

# FUTURE NEWS

Volume 13, Issue 2

February 2009

## God Honors the Humble

*The Spirit of Prophecy, volume 4, 200*

“The angel represented in prophecy as delivering this message, symbolizes a class of faithful men, who, obedient to the promptings of God’s Spirit and the teachings of his word, proclaim this warning to the inhabitants of earth. This message was not to be committed to the religious leaders of the people.

“They had failed to preserve their connection with God, and had refused the light from Heaven; therefore they were not of the number described by the apostle Paul: ‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness.’ 1 Thessalonians 5:4, 5.

“The watchmen upon the walls of Zion should be the first to catch the tidings of the Saviour’s advent, the first to lift their voices to proclaim him near, the first to warn the people to prepare for his coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw his church, like the barren fig-tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence and faith--which alone could render the service acceptable to God--was lacking. Instead of the graces of the Spirit, there were manifested pride, formalism, vainglory, selfishness, oppression. A backsliding church closed their eyes to the signs of the times. God did not forsake them, or suffer his faithfulness to fail; but they departed from him, and separated themselves from his love. As they refused to comply with the conditions, his promises were not fulfilled to them.”

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

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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.

We have been preparing to set forth the understanding of what is represented when Christ removes the seventh seal in Revelation eight.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” *Revelation 8:1–6*.

In order to follow the logic of this article, it is essential that one have read all the preceding articles in this series, which began in the September 2008 newsletter.

We will first draw upon several arguments that we have made in those previous newsletters, without taking time to explain them in detail.

The truths in the book of Revelation are manifold in their meaning. We have already used the seven churches to illustrate this fact. There are at least six easily identifiable lines of truth within the seven churches:

1. One is that the messages to the seven churches were given to seven literal churches that existed in the time of John.
2. A second truth is that the messages given to those churches also apply to the Seventh-day Adventist church.
3. Another line is that those messages apply to individual Christians.

4. A fourth line of truth is that the seven churches represent the history of the Christian church from the time of the disciples until the end of the world.
5. A fifth line is that those same symbolic histories represent the history of ancient Israel from the time of Moses until the time of John in Patmos.
6. A sixth line of truth is that all the histories represented by the seven churches are repeated within the history of Laodicea.

And since we have also illustrated this fact by the seven seals, we should therefore expect that all the truths within the book of Revelation possess several lines of important prophetic truth.

We have already identified that the seven seals of Revelation not only repeat and enlarge upon the seven churches; but just as the symbolic history of the seven churches governs not only the Christian dispensation but that of ancient Israel, so too do the histories and the truths represented by the seven seals govern the dispensations of Christianity and ancient Israel.

However one line of truth that is connected with the seven seals, which heretofore has not been emphasized by students of prophecy, is that they are employed by inspiration to identify a progressive revelation of testing truth that is brought forth by the “Lion of the tribe of Judah” in order to accomplish a purification process among God’s people that ultimately produces two classes of worshippers.

The illustration of Christ’s work of unsealing truth to His people in Revelation four through eight takes place during the inauguration of the holy place at Pentecost. As Christ unsealed the Bible in those chapters, He poured the Holy Spirit upon His disciples, and it was

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this outpouring of the Spirit that allowed the disciples to understand God's word in way which they were unable to do prior to the outpouring, for the word of God had been sealed up to their understanding before this event:

“The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension.” Signs of the Times, May 17, 1905.

“We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit.” Review & Herald, June 4, 1889.

And it is the fullness of the outpouring of the Holy Spirit which is represented by the unsealing of the seventh and final seal. The number seven represents completeness, and when the seventh seal was opened to the disciples at Pentecost the Holy Spirit had fully opened their understanding to the Scriptures.

The unsealing of the seven seals was also accomplished during the history of the Millerites, from 1798 through to 1844. Christ began to unseal the book of Daniel at the “time of the end” in 1798, and by 1844 the book was fully opened. From the “time of the end” in 1798 onward, the “Lion of the tribe of Judah” unsealed the book of Daniel; producing a progressive increase of knowledge that ultimately produced two classes of worshippers by October 22, 1844.

We can clearly see that as Christ completes His work of fully opening the Scriptures to His people during each of these sacred reform

histories – by the unsealing of the seventh seal, He simultaneously pours out the Holy Spirit. He did so at Pentecost and at the Midnight Cry in 1844. So when He opens the seventh seal for the 144,000 He will pour out the latter rain.

Ancient Israel's history was governed by the seven churches and the seven seals. The time of Moses was Ephesus for ancient Israel, and it was therefore the time of the first seal for ancient Israel. When ancient Israel arrived at the time of John the Baptist it was then in its Philadelphian period. This is why Sister White can legitimately compare William Miller with John the Baptist. John the Baptist and William Miller both ministered in the time of Philadelphia. She also compares the triumphal entry of Christ into Jerusalem (Matt 21:1-11) with the Midnight Cry in the summer of 1844, for both were fulfilled in the time of Philadelphia. The time of John the Baptist was the time of Philadelphia for ancient Israel.

As is the case with all the parallel reform movements, after the disappointment, God's people are given a work to accomplish:

- After the third decree of Artaxerxes, Ezra was disappointed with how few of the Hebrews captives came out of Babylon, and they still had the work of finishing the streets and walls. Instead of finishing the work they stopped.
- After the Millerite's disappointment on October 23, 1844 God's people were to proclaim the third angel's message with a loud voice, but instead we went into the Laodicean condition.
- For ancient Israel the time of John the Baptist was the time of Philadelphia, and when the disciples ceased to carry the message of the resurrection to the world

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and decided instead to go fishing, ancient Israel had entered into its Laodicean period.

