength that is infinite. In them a heathen nation beheld an illustration of the goodness and beneficence of God, and of the love of Christ."*

*Now notice what this stands in contrast to.*

*"And in their experience we have an instance of the triumph of principle over temptation, of purity over depravity, of devotion and loyalty over atheism and idolatry."*

*Here we are allowed to see that in Babylon we have a species of pagan idolatry, atheistic in its nature. Pharaoh and Sodom and Cain all had these same pagan beliefs that points to man as God. Whether it is an idol such as on the plains of Dura or in a Catholic or pagan temple we find in all of these a species of worship, where man is worshiped in the place of God. Romans 1:20-23 states:*

*"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, And changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds and four footed beasts, creeping things."*

*We see here an atheistic pagan constituent to the worship of man as God. This is how Satan has made war on the people and the principles of God and God himself. This atheism is horizontal in its carrying out its power in the earth. An example of this is when Cain kills Abel. It is man acting as God towards his brother, taking the place of God, but acting unlike God in carrying out his exalted state. This is a perversion of unprecedented proportions.*

*If one carries this knowledge and uses it as a view inside the histories of the various nations of the earth, this knowledge will demonstrate this satanic power over and over again, where man is exalted, and it's power to control is horizontal—man towards man. Death is the usual form of control employed by the civil state in this dual perversion. The duality is because of a union made with the civil power by that which claims to be religion, ipso facto the union of Church and State. This is pagan idolatry, atheism at its intoxicating height, where man is exalted over both God and man. It is used as an absolute control over the conscience of man.*

*In the history of Western Europe, we can see this relationship between atheistic paganism and the state and the use of it to control both the civil state and the church. These two powers, church and state united to control the consciences are the supreme height of this horizontal relationship in western history. In the history of Clovis in 496-508, this often used intoxicant is employed by Satan to bring the papacy to power. In Daniel 7:7, 8 we see this atheistic paganism brought to view before the eyes of the prophet.*

*"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

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I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

*The power that the prophet sees has been used before by the previous beasts, but when he sees the fourth power applying this power, three times he says, "behold". That is because he then sees the height of the exaltation of man above God.*

*The rise of the Papacy in Western Europe is here described by the prophet Daniel, and one needs only to study the close relationship between the civil power of the Roman state in the hands of Clovis to aid the Papacy and then the prophet's words to "behold" are fitting. We are to "behold" in this history the rise of the height to which Satan will attempt to exalt himself in the place of God. In Daniel 8:11 we read:*

*"Yea, he magnified himself even to the prince of the host, and by him the daily (Paganism) sacrifice was taken away (exalted), and the place of his sanctuary was cast down."*

*Here Rome - pagan and papal - is brought together as they were in Daniel 7:7, 8. Daniel seven and eight are telling the same history of events that brought the Papacy to power in 508-538.*

*Paganism is always self exalting in its power to control the conscience. In Daniel eight we see how paganism does a switch and uses the power of the state to accomplish its purpose in the history of Western Europe. It's new trapping, in a neo-paganism, the papacy, that the little horn which Clovis embraces and Daniel 8:12 says:*

*"And an host was given him against the daily (paganism) sacrifice by reason of transgression, and it cast down*

*the truth to the ground; and it practiced and prospered."*

*This horizontal relationship between neo paganism under Clovis and the Papacy would "practice and prosper" for 1260 years.*

*This is the history of the "daily" in Daniel 8:11, 12. The history of Western Europe in the time of Clovis is going to be repeated at the end of the world. Revelation 13:11 identifies "another beast". After describing the papacy in verses one through ten, with all of its likeness to the atheistic pagan beasts before it, John then sees in verse eleven a fifth beast and verse twelve says the fifth beast "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."*

*When it says "exerciseth all the power of the first beast" we begin to be told how the repeating of this horizontal union between a civil power and religion is to be once again used to deceive "them that dwell on the earth by the means of those miracles which" the fifth beast "had power to do in the sight of the" fourth "beast; saying to them that dwell on the earth, that they should make and image to the" fourth "beast which had the wound by a sword and did live." In verse fifteen we are informed that the fifth beast "had power to give life unto the image of the beast." This "power" is the same power that was in the hands of Clovis—it is the civil power. In Daniel 8:12 we are informed that a "host was given him." When the Papacy first came to power it required the "host" or the power of Clovis with the Roman State, which Clovis used to bring the other western nations on to the side of Papacy. The power that establishes the image to the beast in verses fourteen and fifteen in Revelation thirteen will be identical*

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to the power that brought the Papacy to the throne of the earth in 538.

This leaves no room for misgivings or doubts to what sacred history is teaching about the "image to the beast" at the end of the world. Revelation 13:15 is a startling repetition of the history of Western Europe. "And he (the lamb of Revelation 13:11) had power to give life (breath) 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." Here is biblical evidence that the horizontal dual union between church and state of Protestant America will form an image to the beast and then force the world to do likewise. This will heal the deadly wound of the Papacy and will come about as an overwhelming surprise to those who do not understand the "daily" of the books of Daniel and Revelation, for we are informed that "the same prophecies of Daniel are taken up in the Revelation".

The majority of Adventism today teaches and supports that which has been taught concerning the "daily" in the books of Daniel and Revelation in our schools since the 1930's. The majority believe that the "daily" in Daniel and the Revelation is Christ's High Priestly Ministry in the sanctuary above.

The problem with this teaching is this: The Papacy has no power to control the conscience without the civil power giving her aid, and if Christ's ministry is the "daily" it leaves a powerless papacy having no civil authority to enforce her dogmas and religion. And therefore there can be no image to the beast. The history of Clovis giving aid to the Papacy will be repeated by Protestant America, giving her civil authority to the Papacy to control the conscience and then the end shall come. The Spirit of Prophecy says when we see this image formed, then we know the end is near. May God help Seventh

Day Adventists to study for themselves and see that the gate is straight and the way narrow that leads to life and few there be that find it. Duane & Jackie

Dear Jeff:

I know that you understand the third angel's message and I don't believe that you are denying that message but I was a little puzzled by the paragraph you wrote in the December News letter on page 15 that immediately follows the article from the Pacific Union Recorder, January 14, 1904. I would like to quote your paragraph and insert my comments and questions in italics.