The disciples going fishing preceded Pentecost and we therefore find that it was in the Laodicean time period of ancient Israel that the Holy Spirit was poured out. We know that ancient Israel is the primary type of modern Israel, and also that the Holy Spirit is poured out upon modern Israel in the time of Laodicea. We therefore see that type and antitype parallel one another perfectly. The seven churches govern ancient Israel as do the seven seals, so it is that we find that it was during the removing of the seventh seal for ancient Israel, in the time of Laodicea for ancient Israel, that the Holy Spirit was poured out. When Christ removes the seventh seal, the Holy Spirit is poured out.

For the Millerites, Christ removed the seven seals progressively from 1798 through to 1844. When He removed the seventh seal for the Millerites at the Midnight Cry in the summer of 1844, He poured out the Holy Spirit. Both the history of Christ and the Millerites are parallel histories to that of the outpouring of the Holy Spirit during the time of the 144,000.

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

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

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

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.”  
*The Great Controversy*, 611, 612.

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This passage is one of several, where inspiration parallels the history of Pentecost, the latter rain, and the Advent movement of 1840 through 1844, with one another. In so doing inspiration is informing us among other things that the time of the latter rain is progressive in nature; the latter rain is poured out over a period of time with escalating power. This truth is easily established when the period from 1840 through 1844 is used to illustrate the history of the latter rain, it was equally true during the period of Pentecost. Thus we can establish that it will be so in our day.

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as **a few drops before the plentiful shower to be given on the day of Pentecost.**” *The Spirit of Prophecy*, volume 3, 243.

The latter rain is progressive and the latter rain is a message. In our November, 2008 Newsletter we clearly established that the latter rain is a message, for those who may be unfamiliar with that truth. When we recognize that the latter rain is a message, and that it is a progressive message, we are then in a position to identify some of the important distinctions that have been marked out by inspiration in connection with the latter rain. One of those distinctions is that the latter rain message first awakens God’s people. How they respond to the message determines whether they will ultimately be classified as a wise or foolish virgin. The message of the latter rain arouses the virgins of Adventism from their Laodicean slumber and they then can choose to prepare or continue to sleep.

“Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have **no oil** in their

vessels with their lamps. The same principles of truth are presented in the parable of the two builders, - one built upon the rock, and the other upon the sand. Jesus says: **‘Whosoever heareth these sayings of mine, and doeth them,** I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone **that heareth these sayings of mine, and doeth them not,** shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.’

**“It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand.** The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God’s wisdom should have the supremacy; and how terrible are the consequences!

“There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. **The five foolish virgins had a real interest in the gospel. They knew what was**

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**the perfect standard of righteousness;** but their energies were paralyzed with self-love; for they lived to please and glorify themselves, and **had not the oil of grace** in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. **Truth, precious, life-giving truth, represented as oil,** appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles.

“All who wait for the heavenly Bridegroom are represented in the parable as **slumbering** because their Lord delayed his coming; but **the wise roused themselves at the message of his approach,** and **responded to the message,** and **their spiritual life was replenished.** Their spiritual discernment was not all gone, and **they sprang into line.** As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. **They opened their hearts to receive the Holy Spirit,** by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays in to the moral darkness of the world. They glorified God, because they had **the oil of grace** in their hearts, and did the very work that their Master did before them, - went forth to seek and to save those who were lost.”  
*Signs of the Times, August 13, 1894.*

The wise had the “oil of grace” (which is the Holy Spirit and also the latter rain message) in their hearts. The “message of his approach” awakened the wise and the foolish, but the wise “responded to the message.” The latter rain message first awakens God’s people.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. **The golden oil represents the grace with which God keeps the lamps of believers supplied,** that they shall not flicker and go out. Were it not that this **holy oil is poured from heaven in the messages of God’s Spirit,** the agencies of evil would have entire control over men.

“**God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil** which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ **those who have not received the holy oil, who have not cherished the grace of Christ in their hearts,** will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God’s Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. **Through the golden pipes, the golden oil will be communicated to us.** ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God’s children shine as lights in the world. *Review and Herald, July 20, 1897.*

The “golden oil” which is the “communications which” God “sends us” comes through the “golden pipes” which for the disciples during Pentecost was the law and the prophets, for the Millerites were the Old and New Testaments, and for the 144,000 are the Bible and the *Spirit of Prophecy*. The “golden pipes” are God’s Word, and it is through His Word that the “golden oil” – the progressive

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message of the latter rain – is given. The first work of the latter rain message is to awaken the sleeping virgins of Adventism; the awakened virgins then have an opportunity to respond and have their “spiritual life” “replenished” and to spring “into line.”

The progressive nature of the latter rain message is represented by the “Lion of the tribe of Judah” removing the seven seals from God’s word. It is also represented by the early (or former), and latter rain. We are clearly told that we will not receive the latter rain without first partaking of the early rain.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**. When **the richest abundance of grace** shall be bestowed, they intend to open their hearts to receive it. **They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward.** Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But **there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues,

we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” *Testimonies to Ministers*, 507.

Here we are informed that the early rain represents “the work that God has begun in the human heart in giving His light and knowledge” and that the giving of this “light and knowledge” is progressive, for it “must be continually going forward.” The early rain precedes the latter rain and it constitutes God’s work in presenting “His light and knowledge”. This increase of knowledge that He gives, is not only connected with the “human heart”, it is also illustrated by His work in unsealing the Book that was sealed with seven seals.

Inspiration has identified the early rain as “grace”, this was previously identified as the “oil of grace” representing the messages that are communicated to God’s people; but the latter rain is identified as the “richest abundance of grace.” The early and latter rains represent a progressive escalation of prophetic truth as illustrated in the removal of the seven seals. When the latter rain message arrives God’s people will be awakened and given opportunity to prepare for the coming crisis. Some will meet the crisis prepared, some will not. Those that have prepared for the crisis are those that have allowed the truth of God to purify them.

“The refreshing is coming from the presence of the Lord. Let us set our hearts in order that **the truth of God** may live in us; that it may **purify** us, ready to receive the latter rain.” *Manuscript Releases*, volume 8, 228.

The latter rain awakens God’s people, thus allowing them to prepare. They are then purified as they allow the “truth of God” to



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live in them. The work accomplished by the refreshing is the removal of wrongs and the correction of errors, but God's people must participate in that work.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and **remove their wrongs and correct their errors**; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, **cleansing themselves from all filthiness of the flesh and spirit**, perfecting holiness in the fear of God." *Testimonies for the Church*, volume 1, 619.

God's people must cleanse "themselves from all filthiness of the flesh and spirit," by removing "wrongs" and correcting "errors." The latter rain accomplishes a purification among the wise that prepares them to stand at the crisis at midnight. The crisis at midnight for the 144,000 is the Sunday law testing time when they will demonstrate that through the power of the Holy Spirit they have settled fully into the "truth, both intellectually and spiritually."

"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.

The sealing is a settling into the truths that are progressively unfolded to God's people

during the latter rain time period. It is the settling into these truths that allows the wise to develop a character to stand during the Sunday law crisis. The sealing of God's people is marking when the work of purification has been accomplished both in and for them through the outpouring of the Holy Spirit. This work corresponds to the opening of the seventh seal, for when they have settled into the truth so that they cannot be moved the Sunday law shaking will come, thus identifying when they will receive the seal of God. This is illustrated in Revelation 8:1-5:

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

The revival that occurs under the power of the latter, rain comes in response to the prayers of God's people. Those prayers are mixed with Christ's merits and presented to the Father. In response the angel takes the censer and fills it with fire, which represents the Holy Spirit and purification. Then it is cast into the earth identifying the outpouring of the Holy Spirit. These verses are describing Christ's intercessory work at the point in time when He is opening the seventh and final seal and simultaneously pouring out the Holy Spirit, just as He did at Pentecost and during the Midnight Cry.

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No matter what illustration we turn to we find that the time of the latter rain is portrayed as being progressive in nature. This is also true of the sealing of God's people as represented in Revelation seven:

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” *Revelation 7:1-3*.

These verses are describing the sealing of the 144,000 and are a parallel passage to Ezekiel nine.

“This sealing of the servants of God is the same that was shown to Ezekiel in vision.” *Testimonies to Ministers*, 445.

In Ezekiel nine the sealing angel proceeds through the city placing a mark upon those that sigh and cry for the abominations done in the land, thus identifying a progressive work. The sealing is progressive and Sister White identifies it as a period of time, not as a point in time. She also marks that those who were not firmly planted upon the truth would not be sealed, thus emphasizing that the sealing is accomplished by the “golden oil” of present truth.

“Satan is now using every device in **this sealing time** to keep the minds of God's people from **the present truth** and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty...

“...I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just **now in this sealing time**. I saw some who were not standing stiffly for **present truth**. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

“Satan was trying his every art to hold them where they were, until **the sealing was past**, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for His people; and Satan will be permitted to work also. *Early Writings*, 43, 44.

The sealing is accomplished by the reception of “present truth” and that work covers a period of time. The Lord attempted to seal His people and pour out the latter rain in the 1888 time period, but we were disobedient to our calling.

“But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, **the sealing time delayed**. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.” *Manuscript Releases*, volume 15, 292.

We have shown that the sealing of the 144,000 is progressive and covers a period of time, however that time is short.

“**The sealing time is very short**, and will soon be over. **Now is the time, while the four angels are holding the four winds**,

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to make our calling and election sure. *Early Writings*, 58.

The sealing time begins when the four angels of Revelation seven restrain the four winds of strife, the sealing only lasts a short period of time before all of God's people are sealed. In 2001, the United States and the United Nations together placed a restraint upon radical Islam, thus marking when the restraining of the four winds began; for the four winds are Islam – the “angry horse” of Bible prophecy.

**“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.**

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches **the Spirit and breath of God breathed into His people**, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.

“We need now to **arise and shine, for our light has come**, and the glory of the Lord has risen upon us. We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until every one that works in the fear and love of God is sealed in his forehead.” *Manuscript Releases*, volume 20, 216, 217.

September 11, 2001 marked the point in history that the “angry horse” of Islam was restrained. It marked when the Lord would

breathe “the Spirit and breath of God” (which we are told represents a few drops of the Holy Spirit that precedes the mighty outpouring at Pentecost) “into His people.” It marks the beginning of the time when God's people will “arise and shine.” Islam is the “angry horse” of Bible prophecy.

“And the shapes of the locusts *were like unto horses prepared unto battle*; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as **the sound of chariots of many horses running to battle**. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.” *Revelation 9:7-11*.