"When we are here told that the 'only hope for salvation' is the 'third angel's message,' the context is not the gospel of justification by faith in verity. (*If the third angel's message is the gospel of justification by faith in verity, and we both agree that it is, how can the third angel's message legitimately be taken out of that context?*) The context of this passage is the third angel's message found in 'the book of Revelation' where are the 'solemn truths' that are 'a revelation of the important events that are to take place in the last days of this earth's history,' (*Isn't the third angel's message in it's proper context of the gospel, justification by faith in verity, a solemn truth that is connected with important events that are to take place in the last days of this earth's history. Events such as 1.) the finishing of the mystery of God Revelation 10:7; 2.) the marriage of the Lamb Revelation 19:7. It is a very solemn truth that in the parable of the wedding garment Sister White says that the marriage represents the union of humanity with divinity! 3.) The lamb's "wife hath made herself ready" Revelation 19:7. Is it possible that the Lamb's wife are the 144,000, those whose faith in the promise of God in Eden has become a living reality as they receive the seal of God in their foreheads, restored with "the original mind, the image of God" never to be lost again?*)

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4.) *The irrevocable sentence pronounced when Michael stands up? Revelation 22:11; Daniel 12:1*) and are called the ‘gospel’ (*These solemn important events are what the gospel is all about!*) and ‘our lesson for this present time.’...

“This is a testing message, and it is a gospel message. (*Is there more than one gospel? Is it a gospel or **the** gospel? In Manuscript Releases on page 44 Sister White says, “The message proclaimed by the angel flying in the midst of heaven is **the everlasting gospel, the same gospel that was declared in Eden.**”*) It is the message that will ripen the earth for harvest, and in this sense it is the message of the latter rain!” (*The third angel’s message in its proper context of the gospel, justification by faith **in verity**, does ripen the earth for harvest. Accepting the truth prepares the wheat for the latter rain and rejection of the truth prepares the tares for the seven last plagues!*)

*In the second paragraph from Pacific Union Recorder January 14, 1904 Sister White says, that the great and solemn truths of Revelation are to enter into the very designs—(a plan in the mind) and principles of God’s church. Speaking of the Seventh-day Adventist church in general: How can the great and solemn truths of the Revelation enter into the designs of God’s church when most do not believe that righteousness by faith is a real experience or are deceived regarding what that experience consists of - a transformation of nature! Both groups may believe that the Sunday Law or some other world event revealed in prophecy is imminent but not until there is a conviction of our true condition, a realization that we are sinners by nature, that such a knowledge will do us any good!*

*After Sister White says that “the third angel’s message must be presented as the only hope for salvation of a perishing world” she sums up the article from Pacific Union Recorder January 14, 1904 in the last paragraph as follows.*

“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.”

*Whatever phase of truth is being presented we are to uplift Jesus by presenting the truth as it is in Him! There are 722 hits in the EGW CDrom {Note: 741 hits in latest version} for the phrase “truth as it is in Jesus” following are just two of those jewels.*

“For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented **the truth as it is in Jesus, which is the third angel’s message in clear, distinct lines.**” *The 1888 Materials*, 1338.

“All who are partakers of the wedding feast, the gospel feast, by this act say that they have accepted Christ as their personal Saviour. They wear His distinguishing dress. They have accepted **the truth as it is in Jesus, which is the robe of Christ’s righteousness.**” *Upward Look*, 304.

*A reformation will take place in our*

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*churches when we understand and present the truth as it is in Jesus correctly. Our only hope of wearing the robe of Christ's righteousness is a true understanding of the difference between His robe and mine. The difference between the robe He was born with and the robe that we are born with. When we realize our great need we will be ready to receive the great remedy and wear the robe He wore in His humanity!*

**"By virtue of His blood the enmity is abolished."** *The Seventh-day Adventists Bible Commentary*, volume 5, 1109.

*Jeff, I pray that we all who have accepted the truths that your ministry teaches will be found wearing the robe of Christ's righteousness. May God continue to bless you and Kathy both in your ministry and in your personal lives. In Christian love, PN*

Sister PN:

The newsletter article was not intended to deny the third angel's message, and I do not believe it does. The article was in response to those at the Georgia meeting that were teaching that prophecy is not part of the gospel, and the third angel's message consists exclusively of the doctrines of justification, sanctification, faith, repentance, etc. Their premise is that we do not need prophecy, and that there will be several acceptable but different understandings of prophecy and that there will be no prophetic message that will test God's people at the end of time.

When we point out what is said about the great and solemn truths—they insist that we do not need to know these truths, for as one of those men suggested more than once, "Christ is not in the events of prophecy." He states this even though Sister White says "the great and solemn events **which we must know** as we stand on the very threshold of their fulfillment." *Selected*

*Messages*, book 2, 109. I do not believe that we can separate the prophetic message from the gospel, but they were very directly stating that prophecy is not part of the gospel, and it is this point that I am responding to in the newsletter.

What I am pointing out in the passage is that Sister White is placing the context of the gospel in the terms of the historical events of prophecy. Sometimes in a book such as *Steps to Christ* she deals with the basic doctrinal components of the gospel in terms of faith, repentance, conviction of sin, etc., but in that passage, as in others she is broadening the gospel definition to include the role of prophecy—which is to convict the sinner of his need of Christ and the lack of the sinner's preparedness to meet a holy God. The gospel events in Revelation are not simply the work of Christ in the Most Holy Place, they are the events of current history that identify for those who will listen to the voice of the Spirit that time and probation are closing up. Those events of current history are what the Spirit uses to warn the unprepared soul in order to arouse him to enter into his personal preparation.

In every generation there has been, and will be, a message. That message has always been a message of prophecy that tested that particular generation. That testing message was, and will be, a warning message. Noah, Elijah, Moses, John the Baptist and William Miller presented a warning message from prophecy concerning the events that were there and then taking place in that generation, and their message was the gospel. Noah predicting a flood was the gospel. John predicting the end of Israel as God's people was the gospel and Miller predicting the end of the world was the gospel. The prophetic passages in Revelation that identify the end of the world are the gospel. Without men recognizing

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these facts they will not be in a position where the Spirit can then lead them to repentance at the foot of the cross, for they will remain in the condition that is identified in Revelation as the Laodicean condition. The message that is sent to the Laodiceans is a message of prophecy exposing their condition and thus identifying that they do not possess the character necessary to stand before and live with a holy God. If we remove the first step of the gospel, which is the warning message—the sinner remains in his Laodicean condition.