These verses describe the Islam of the fifth trumpet or the first woe. The history of the trumpet covers roughly six hundred years. The angel that rules over Islam is certainly no human being, for no human in this period of history lived for hundreds of years. Some identify this angel as Satan; still others suggest Mohammed in the sense that the teachings of Mohammed contained within the Koran influenced Islam for that entire period. Whether it is Satan or Mohammed, the characteristics of the king of Islam is identified in his name. Whether in Hebrew – Abaddon, or in Greek – Apollyon, the name, or character of this king means destroyer or destruction.

Sister White informs us the four winds are an “angry horse seeking to break loose and rush over the face of the whole earth, bearing **destruction and death** in its path.” The four winds accomplish the work represented

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by Abaddon and Apollyon. Inspiration – through Sister White – also endorsed both the 1843 and 1850 Pioneer Charts, both of which graphically represent Islam as an angry war-horse. Both of those Charts based their designs upon the verses in Revelation nine that portray Islam as an angry horse.

The sealing time of the 144,000 began when the angry horse of Islam was restrained in 2001. The sealing time is short and those that receive the seal of God in this time period are those that receive the message of present truth for this generation. This message is the latter rain message; it is also the message of Revelation eighteen.

**“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.** Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within! I must have the Spirit of God in my heart. I can never go forward to do the great work of God, unless the Holy Spirit rests upon my soul. “As the hart panteth after the water brooks, so panteth my soul after thee, O God.” The day of judgment is upon us. O that we may wash our robes of character, and make them white in the blood of the Lamb!” *Review and Herald*, April 21, 1891.

The sealing time of the 144,000 began when the angry horse of Islam was restrained in 2001. At that time the mighty angel of Revelation eighteen descended.

“How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Rev. 18:1-3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.” *Review and Herald*, July 5, 1906.

When the angel descended on September 11, 2001 the sealing of the 144,000 began and the latter rain began to sprinkle in order to awaken us and give us opportunity to respond to the message of His coming. If we will but receive the “golden oil” it possesses the power to purify us, thus preparing us to receive the seal of God at the Sunday law testing time.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost...**

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying

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the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God – candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” *Testimonies for the Church*, volume 5, 214-216.

Here Sister White is specifically identifying that the outpouring of the latter rain in our day, parallels the outpouring of the Holy Spirit at Pentecost. She marks the outpouring on the day of Pentecost with the Sunday law “decree” which “goes forth” when the seal or “the stamp” of God “is impressed.” At the Sunday law the crisis at midnight has arrived for the virgins of Adventism and the wheat and tares are separated. Those that then receive the seal of God are those who understood and accepted the increase of knowledge that was brought about by the “Lion of the tribe of Judah” as He progressively removed one seal after another from God’s word. At the point in time when He begins to remove the seventh seal He also pours out His Holy Spirit upon His people.

The removal of the seventh seal is marking the final purification of those that will receive

the seal of God at the Sunday law test. The removal begins when God’s people seek the Lord in prayer.

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.’ ‘He will cause to come down for you the rain, the former rain, and the latter rain.’ In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“The latter rain, ripening earth’s harvest, represents **the spiritual grace that prepares the church** for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. **Unless the early showers have done their work, the latter rain can bring no seed to perfection.**

“There is to be ‘first the blade, then the ear, after that the full corn in the ear.’ There must be **a constant development** of Christian virtue, **a constant advancement** in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus

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provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. **They are making a terrible mistake.** The work that God has begun in the human heart in giving **His light and knowledge must be continually going forward.** Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was **by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost.** The **same work,** only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But **there must be no neglect of the grace represented by the former rain.** Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start. **The blessings received under the former rain are needful to us to the end.** Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. **Divine grace is needed at the beginning, divine grace at every step of advance, and**

**divine grace alone can complete the work.** There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, ‘Watch unto **prayer,**’ ‘Watch,... and **pray** always.’ A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.

“Ask ye of the Lord rain **in the time of the latter rain.**’ Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s co-operation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, ‘Where two or three are gathered together in My name, there am I in the midst.’ The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain.

“But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be

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remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. **Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us.** At every meeting we attend our prayers should ascend, that at this very time God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised.

“The continued communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: ‘The angel that talked with me came again, and waked me, as a man that is **wakened out of his sleep**, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, **What are these, my lord?**... Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts... And I answered again, and said unto him, What be these **two olive branches** which through the **two golden pipes** empty the golden oil out of themselves?... Then said he, These are the **two anointed ones**, that stand by the Lord of the whole earth.’

“From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God’s presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is **to communicate light and power to God’s people**. It is to receive blessing for us that they stand in God’s presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to **communicate** all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world.

“This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil, that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. **We are to receive the word of the Lord in counsel and instruction, and gladly communicate it.** There is now need of much prayer. Christ commands, ‘Pray without ceasing;’ that is, keep the mind uplifted to God, the source of all power and efficiency. *Testimonies to Ministers*, 506–510.

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The outpouring of the Holy Spirit at Pentecost was preceded by earnest prayer; this is the work that must precede the same action today. In response to the prayers illustrated in the intercessory scene of Revelation eight the censer is filled with fire and cast to the earth. When the seventh seal is opened the Holy Spirit is poured out in response to the prayers of God's people. The work of the Holy Spirit is to purify God's people in advance of the Sunday Law crisis, when they will receive the seal of God. The purification process that is accomplished at this time takes place while men and woman are alive. This process therefore takes place during the judgment of the living. In Acts three we are informed that when the "times of refreshing" arrives, which Sister White identifies as the latter rain, we must repent and have our sins blotted out.

"But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." *Acts 3:18-24.*

All the prophets gave testimony to the sealing time of the 144,000, for that is the time of the latter rain, which is called the refreshing. When the refreshing of the latter

rain arrives our sins must be sent beforehand into judgment in order to be blotted out.

"Some men's sins are open beforehand, going before to judgment; and some *men* they follow after." *1 Timothy, 5:24.*

The sins of the believers are blotted out in the times of refreshing, therefore the times of refreshing take place during the judgment of the living. The outpouring of the Holy Spirit which is a progressive event is the sealing of the 144,000 and it is accomplished when the "Lion of the tribe of Judah" removes the seventh seal. In response to the prayers of His people He pours out the "golden oil" that sanctifies His people, while He is blotting out their sins. The sanctification or purification of His people is accomplished through their reception of the "golden oil" which is the progressive prophetic messages that are represented as the latter rain. These messages are taught to His people by the Holy Spirit through the method of bringing prophetic line upon prophetic line.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* "For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will **he speak to this people.** "To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing; yet they would not hear. "But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken." *Isaiah 28:9-13.*

All the prophets, including Isaiah were speaking about the latter rain time period. After Isaiah raises the question concerning who would understand the increase of knowledge



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that takes place in refreshing or latter rain time period, he introduces the approach that will be used by the Holy Spirit to identify and establish the message of the latter rain when “he speaks to this people.” The latter rain message will be illustrated by bringing together the various prophetic lines of history that identify the final reform movement of the 144,000. When these lines of reform are brought together the Holy Spirit uses their combined testimony to clarify the prophetic history of the development of the 144,000. Then Isaiah states that this is the “refreshing: yet they would not hear,” emphasizing that “the refreshing” is a message that will be resisted by some and received by others.

Isaiah also identifies that the refreshing was “the word of the Lord” “unto them” further emphasizing that the refreshing is a message. He then identifies that the resistance to that very message is where God’s people will be “fall backward, and be broken, and snared, and taken.” The latter rain message is the final test for God’s people and those that reject that message receive the mark of the beast and strong delusion.

The latter rain message, which Isaiah calls the refreshing, is also the “rest *wherewith* ye may cause the weary to rest.” The “refreshing” and the “rest” are interchangeable terms. They represent the “golden oil” that awakens, purifies and prepares God’s people to receive the seal of God.

God’s people receive the seal of God in the time period when the “Lion of the tribe of Judah” is removing the seventh seal, for only those that have the seal of God will receive the full outpouring of the Holy Spirit that takes place at the Sunday law. The work that is accomplished by the refreshing, prior to the

Sunday law test, is to sanctify God’s people in preparation for the crisis at midnight. When the seventh seal is completely removed God’s people are sealed.

“The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and those who trample them under their feet. **The sanctification of the Spirit signals** the difference between **those who have the seal of God** and those who keep a spurious rest day.

When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who, after having heard the truth, continue to regard this day as holy bear the signature of the man of sin, who thought to change times and laws.” *Bible Commentary*, volume 7, 980.

The sign that God’s people have been sealed is the Sabbath.

“Moreover also I gave them my **sabbaths**, to be a **sign** between me and them, that they might know that I *am* the LORD that **sanctify** them.” *Ezekiel* 20:12.

When Christ removes the seventh seal – He seals His people. He demonstrates that He has sanctified and sealed them at the Sunday Law crisis. At the Sunday Law crisis His people demonstrate that He has finished His work in their lives by faithfully upholding the Sabbath during the crisis at midnight. The seal gives evidence that they have been sanctified; their sanctification was accomplished through the message of the latter rain, which is the refreshing, the present truth, and the golden oil.

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“Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.” John 17:17-19.

The removal of the seventh seal represents the unfolding of the truths connected with the sealing of the 144,000 and those truths are the rest and the refreshing. In Revelation chapter one Christ identifies one characteristic of Himself above all others, thus placing a special emphasis upon that characteristic. He identifies Himself as the first and the last, the Alpha the Omega; the beginning and end. Jesus is the God that illustrates the end from the beginning. The power that is employed by the Holy Spirit to sanctify God’s people is God’s creative power. The identical power that Christ employed when He spoke the worlds into existence is the power He employs to purify and sanctify a human being.

“The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite – ‘kept in silence through times eternal’ (Romans 16:25, R.V.); the science that will be the study of God’s redeemed throughout endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul.

“The excellency of knowledge is, that wisdom giveth life to them that have it.’ ‘The words that I speak unto you,’ said Jesus, ‘they are spirit, and they are life.’ ‘This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send.’ Ecclesiastes 7:12; John 6:63; 17:3, R.V.

**“The creative energy that called the**

**worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.**

“The life thus imparted is in like manner sustained. ‘By every word that proceedeth out of the mouth of God’ (Matthew 4:4) shall man live.” *Education*, 126.

In the beginning Christ created the heavens and earth through the power of His word and this identical power is used to recreate the 144,000 into His image.

Through the process of opening the seven seals the “Lion of the tribe of Judah” sanctifies and changes His people into a perfect reflection of Himself. When He removes the seventh of those seals He is placing the seal of God upon His people. The sign that the process of sealing His people is a finished work is the Sabbath, which is the rest, which is the refreshing. In the beginning He created the heaven and earth in six days, and on the seventh day He rested and was refreshed and the sign of that finished work was the Sabbath. Jesus illustrates the end from the beginning.