The prophetic message is what awakens us to our need and condition and to suggest that the prophecies of Daniel and Revelation are not part of the gospel, requires, if you are consistent, that you eliminate Revelation 14 as part of the gospel, for it is set forth in prophetic language and terms. Are we to understand that the prophecies of Revelation 14 are not part of the gospel? Certainly not. Prophecy is part of the gospel, and those men who insist that it isn't, do not really understand the gospel.

We must have faith to have the experience of the gospel in our lives, but we are told several times that our faith is to be based upon God's prophetic word. Jeff

*Jeff:*

*I have been re-reading A Word to the Little Flock this morning. James White writes on page 11: "The third angel's message was, and still is, a WARNING to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of, during the second angel's cry."*

*"And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has . . ."*

*In Spiritual Gifts, volume 1, chapter 25, there is a line of events that happened*

*during the first and second angel's messages, (and I might add that accepting the prophetic message from the messengers was a test.) It is very clear. Referring to the cry of the first angel she writes: "A glorious light then rested down upon these companies, to enlighten all who would receive it... Others resisted the light... The light passed away from them, and they were left in darkness."*

*There was another test, just shortly afterwards: The second angel's message was a test: "those who rejected the light pushed them... Then I heard a voice saying... 'Come out...' In obedience to this voice, a large number broke the cords... and leaving the companies that were in darkness, joined those who had previously gained their freedom."*

*So, it is only logical to know, not assume, that when these messages are repeated, they are once again going to be a test. By some the gospel is considered to be the love message, separated from the prophetic word. So they have trouble with prophetic messages, because they dwell on the love of Jesus more than the justice of Jesus. Actually, they are hand in hand. LN*

Sister LN:

Those in Adventism who insist that the message of the hour the presentation of the gospel which Paul defines as the milk of God's word (in Hebrews five and six); have – I believe – a limited understanding of what the third angel's message is.

*"For when for the time ye ought to be teachers, ye have need that one teach you again which be **the first principles of the oracles of God**; and are become such as have need of **milk**, and not of strong meat. For every one that useth **milk** is*



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unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. "Therefore leaving the principles of the doctrine of Christ, **let us go on unto perfection**; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." Hebrews 5:12-6:3.

But when these very same men also insist that the prophetic word is not part of the gospel, it becomes evident that the gospel which these men present is detached from that presented in the book of Revelation. The prophetic word is part of the gospel and to teach otherwise is not only to deny the prophecies, but to present another gospel than is defined within God's word.  
Jeff

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would **pervert the gospel of Christ**. But though we, or an angel from heaven, preach **any other gospel unto you than that which we have preached unto you**, let him be accursed. As we said before, so say **I now again**, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, **that the gospel which was preached of me is not after man**. Galatians 1:6-11.

**"In his presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled in Jesus of Nazareth. The foundation of his faith was the sure word of prophecy."** *Acts of the Apostles*, 125.

**"Those who rejected and opposed the light of the first angel's message**, lost the light of the second, and could not be benefited by the power and glory which attended the message, 'Behold, the Bridegroom cometh.' Jesus turned from them with a frown; for they had slighted and rejected Him. Those who received the message were wrapped in a cloud of glory. They greatly feared to offend God, and waited and watched and prayed to know His will. I saw Satan and his angels seeking to shut this divine light from the people of God; but as long as the waiting ones cherished the light and kept their eyes raised from earth to Jesus, Satan could have no power to deprive them of its precious rays. The message given from heaven enraged Satan and his angels, and led those who professed to love Jesus, but despised His coming, to scorn and deride the faithful, trusting ones. But an angel marked every insult, every slight, every wrong, which the children of God received from their professed brethren.

Very many raised their voices to cry, 'Behold, the Bridegroom cometh!' and left their brethren who did not love the appearing of Jesus, and who would not suffer them to dwell upon His second coming. I saw Jesus turn His face from those who rejected and

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despised His coming, and then He bade angels lead His people out from among the unclean, lest they should be defiled. **Those who were obedient to the message** stood out free and united. A holy light shone upon them. They renounced the world, sacrificed their earthly interests, gave up their earthly treasures, and directed their anxious gaze to heaven, expecting to see their loved Deliverer. A holy light beamed upon their countenances, telling of the peace and joy which reigned within. Jesus bade His angels go and strengthen them, for the hour of their trial drew on. I saw that these waiting ones were not yet tried as they must be. They were not free from errors. And **I saw the mercy and goodness of God in sending a warning to the people of the earth**, and repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, that they might divest themselves of errors which have been handed down from the heathen and papists. **Through these messages God has been bringing out His people** where He can work for them in greater power, and where they can keep all His commandments." *Early Writings*, 249.

**"The first, second, and third angels' messages are to be repeated.** The call is to be given to the church: 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'

"Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, **the last**

**testing message** to be given to the world, and **a similar position will be taken when the last call is made.**" *Review and Herald*, October 31, 1899.

"The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. **It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth.** By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been, and the things that will be.**" *Counsels to Writers and Editors*, 26.

"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.**

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“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.

“Not only is the growth of Christ’s kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For **His church in every generation God has a special truth and a special work.** The truth that is hid from **the worldly wise and prudent** is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their

companions took ship at Troas for Philippi. See ‘Paul the aged,’ in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world’s wisdom. See him holding fast God’s word against emperor and pope, declaring, ‘Here I take my stand; I can not do otherwise. God be my help.’ See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ’s message of love. Hear the response of ecclesiasticism: ‘Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.’

“The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, ‘We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends, we know not from whence he is.’ John 9:29. As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.

“‘For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are’ (1 Corinthians 1:26-28); ‘that your faith should not stand in the wisdom of men, but in the power of God’ (1 Corinthians 2:5).

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“And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. **The last message of warning and mercy** is to go to ‘every nation and kindred and tongue’ (Revelation 14:6-14), ‘to take out of them a people for His name’ (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory.” *Christ’s Object Lessons*, 79.

“In **every age there is a new development of truth, a message of God to the people of that generation**. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and **all the prophets**’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But **it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old**. For him it loses its vital power and becomes but a lifeless form.” *Christ’s Object Lessons*, 127.