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. “Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

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“It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and **on the seventh day he rested, and was refreshed.**” *Exodus* 31:13-17.

Both the rest, and the refreshing, is the latter rain message that is brought forth by the “Lion of the tribe of Judah” when He opens the seventh seal, which parallels the seventh-day Sabbath rest at creation. Christ illustrates the end with the beginning.

In our previous newsletter we referred to a statement by James White in order to show that the work of Christ as the “Lion of the tribe of Judah” in opening the seven seals is also illustrated when the book of Daniel was unsealed in 1798. There is another point of logic from that article that we wish to reemphasize.

“Great light has been thrown of late upon the prophetic word. ‘It shall come to pass that at eventide it shall be light.’ Zech. 14:7. ‘The vision is for an appointed time, but at the end it shall speak, and not lie.’ Hab. 2:3. ‘In the latter days he shall consider it perfectly.’ Jer. 23:20; 30:24. What Daniel was commanded to seal up and close, (Dan. 7:4,) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Rev. 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’

Dan.12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. 1Thess.5:4, 5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Dan. 12:9; Rev. 10:7.**

“‘Many shall run to and fro.’ Says Dr. Clarke, ‘**Many shall endeavor to search out the sense; and knowledge shall be increased by these means.** This seems to be the meaning of this verse, though another has been put upon it, viz., ‘Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.’ This is true in itself; but it is not the meaning of the prophet’s words.’

“The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott’s opinion seems to coincide with Clarke’s, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.” James White, *Review and Herald*, November 1, 1853.

When James White reasons that “The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end’” he is employing the logic that we also

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wish to identify at this time. The fact that God's people are now beginning to understand that Christ opens the seventh seal in conjunction with the sealing of the 144,000, and that He does so in the time of the latter rain is strong evidence that we are now in the time of the latter rain.

In Revelation 8:1–6 we are introduced to Christ intercessory work at the point in time when He pours out His Holy Spirit. This work He accomplished in the Pentecostal time period, then again from 1840 through to 1844, and finally during the sealing time of the 144,000. The sealing process that is accomplished during this history represents a settling into the truth, both spiritually and intellectually so that we shall not be moved. Sister White stated in *Testimonies* volume 5, which we have cited in this article, that “when the stamp is impressed the characters will remain pure and spotless for eternity.” The sealing of the 144,000 is the work sanctification that remains for eternity that is represented by the seventh-day Sabbath which also remains for eternity.

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.” *Isaiah* 66:22, 23.

The sealing represents a settling into the truth so that we will not be moved, and the seal is impressed when the seventh seal is removed during the refreshing of the latter rain. This sanctification is accomplished by the creative power of God that is contained in His word and that was employed in the opening verses of the Bible. The sign of the finished creative work of God is the Sabbath, which is the rest and the refreshing.

When the seventh seal is opened God's people are sealed to where they will not move. This same revelation can be recognized in the seven millenniums.

During the thousand year millennium the saints shall judge world. There will be found there heathen that have never known the truth of God's word.

“Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

“How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, ‘Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!’ How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval!” *The Desire of Ages*, 638.

During the seventh millennium the heathen that have never known the written word will settle into the truth, so that they too will not be moved for the promise is that sin will not rise a second time.

“The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. **Never will evil again be manifest.** Says the word of God: ‘Affliction shall not rise up the second time.’ Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. **A tested and proved creation will never again be turned from allegiance to Him**

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whose character has been fully manifested before them as fathomless love and infinite wisdom.” *The Great Controversy*, 504.

The seventh millennium is when the entire universe is sealed as the earth rests after six thousand years of sin. In the seventh millennium the earth rests and those who have not previously read the written word will be sealed for eternity, just as on the seventh day of creation God rested from His works and was refreshed and just as the 144,000 are sealed with the refreshing of the latter rain that arrives as Christ, as the “Lion of the tribe of Judah” removes the seventh seal from the Bible.

There is more to address concerning the intercessory scene of Revelation 8:1–6 which we will take up in our next newsletter.

Jeff:

My name is AM. Its midnight and I can’t stop watching the message you deliver to the church of God via the internet. I am a self-supporting pastor in Central Mexico. I did study theology in Montemorelos University and later I went to Andrews University to take some classes in the master of divinity program. Right now I am assisting a church who asked me for help. I am preaching them your sermons. There is also a group of thirty Pentecostals and I am preaching them the present truth also.

It’s sad the situation I’m facing now, because of preaching the present truth message and warning people against the dangers of ecumenism, and not accepting the doctrinal agreements some church leaders have done with the leadership of the SDA church. As a result I am looked at by the conference as a troublemaker.

We have had to deal with the conference. I prepared a report showing the influence that the World Council of Churches, Vatican II and the world’s Christian communions have had within the SDA church.

This report will be sent to Pastor M, a vice

president of the General Conference showing to him and to the Biblical Research Institute that there is a pattern of Catholic ecumenism in the actual relations that the SDA church has with the fallen churches. Pastor thanks for your sermons. Here in Mexico I feel I am alone, but its no truth, there are many as you, that have not being deceived by the snares of Satan. While in Andrews I learned some things of the false revival and did apply them in youth ministry. I ignored the Spirit of Prophecy. I followed the masters and their sayings, without knowing I was being as a Catholic trying to follow the reason of man. Pastor please pray for me, and for the situation. We as a small church are facing and will face.