“The amazing love of God for the purchase of the blood of Christ leads him to send His children a definite message to help them in their need, and he always employs the plainest manner possible to give them that message. It is so plain that ‘he may run that readeth it.’ The painstaking efforts of a fond mother to shield the child of her love from harm only faintly illustrates the care of our Heavenly father for His children who are exposed to the plottings of a wily foe. With infinite wisdom he devised a plan of salvation from sin, and with sleepless vigilance he works with his divine power to deliver them from special dangers, and lead them forth in paths of righteousness to glorify His name

“Through his servant Noah he sent a message that exactly met the needs of the people

that were to see the world deluged by a flood. The message was given in such a plain, definite manner that none could misunderstand it. As they heard the stirring message from ‘that preacher of righteousness,’ announcing that a flood was coming upon the earth, and exhorting them to turn to God in repentance, and so be ready for that awful time, they could at the same time see the great ship in building that was to sail upon a flood of waters. No one need misunderstand what his message meant. In it was salvation from sin, and a definite warning of the impending doom of the wicked. To fail to give the warning, or to fail to build the ark would have been alike fatal to those who had the message committed to them at that time. The blood of the souls who would have been lost would have been upon their garments.

“Moses had a definite message to give to Israel when the time had come to leave Egypt, and with a pillar of cloud by day and a pillar of fire by night, the Lord led his people in the way he would have them go. No one could mistake the message: by word of mouth and by the glory of his presence the way was shown. Moreover, this message was destined to reach all parts of the world, ‘that all the people of the earth might know the hand of the Lord, that it is mighty; and that ye might fear the Lord your God forever.’ Joshua 4:24. Therefore God moved upon Moses to write out their experiences, and the truths that had been committed to them, that ‘all the people of the earth’ might know the certainty of those things.

“Whether in Isaiah’s denunciations of the prevailing iniquity, or Jeremiah’s warnings of impending destruction of Jerusalem, or Daniel’s visions of the conflicts of the future, or John’s startling announcement of the ‘kingdom of heaven at hand,’—all have in them a definite message, and it is given in a manner that all may understand it. It is adapted to the time and needs of the Lord’s people, and those who heeded it were delivered from the impending peril.

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“Now that we have reached the time when God’s people are to pass through the last conflict with the enemy, and when the solemn scenes of the judgment are passing in the courts above, to be followed by the coming of Christ in glory to welcome his faithful remnant, a definite message is due to the world concerning these things, and it should be given in the plainest and most positive manner possible. When Job had a view of this time, he uttered the following earnest prayer: ‘Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! for that I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.’ Job 19:23–27. The certainty of the coming of Christ and of Job’s resurrection from the dead so fastened itself upon his mind that he desired to proclaim it in a way that no one could possibly misunderstand it, so he wished it ‘printed in a book,’ and ‘graven with an iron pen and lead in the rock forever.’ In this way all who desired could know what the message was that he had to proclaim. They could read it again and again. It is plainer and ‘more sure’ than seeing with the eyes or hearing with the ears. This fact is testified to by Peter when he rehearsed the experience of those who were with Christ on the mount of transfiguration, and saw the exceeding glory of Christ, and heard the words of God. He says, ‘We have a more sure word of prophecy.’ Men may mistaken in what they see or hear when it is only seen and heard once, but when written out and ‘printed in a book,’ they can see it as often as they wish, hence they are ‘more sure’ of understanding it. Luke also emphasizes this fact in his introductory words to his record of the gospel. He says that he wrote it ‘that thou mightest know the certainty of those things, wherein thou hast been instructed.’ Luke 1:4.

“So, having committed to us the definite message that is designed to deliver his people in the ‘time of trouble, such as never was since there was a nation,’ to prepare them to stand in the judgment, and meet him in peace at His coming, should we not, like Job, pray that these truths be ‘printed in a book,’ and that these books be ‘scattered like the autumn leaves’? This is the way that God would have us pray and work. This earnest prayer of Job will be answered, and now is the time to expect it to be answered, for now the people are living who should receive these messages and prepare to meet the Lord. God would have all know the message for this time, and in no plainer manner can it be given than by scattering the printed pages containing it. The words of the living messenger may be heard, appreciated, and may make their impression; but there is danger that they will not be fully understood, or be forgotten, hence the necessity of printing them in a book, that the interested soul may read them again and again, that they may become, as it were, ‘lead in the rock forever,’ graven there by the Spirit of the living God. Where are the faithful of Israel to-day? They are those who are holding fast to the definite message committed to this people, and laboring hard in a definite manner to give that message to the people. God is calling for an army of men and women to take these pages of truth as they come from the press and place them in the homes of the people. The call for canvassers is timely, and their work will be blessed of God; and when the harvest is over, the faithful canvassers will hear the ‘Well done’ spoken to them” J. B. Blosser, *Review and Herald*, January 28, 1904.

## ALWAYS

“I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon

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their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, 'Get down upon your knees.' This is the proper position always." *Selected Messages*, book 2, 311.

*Hello friend:*

*I was listening to a presentation of yours where you referenced that Sister White says that the second angel's message represented the first cleansing of the sanctuary and the fourth angel was to represent the second cleansing. Can you help me find this reference? I tried chasing down this quote based on the words you gave in the presentation and was unable to find it. Thanks for all your help. God bless! WS*

Brother WS:

"God's love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do." *Testimonies*, volume 9, 228.

The following events are different prophetic illustrations of the same event, and they were all fulfilled on October 22, 1844 at the climax of the second angel's message:

"The coming of Christ as our high priest to the most holy place, for the cleansing of the

sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 426.

The cleansing accomplished by the coming of the Lord to His temple in Malachi is repeated when the church is purified at the Sunday law in the future:

"The Lord will work to purify his church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by his name. Just how soon this refining process will begin, I cannot say, but it will not be long deferred. He whose fan is in his hand will cleanse his temple of its moral defilement. He will thoroughly purge his floor. God has a controversy with all who practise the least injustice; for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censors strange fire to offer before God, and say it makes no difference?" *Testimonies to Ministers*, 372.

The second and fourth angels identify the fall of Babylon. The fall of Babylon is marked when "sacrilegious profanation" is identified:

"Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made His presence felt. When the revelry was at its height a bloodless hand came forth and traced upon the walls of the palace characters that gleamed like fire—words which, though unknown to

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the vast throng, were a portent of doom to the now conscience-stricken king and his guests." *Prophets and Kings*, 524.

"Sacriligious profanation" marks of the second and fourth angel's messages:

"When Jesus began His public ministry, He cleansed the Temple from its sacriligious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard 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. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Review and Herald*, December 6, 1892.

*Dear Brother Jeff:*

*I know from brother AF that you are taking a bit of time to recoup a bit from your exhausting labors in traveling and lecturing. I hope you get a well earned rest. I wanted to let you know that it is my aim by God's grace to have any prophecy materials that I put out to be in harmony with the light that you present on them. I want to be able to speak a message of harmony on these last day prophecies.*

*As I listen to your presentations and I hear the false positions you have met up with and spoke against. I wanted to tell you that I have often had to meet these same errors and confront them in the last few years.*

*I need to make a few updates on my CDrom on D&R to reflect the more recent light regarding 144,000 and Islam*

*etc. But mostly it already agrees with the material you teach. I am working on 3 projects right now dealing with prophecy and need to finish them fast. I would appreciate a bit of help from you to answer a couple questions.*

*I especially want to have the presentation of Daniel 11:40-45 clear and harmonious. Can you tell me if your views in the last five years have changed on the matters in these verses? And if so - in what way?*

*Could you give me an outline in as few words (point fashion—just a few lines) as possible of what is most vital in these verses so I will not miss anything or present them in a way that people will say we teach differently from each other?*

*The changes I see I need to be in harmony on the other prophecies are these:*

*The 10 toes in Daniel 2*

*The stone in Daniel 2*

*Islam in the 3rd woe*

*9-11-2001*

*Please list any other changes you have found in the last five years so I can zero in, study them and line up to speak with one voice on them. May God Bless! PT*

Dear Sister PT:

I think the easiest way for you to come up to speed on these subjects is to review the presentations we have done on them in the last year and a half. They are on DVD and there are several hours of info. Let me know your interest. Jeff

*Dear Jeff:*

*You are right. I have been listening to all the DVDs I have and the rest of the material on theseventhunders.com website. I am thrilled with them.*

*God Bless! PT*

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Brother Jeff,

When I was working alone, trying to understand chazon/mar'eh. I decided that the word "aspect" would be a good word to replace mar'eh in those places where it is translated vision.

When I first heard your choice, snapshot, I thought, Yes, that fits too; and I had abandoned "aspect" until at breakfast this morning, my wife D said that to her, the concept of mar'eh includes the entire plan of salvation including the Crucifixion, the Resurrection, the Judgment, the Second Coming. We searched all day for a word, and settled on the word "glory".

**8:16** Gabriel, make this man to understand the 'glory of the plan of salvation'.

**8:26** And the 'glory' of the 2300 evenings and mornings

**8:27** I was astonished at the 'glory'

**9:23** understand the matter and consider the 'glory'

**10:1** and had understanding of the 'glory'

Best regards, CT

Brother Jeff:

I thank God on my knees for the light I have found from reading your articles on the internet, it has given me faith that the Bible is truly the Word of God, that God has a church for these last days, and that I must tell everyone Jesus is coming! God is speaking through these articles! They lift my spirit, and make me burn when I read them! GC—from the internet

Brother GC:

Praise the Lord. Jesus is soon to return! Jeff

Brother Jeff:

The November, 2007 issue of the newsletter was great! I was thrilled about your explanations of the role of end-time Islam. I copied that section and gave it to my pastor to chew on. He still thinks Islam is the king of the south, and it warps his evangelistic presentations.

On page 15 you said, "Islam, while angering the nations, will provide some type of protection for those being sealed." But you didn't offer any suggestions about how Islam could be so helpful to God's people. I'd like to offer some.

The logical question is, "How could a people that are so violent possibly give protection to Seventh-day Adventists?" Well, I think there may be a couple of ways, connected with the two types of Islam, radical and moderate. Radical Islam's violence may provide "protection" for Seventh-day Adventists by distracting the "powers that be" from seeing what Seventh-day Adventists are doing. Therefore, Seventh-day Adventists will be able to do their work of traveling and spreading the third angels' message "under the radar" so to speak, of repressive governments that would otherwise try to stop the work, at least until the pope is given control of the United Nations and focuses his attention on us.

Moderate Islam also may provide some kind of "protection" for God's people in that Seventh-day Adventists are the only group able to reach moderate Islam with our prophetic message of the evil works of the United States as the false prophet of Bible prophecy. Even moderate Muslims are influenced by the Islamic view of the United States as the "great Satan."

Ellen White wrote: "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible



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crisis under most discouraging, forbidding circumstances.” *Testimonies*, volume 5, 463.

*As Adventists go forth to warn and teach prophetic truths to Islam, many of them will joyfully offer us all the protection and assistance that they are able. God Bless! PR—[www.prophecyhelps101.com](http://www.prophecyhelps101.com)*

*Dear Future for America:*

*Because some friends believe the king of the north is Turkey, I started studying Daniel 11. For six months that has been my focus. I favored Pippenger’s view, but kept my mind open, just watching for something, and the other day it was settled in my mind by something very simple.*

*I have noticed that words from one chapter in the Bible will match words in another separate book or chapter, and by lining verses up next to each other, the Bible interprets itself. Uriah Smith believes verse 36 to 39 of Daniel 11 are referring to France and the French Revolution, but notice in verse 38 the words “gold, and silver, and with precious stones.”*

*In Revelation 9:20 are also the words “gold, and silver, and brass, and stone, and of wood” We know the woe of Islam helped divert the persecutions of the Papacy away from the Protestants, so this verse is referring to the papacy. Smith says the “hordes of Saracens and Turks were let loose as a scourge and punishment upon apostate Christendom.” Daniel and the Revelation, 517.*

*Now we go to Revelation 18:2 and “Babylon the great is fallen, is fallen...” and down to verse 12: “The merchandise of gold, and silver, and precious stones, ... most precious wood” verse 16: “and decked with gold, and precious stones and pearls!”*

*There is no doubt that this refers to Babylon. This tells me that Daniel 11:36–39 is referring to the Papacy, not France. In verse 40 then, it is referring to the Papacy as the king of the north, not to Turkey.*

Ellen White states: “Belshazzar the king ‘feasted in his palace,’ and ‘praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.’ But the hand of One invisible wrote upon his walls the words of doom, and the tread of hostile armies was heard at his palace gates. ‘In that night was Belshazzar the king of the Chaldeans slain,’ and an alien monarch sat upon the throne.” *Christ’s Object Lessons*, 259.