Thanks for your messages.

In Christ, Pastor AM—Mexico

Hi Kathy:

Just mailed a note to Jeff but it did not get there, had the wrong address. Anyway maybe you can help me. There is a lot going on lately in the church I go to. It seems there is no consistency in the leadership. I thought we are to stay with the church until the Sunday law. How do we know when to leave and where to go? Please explain. I’m still in Florida. I have been listening to the DVD from 007. If I find a way I will try to come up for the December meetings. It’s kind of hard on me at times as I’m all by myself. I work only 2 days a week and funds are limited. I do Prison Ministry on Sabbaths and Sundays here at the prison with another lay person which I feel is a blessing both ways. I have a hard time to know when to go, where to go, etc. with the way things are. I hope to be still able to leave Florida one day. God bless and greetings to Jeff, Bronwyn and Family. Sincerely LE—FL

Sister LF:

I have no good answer for this. Each church is different, although I hear similar testimony from all over the world. Sometimes I reply to this question with Christ’s words:

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“But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord.” Matthew 10:23, 24.

We are not above our Lord and He was persecuted by his own. We are to sing the song of Moses and the Lamb. Sister White informs us the song represents our experience. Both Christ (the Lamb) and Moses had to interact with a church in apostasy. This will be the experience of everyone in Adventism that receives the seal of God. I have no pat answer for your dilemma other than to inform you that it is a struggle that is happening around the world in Adventism.

“In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without

the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that the church – the Lord’s sanctuary – was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

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“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

“It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.

“The day of God’s vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity. ‘The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.’

“Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God’s wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin.” *Testimonies*, volume 5, 210-212.

Jeff

Dear D:

I had discussed with Jeff the understanding of the trumpets and below is his response. I concur with his statement for it follows with what the pioneers believed and follows along with current events. It is well worth your time to read. In addition I will send you a more complete outline on the understanding of the trumpets. I know that you are more than busy, yet we are counseled by the *Spirit of Prophecy* to be “students of prophecy” individually. Feel free to share this. Then if they or you have questions they are more than welcome to ask us questions.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people, we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.” *Counsels to Writers and Editors*, 41.

God Bless. RM—TN

Dear Elder D & Brother RM:

Those that attempt to apply the trumpets with a secondary application are generally found in one of two groups. One group is unfamiliar with prophecy and is attempting to do so without understanding that it is wrong to do so, and the other group has been confronted with the reasons why their attempts to apply the trumpets in a secondary fashion are wrong, but they continue to reject the truth and continue to promote their false concepts. This second group usually believes their false ideas are somehow an important prophetic understanding; whereas the first group is simply fascinated with what they believe they are seeing.

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In order for either group to break away from the false concept requires that they submit to the authority of the prophetic Word. This is generally hard for either group to do, for the first group that is unfamiliar with prophecy doesn't understand that there is authority in God's prophetic Word that we are required to submit to; and the second group is in rebellion against that authority. God's prophetic Word has its own authority for we are told:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that **no prophecy of the scripture is of any private interpretation.** For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.” 2 Peter 1:19-21.

The sure word of prophecy is not subject to man's private interpretation.

“Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. **They must be hewed by the prophets** with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord.” *Testimonies to Ministers*, 464.

There are three points concerning the Trumpets that I will briefly address here:

#### **Point One – The authority of Prophecy:**

Prophecy has authority over human beings and human beings must submit to that authority to rightly understand prophecy.

“If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.” *John* 7:17.

When it comes to the trumpets Sister White endorses the pioneer understanding of the trumpets as portrayed on the 1843 and 1850 Pioneer Charts. She endorses the pioneer understanding of the trumpets directly seven other times. Sister White was a prophet and we must submit to her authority as a prophet in order to understand the prophecies. She has informed us the pioneers had the correct understanding of the trumpets. Whatever we recognize concerning the trumpets, it must agree with the pioneer understanding of the trumpets; otherwise it is nothing more than a private interpretation.

#### **Point Two – The trumpets are a Continuum:**

Inspiration teaches conclusively that both prophecy and history repeat; so there are secondary applications to history and prophecy. The problem with a secondary application to the trumpets is that since October 22, 1844 we have been living in the history of the seventh trumpet. The trumpets cannot repeat until they finish. For those that are familiar with the trumpets it should also be emphasized here that there is no way to isolate one trumpet from another trumpet. The pioneers viewed the seven trumpets as a continuum of history. Before the trumpets can be repeated they must first finish.

#### **Point Three – Prophecy always follows the same sequence:**

When prophetic history repeats, the repetition is governed by the prior fulfillments of that prophetic history. Prophetic history always possesses waymarks or characteristics



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that are marked by Inspiration within the historical fulfillment of the prophecy. The messenger William Miller was repeating the prophetic history of the messenger John the Baptist who in turn was repeating the history of Moses. Miller's message was empowered when the angel of Revelation ten descended, just as John's message was empowered when the dove descended upon Christ at His baptism, just as the Lord came down at the test of circumcision for Moses. Then the Protestant churches closed their doors against Miller, just as the Sanhedrin chose to crucify Christ, just as Pharaoh increased the amount of bricks the Jews were to produce. There are many more characteristics in each of these three histories, but the characteristics always come in the identical sequence and they possess similar characteristics to one another. This is always the case with God's prophetic word.