*Dear Brother Jeff:*

*I wanted to mention to you that I cannot see light in ascribing the two legs in the same way as the two arms—in fact the Bible does not mention the two arms in that context like it does the ram’s horns and the bear’s sides. Also the Medes and Persians ruled simultaneously and we cannot say that pagan and papal Rome did. That their kingdoms overlapped somewhat from 508 through 538, but the one was removed before the other had full power. I think this is an example of trying to carry the symbols too far like some folk do with the parables.*

*Please consider and beware of carrying anything beyond the simplicity of revealed inspiration, we dare not give our opponents any footholds to tear us down. It does not take much for a Laodicean Seventh-day Adventists to take a look and then see one little questionable statement, and reject the whole thing and turn over and go back to sleep.*

*May God bless you and may His Spirit rule at this next school—this is my burden as eternal interests are involved.*  
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Dear PT:

I agree. There was a time when I suggested that the two legs represented both phases of Rome, for when Rome is identified in Daniel's prophecies he always identifies both phases. I incorrectly identified the two legs as both those phases, but have retracted that idea for quite some time now. The two phases of Rome in Daniel two are the legs representing pagan Rome and the iron and clay representing papal Rome. William Miller saw both phases of Rome in the iron and clay:

“This was the dream, and the interpretation was clear as given by Daniel; and the history of the world proves it to be true, a large share having already been fulfilled. All that remains to be accomplished is for the stone to smite the image upon his feet, and to become a great mountain, and fill the hole earth. ‘The head of Gold’ represented the Chaldean kingdom; ‘the breast and arms of silver’ represented the Medes and Persians; ‘the belly and thighs of brass, which were to bear rule over all the earth,’ the Grecian. Alexander, a Grecian king, conquered the world; the legs of iron, and the feet part of iron and part of clay,’ fitly represent the Roman kingdom, which still exists, although in a broken state, like iron and clay. This kingdom has been divided between Pagan Rome, the head wounded to death, and Papal Rome, the deadly wound healed, both ‘mixing themselves with the seed of men,’ that is, uniting church and state, ecclesiastical and civil, in the government.” *Miller's Works*, volume 2, 44.

Miller identified both phases of Rome in the iron and clay, and I now draw the distinction of those two phases at the ankles. I stand corrected. Jeff

*Brother Jeff:*

*I want to quote you a passage from a book written by William Shea titled Daniel, A Reader's Guide. It was published in 2005. Elder Shea was a member of the Biblical Research Department and the Daniel and Revelation Committee, (DARCOM). He is now retired. What is interesting in this passage from the book is his comparing the history of Cambyses with verses forty through forty-five of Daniel eleven. This parallel history is in agreement with Sister White's statement in Manuscript Releases, volume 13, page 394:*

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.”

“One major question to consider is how much continuity exists between this passage and what has gone before. A direct continuity would suggest that the king of the north in this final passage is the same papal power that we have seen featured prominently in verses 23–39 of Daniel 11. If the connection is not quite so direct, then some other power could be involved. This volume takes the position that the connection between this final passage and the rest of the prophecy is quite direct. Therefore, we should identify the king of the north in verse 40–45 with the papal phase of Rome—the same power that has been the central focus of the preceding section of the prophecy.

“The king of the south appears briefly at the beginning of this section, but then takes

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a back seat as a minor actor. Earlier in this chapter, the title, ‘king of the south,’ referred to Egypt from which the Ptolemies came. But here at the end of chapter 11 the identification seems to be more spiritual than political. Thus just as the king of the north has become the papacy and is no longer a territorial king in the literal sense in which chapter 11 presents him at its beginning, so the king of the south is also a spiritual entity here in these last six verses of the chapter. Although in the twentieth century, the papacy does own a small piece of territory—Vatican City—its principle influence is spiritual. That comparison leads us to the conclusion that the king of the south should be seen here more as a philosophical force than a political or territorial power.

“Thus we need to ask, What characteristic of ancient Egypt makes its reappearance here at the time of the end? One characteristic ancient Egypt demonstrated toward the people of God was to reject their God, Yaweh. ‘Who is the Lord, that I should obey him to let Israel go? I do not know the Lord and I will not let Israel go’ Pharaoh declared (Exodus 5:2). In more modern times, this ‘Egyptian’ attitude is expressed in rationalism which in the area of religion has led to atheism or agnosticism. There was a major eruption of this kind of thought in the French Revolution, right at the time when history came to the prophetic ‘time of the end’ in 1798. The atheism expressed in Marxist communism is a direct descendant of the philosophy developed at the time of the French Revolution. It is interesting to note in this setting that the book of Revelation, too, appears to make just such a connection with its symbols. Revelation 11 talks about the two witnesses of God—the Law and the Prophets,

or the Old and the New Testaments—who prophesied throughout the long 1,260 day-years period of the Middle Ages. Then at the end of that period, a new power was to arise that would put the witnesses to death, and their slaughtered bodies would lie in the streets of the city for three and a half day-years. This fits very well with the antibiblical actions and sentiments expressed at the height of the French Revolution (1789–1793) in which the Bible was rejected in favor of the goddess of reason. However, we need not limit our understanding of the king of the south in Daniel 11:40–45 to revolutionary France. It might rather be identified as rationalistic humanism—the major philosophical upheaval the French Revolution bequeathed the modern world. That spirit has lived on in communism and in many other aspects of the modern world. And it has been in conflict with the church. Witness the fate of the Catholic Church in Communist countries, especially those behind the previously existing Iron Curtain. As a result, for a time the Soviet Union was the most popular nominee for the end-time king of the south. But with the collapse of communism there has been waning support for that idea.

“We need not see the king of the south in this passage as a literal, territorial France or Russia. Rather, we can view it as embodying the same ideas on the subject of religion as presented in the philosophy of those powers. Rationalistic humanism, leading to atheism or agnosticism, would fit well the actions and attitudes of the king of the south. Revelation 11:8 provides a figurative connection between these ancient and modern attitudes by stating that the bodies of the biblical witnesses would lie ‘in the street of the great city, which is figuratively called Sodom and Egypt, where also our Lord was crucified.’

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Jesus was crucified again in the philosophical terms and religious expressions of this Egyptian-like ideology that has been perpetuated by Revolutionary France and Russia.

“In summary, the king of the north in the time of the end probably should be connected with the preceding dominant power in prophecy—the papacy of the Middle Ages, now in its final phase. The king of the south, modeled upon anti-Yawehistic attitudes of ancient Egypt, fits well with the modern movement of rationalistic humanism that leads to atheism or agnosticism. In the modern world, revolutionary France and the former Soviet Union have been the special propagators of those ideas. Even though the power and position of these nations have declined somewhat, the spirit of the age which they fostered persists in many places and continues to present a major challenge to the church.

“It appears that Daniel 11:40–45 utilizes an actual historical incident in Persian history as a model, or type, for the spiritual battle between good and evil that will take place in the time of the end. The example comes from the Egyptian campaign of the Persian king Cambyses in 525 B.C. Invaders of Judah and Egypt from the north had come through Syria, which lay to the north, and thus from Judah’s viewpoint, conquerors from that direction ultimately came through Syria. In order to engage the king of the south in Egypt, ‘the king of the North will storm out against him with chariots and cavalry and a great fleet of ships’ (vs. 40a). Cambyses was approaching Egypt by both sea and land, a course that is described in these words, ‘He will invade many countries and sweep through them like a flood’ (vs. 40b). Among these countries would be Judah. ‘He will also invade the Beautiful Land’ (vs. 41a).

“Continuing his course southward toward Egypt, Cambyses bypassed Trans-Jordan and did not attack it as he passed through Judah. As Daniel 11:41b puts it: ‘Many countries will fall, but Edom, Moab, and the leaders of Ammon will be delivered from his hand.’ Cambyses did not bother with these nations as he traveled down the coastal road to the west.

“Cambyses continued on his way to Egypt and conquered it. This victory is brought to view in verse 42: ‘He will extend his power over many countries; Egypt will not escape. He will gain control of the treasures of gold and silver and all the riches of Egypt.’ But Cambyses did not plan to stop with his conquest of Egypt, for the end of verse 43 says that he was going to obtain submission from the Lybians to the west of Egypt and the Nubians to the south of Egypt (the modern Sudan).

“Having gone this far, however, he was to receive dire news from the rear—from the east and the north (vs. 44). This means that the news from the east had traveled west and then had been brought down through Syria and Palestine to reach the king while he was in Egypt. Although historians don’t know what this news was, it clearly upset Cambyses greatly. He set out with his forces in great anger to rectify the situation (vs. 44). As he retracted his road north, he came through Judah again. While passing through that territory, he encamped on his way. The location is given as ‘between the seas toward the beautiful holy mountain’ (vs. 45). He did not come up to the holy mountain, Mount Zion in Jerusalem; he only pitched his tents towards it. His actual campsite location was down on the coastal Plain of Sharon ‘between the seas and the beautiful holy mountain.’ His target was not Jerusalem; he was intent on

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returning to the north where he had come from and from whence his bad news originated. But while encamped in Judea he was to be overtaken by his end. It would come without any human intervention. It was not to be brought about by battle, and none could help him avert this personal tragedy (vs. 45).

“While Cambyses was encamped in the Plain of Sharon, he died as the result of a self-inflicted wound, stabbing himself in the thigh with his sword. Among modern historians, interpretations of this event differ. Some say it was a suicide attempt; others say it was an accident. Whatever the cause, Cambyses died after twenty days, and none of the troops in his mighty army could help him. Paraphrasing the words of Daniel, he came to his end, but none could help him (vs. 45). The ancients saw this as a punishment of God. Cambyses was seen as a madman by the people of his time, and one more of his mad acts was to kill the sacred Apis bull when he entered Egypt by stabbing it in the thigh. Thus when he struck himself in the same location, whether by accident or intent, this was seen as retributive justice.

“Thus all the events described in Daniel 11:40–45 took place in a literal way in the life, experience, and death of Cambyses the Persian king. But at this point in the course of the prophecy, we are not dealing any longer with ancient times. We are dealing with ‘the time of the end’ (11:40). The powers involved are no longer a literal Persian king and a literal king of Egypt. They have become symbols for the powers at the time of the end. These powers we have identified as the papacy (the king of the north) and atheism (the king of the south). In some way, the

religious power of the Roman Church will gain some sort of victory over the forces of atheism before the end of time (vs. 43). But while this power is enjoying the fruits of that short-lived victory, more serious challenges will arise in the east (vs. 44), for the kings of the east will march forth, according to the book of Revelation (Revelation 16:12). The book of Revelation also speaks of that final spiritual battle in literal terms, locating it at Armageddon (16:16), or ‘the mount of Megiddo.’ Megiddo is also located between the seas and the glorious holy mountain. The papacy is one of the spiritual powers that will be involved in that final spiritual battle.

“The plain of Sharon is located just south of Megiddo, and that plain leads up to the mountain range of Mount Carmel which intersects Megiddo and the Plain of Sharon. It was on that literal, geographical plain of Megiddo that Cambyses was encamped when he died. It was on the mount itself where, in earlier biblical times, the contest between the true God and the false gods of Baal took place (1 Kings 18). That kind of spiritual struggle will be repeated in modern times, but it will not be a literal, physical struggle upon that geographical mountain (vs. 45). That ancient contest symbolizes the final spiritual conflict that will take place on a worldwide basis. From this final battle, Christ and His heavenly army will emerge victorious. Satan and all his hosts will be defeated in this final great spiritual battle on earth. That battle is described in Revelation 19:11–21. Revelation 16 describes only the preparations for the battle of Armageddon. Revelation 19 describes the actual battle of the great day of God Almighty, and Christ wins! By borrowing from the ancient experience of Cambyses, the course of that battle

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has been described. This modern Cambyses will fail too, just as the ancient one did.” William Shea, *Daniel, A Reader’s Guide*, 264–268.

Brother PR:

I am familiar with the repetition of Cambyses’ history in the last six verses of Daniel eleven and believe that it is a valid fulfillment of Sister White’s statement that “much of the history” that “has been fulfilled” within the history of Daniel eleven “will be repeated” when the last six verses of Daniel eleven are fulfilled. I know that Elder Shea has an incorrect view of the “daily” in the book of Daniel and that false premise forces him to conclude that the papacy begins as the king of the north in verse twenty-three; this is incorrect. The papacy becomes the subject of Daniel eleven in verse thirty-one. Prior to that – beginning in verse sixteen and ending in verse thirty – Pagan Rome is the king of the north and the subject of the narrative. He obviously does not understand the flow of events in verses forty through forty-five, so he has a limited view of the movement of the atheistic power through the verses. Beyond that I have little problem with his analysis of the history of Cambyses, other than some minor nuances that would probably be resolved if he were but to use the King James Bible as his point of reference.