If we bring two lines of prophecy together and they have different characteristics that occur at different points in the history, then we know that there is something not right. Therefore if there were to be a repeat of the trumpets, (which will not be possible until the seventh trumpet has finished sounding – see point two above) that secondary application will have to possess the identical sequence and similar characteristic with the first fulfillment.

It is not an accident that the characteristics of the trumpets are also identified in the seven last plagues. I will not deal with the parallel of the trumpets and the plagues at this point, but I do want to mention that if one makes the effort to place the seven trumpets and seven plagues in a double column next to each other, they will easily see that they possess similar characteristics in an identical order. It

is important to do this, because it then gives us two biblical witnesses to the characteristics and sequence of the trumpets. We should also not forget that Sister White endorsed the pioneer position of both the characteristics and the sequence of the trumpets. If there were, (and there is not) a secondary application of the trumpets the characteristics and sequence of the secondary application would have to be identical to that identified by the pioneers. The pioneers correctly taught that the trumpets represented the historical forces that brought down Rome; this is perhaps the most important characteristic they identified. The seven last plagues also bring down modern Rome.

The first four trumpets brought down Western Rome by 476; under the fifth and sixth trumpet Eastern Rome was brought down in 1453 and Papal Rome received its deadly wound in 1798. The pioneers further taught that the seventh trumpet was the historical providential forces that brought down modern Rome. Therefore a secondary application of the trumpets would need to identify the bringing down of Rome in three steps: Western, Eastern and Papal.

Modern Rome is not 'officially' modern Rome until the Sunday law in the United States. It is at this point that the three-fold union of modern Babylon is marked by prophecy, and prophecy is authoritative (see point one):

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with

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the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” *The Great Controversy*, 588.

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

Therefore it would be impossible to apply a secondary application of the trumpets until after the Sunday Law in the United States, because the trumpets – which represent the historical forces that bring down Rome and modern Rome – must be in place before the US is brought down. I am aware that there are very few that have looked closely at Revelation 16, but it is clear that the spirits that proceed from the dragon, the beast and the false prophet have to first come out of their mouths, before they can do anything. After they come out, they then go forth to the kings of the earth:

“And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” *Revelation* 16:13, 14.

Modern Babylon is this three-fold union of the dragon, the beast and the false prophet; it consists of the United Nations, the Papacy, and the United States. The United States begins as a lamb; it begins as Protestant America but at some point in time it changes to apostate Protestantism. When the USA changes from Protestant to apostate Protestantism, the “spirit” has ‘come out.’ Not until it reaches that point can it begin its work. The same with the U.N; it did not come into existence until 1946... My point is this: based upon God’s prophetic Word, the formation of the three-fold union of modern Babylon does not happen until all these three powers have formed and then have come together at the Sunday Law crisis. Only once modern Rome is established – but definitely not before – could we even begin to have a secondary application of the trumpets, for according to the pioneers the trumpets represent the historical forces that bring down Rome. This of course is impossible anyway, for the seventh trumpet has not even yet finished.

Sister White identifies that the destruction of Jerusalem in A.D.70 is a type of the end of the world. The closer we look at the prophetic history connected with the destruction of Jerusalem, the more we will see that the sequence and the characteristics of that history parallel the end of the world in a precise not casual way.

When you listen to what I shared at the last prophecy school (Dec ’08) and that which I have written in recent Newsletters, you would see that I can defend the truth that the histories represented by the churches and seals are repeated in Laodicea, but the trumpets have a specific role identified in prophecy. They are the forces that bring down Rome, and those

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forces can be illustrated within the correct understanding of the seventh trumpet, but not as a secondary fulfillment.

I recognize that some approach their presentation of the prophetic Word from a homiletic style. Homiletics being by 'my definition' the style of preaching that draws a general lesson from a passage to make a specific point. Others use the exegetical approach, which by 'my definition' means that you let the passage define the lesson contained therein. Homiletics have their purpose and place, but if we insist that there is a secondary application to a prophecy that has not yet finished, then our homiletics is opposed to an accurate exegesis of the Word.

Jeff Pippenger

#### **Eatonville~Jeff Pippenger**

The meetings held in Eatonville include subjects on the seven thunders, the 2300 days, Islam represented as the 3 woes, and early Adventist history. Each subject is studied in relation to the time of the end. The DVDs contain 2 studies with a total of 5 DVDs. That means that in only 10 studies you can gain an understanding of end time events like never before. We received an excellent response to these studies. Many people were excited about the material presented and asked for additional copies to be sent to family and friends. We know you will feel the same after studying and listening to the message from Eatonville.

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- 2004 DVDs **\$100**

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### **Prophecy School 2008**

**~Available March of 2009~**

"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest 'in the time of the latter rain.' In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain,' Zechariah 10:1; Joel 2:23." *The Acts of the Apostles*, 55.

The most recent prophecy school is one you will not want to miss. Duane Dewey spoke each morning about the forerunners of Adventism and the role of Millerite history in our day. Randy Moeller shared messages on the 2520 prophecy found on the Millerite charts and Islam as seen through the Bible. Manuel Carrasco thoroughly covered Daniel 11:40-45 so that anyone can watch and understand the message contained in those 6 verses and then be prepared to share the message with others. Jeff Pippenger taught line upon line the compelling messages that lead to the Lion of the Tribe of Judah opening the seven seals. These messages deserve consideration and thought as the close of earth's harvest is near. Each speaker is packaged individually or you can purchase the complete set. Notes are conveniently included on a CD for you to view or print. Duane Dewey's presentations do not contain a CD with notes.

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