Of course the most important parallel history is verses thirty through thirty six, which Sister White quotes and then informs us that scenes similar to those described in these words will be repeated. The intelligence between pagan Rome and papal Rome in verse thirty parallels the intelligence that was carried out by Ronald Reagan and the pope in fulfillment of verse forty. Uriah Smith emphasizes

that the word translated as “intelligence” in verse thirty represents a “connivance” and he points to the conniving that took place between pagan and papal Rome in order to place the papacy on the throne of the earth in 538. Reagan’s and the pope’s connivance is a parallel and I am amazed that when the historians inform us how the communication between these two men was carried out, that it was accomplished by the director of the Central Intelligence Agency.

In verse thirty-one the arms of Clovis would stand up for the papal power and accomplish three things: pollute the sanctuary of strength (which was the city of Rome); remove the daily (which was the religion of paganism) and place the abomination that maketh desolate (which marked the empowerment of the papacy in 538).

Verse thirty-one identifies that the military might of the United States will stand up for the papacy (as it began to do in the Reagan years starting in verse forty); the United States will pollute its sanctuary of strength (which is marking the overturning of the Constitution at the Sunday law in verse forty-one); the United States will take away the daily (change its religion from Protestantism to apostate Protestantism starting in 1842 and reaching its maturity in verse forty-one); and the United States will place the papacy on the throne of the earth (in verses forty-two and forty-three).

Verses thirty-two through thirty-five describe the persecutions of the 1,260 years of papal rule and parallel the persecution described in verse forty-four. Verse thirty-six identifies that in spite of the arrogance and self-exaltation of the papal power the deadly wound was determined to be delivered to

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the papacy in 1798 paralleling the papal demise in verse forty-five as human probation closes and the king of the north comes to his end with none to help.

Another history that is repeated when the last six verses of Daniel eleven are fulfilled is verses sixteen and seventeen of Daniel eleven. Those two verse parallel Daniel 8:9 where we are informed that pagan Rome would overcome three geographical powers as it took control of the world. When we understand that the established rule in Daniel eleven is that when a power conquers Babylon that power becomes the king of the north and that when a power conquers Egypt that power then becomes the king of the south, we can see the history of verses sixteen and seventeen as a parallel to verses forty through forty-three.

When pagan Rome in verse sixteen conquered Syria, which in that history included Babylon it became the king of the north. As the king of the north, pagan Rome then conquered the king of the south by capturing Egypt. Historians including Uriah Smith point out that it would have been difficult if not impossible altogether for Rome to defeat the king of the south in that history had Rome not first formed an alliance with Israel. This alliance parallels the alliance between the pope (the king of the north) and Reagan in verse forty that allowed Rome to once again conquer the king of the south—the former Soviet Union. Once Egypt was under the authority of pagan Rome (the king of the north) it is no longer a king—it has become simply Egypt.

After pagan Rome subdued the king of the south, through the help of God's chosen people living in the glorious land, then

pagan Rome conquered Israel—the glorious land in verse sixteen; paralleling the king of the north's conquering of the United States at the Sunday law in verse forty-one. After this the rebellion of Anthony and Cleopatra broke out in Egypt and pagan Rome needed to return and once again subdue Egypt, thus paralleling verses forty-two and forty-three.

So pagan Rome first became the king of the north then conquered the king of the south, the glorious land and Egypt—just as the papacy does in verses forty through forty-three.

Another history that has bearing on the correct understanding of the last six verse of Daniel eleven that is repeated is the parallel histories of verse sixteen and seventeen with verses thirty and thirty-two. What I mean by these being parallel histories is that in verses sixteen and seventeen pagan Rome must conquer three geographical powers just as three geographical powers are subdued for the papal power in the history of verse thirty and thirty-one. These two histories parallel the three geographical powers that modern Rome must overcome in verses forty through forty-three.

Also in verse twenty-two we find that pagan Rome would crucify Christ.

“And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.”

The persecution of Christ by pagan Rome parallels the persecution of Christ by papal Rome in the person of His witnesses in verses thirty-two through thirty-five and both these histories parallel the persecution of verse forty-four.

Daniel eleven is a very profound chapter of prophecy. Jeff

## 2008 Prophecy Schools

### Oregon

**Date:** September 14-18 (Sunday through Thursday)

**Location:** Glide, Oregon (Just outside of Roseburg)

**Address:** Little River Christian Camp 351 Christian Camp Lane Glide, OR 97443

**Contact:** Gene Cunningham 541-783-3932

### Arkansas

**Date:** December 8-15 (Monday through Monday)

**Location:** Hot Springs, Arkansas

**Contact:** *Future for America* 888-278-7744

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This is an easy to read book which accurately refutes what the liberal media is trying to characterize as radical Islam today. You will be enlightened on many areas concerning Islam and by comparing this understanding with prophecy, better prepared to understand the final woe.

**\$13**

### ***Journey into the Mind of an Islamic Terrorist*** by Mark A. Gabriel

When you open the pages of this book, be prepared to meet the Islamic terrorist face-to-face. Author Mark Gabriel goes deep into the thought processes of the Islamic radical with the expertise that can only be gained from growing up as a Muslim in Egypt when the foundation of the modern radical movement was being laid. Dr. Gabriel was more than just an observer: he was a scholar of Islam at the prestigious Al-Azhar University in Cairo. He was ultimately kidnapped and tortured by the Egyptian government for his refusal to fall in line with the fundamentalist teachings of the day. Dr. Gabriel exposes the foundational philosophy of radical Islam in a way that has never been accomplished before in English. He examines the most important manifestos written by radicals ranging from Sayyid Qutb to Osama bin Laden. As a result, he put together the Five Pillars of Radical Islam which clearly explain the goals and methods of modern Islamic radicals. More than merely describing the problem, Dr. Gabriel also presents ideas that can be implemented to control the terrorists of today and to prevent new ones from arising. *Journey into the Mind of the Islamic Terrorist* is a powerful weapon for the West in its struggle against Islamic terrorism.

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