

# FUTURE NEWS

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## False Shepherds

*Early Writings, 124*

The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

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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.

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Your donations are greatly appreciated.

Jeff:

While studying Isaiah twenty-three today, I was reading about Tyre from the Bible commentaries and discovered that in 1291, Tyre was almost completely destroyed by the Saracens (fifth trumpet) and the modern name for it is 'sur'. I thought that was significant and that Isaiah twenty-three is telling us that history will repeat. Read the article in the Bible dictionary. Just another testimony that the east wind is Islam. BA—CA

Brother Jeff:

When we were in Delano, you mentioned that the children of the east were represented in the time period of Christ. I saw the following in the first chapter of *The Great Controversy*:

“For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge: ‘A voice from the east! a voice from the west! **a voice from the four winds!** a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!’” *The Great Controversy*, 30.

What did you mean that the children of the east were represented in the time of Christ and does that relate to the four winds here?

Brother LO—CA

Brother LO:

The wise men were from the east and they were directed to the baby Jesus by the star that was the fulfillment of Balaam's prophecy. This is two witnesses (Balaam's prophecy, and the wise men from the 'east') that Islam is represented at the birth of Christ.

The story they are set within also emphasizes a 'sign' for it was the star in the east that was the sign for the wise men to follow. Islam marks the arrival of the latter rain, which is the sign that the wise men are to follow today as well as then.

The two references to Islam (Balaam and the

east) identify the beginning of the nation of Israel, for Balaam becomes part of the story just as ancient Israel is to enter the Promised Land, and the wise men enter the story of Christ to provide the monies necessary for Christ to go into Egypt in order that he might typify the beginning of ancient Israel when they crossed the Red Sea. Both references are in connection with a bondage and deliverance that are both marked by either the waters of the Red Sea or the waters of Jordan. As Joseph was carried to safety by the Ishmaelite traders at the beginning of Israel's captivity, so it is the wise men from the east that provide the means to safety for Christ. In any case, there is more to say about Islam in the history of Christ, but I hope you see the logic.

Islam is marked in prophecy when it is restrained, such as Sister White identifies when she marks the “angry horse” as the four winds of strife.

“Angels are holding the four winds, which are 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.” *Manuscript Releases*, volume 20, 217.

The horse family symbolically represents Islam, whether the wild Arabian ass of Genesis 16:12 or the war-horses of Revelation nine. When Christ was to go to the cross, He sent His disciples to untie and bring the donkey that He was to enter Jerusalem on.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All

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this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. Matthew 21:1-7.

The ass and her colt which were restrained were a sign, and the whole scene is based upon God's prophetic word. Christ comes to Jerusalem during the judgment of the living riding upon the message of the ass. Jeff

Hello Jeff:

I was watching one of your sermons. You said the time of the gentiles ended in 1844 instead of 1798. Can you email anything on this subject? My understanding is 1798 like Edson. Thank you. RJ—Internet

Dear RJ:

I did not say the time of the Gentiles, (or at least I did not mean to say the time of the Gentiles, if that is actually what I said.) I said it like the Bible says it. It is the "times" of the Gentiles. It is not the "time" of the Gentiles. The two 2520 time prophecies are the times (in the plural) of the Gentiles. One of those prophecies ends in 1798 and the other in 1844. My understanding is like Edson's and Miller's—sort of. They both saw both 2520's but thought that only one was a subject of prophecy that needed to be preached. Miller thought it was the 2520 against the southern kingdom of Judah which ended in 1844, and Edson thought that what should be emphasized and taught was the 2520 against the northern kingdom of Israel that ended in 1798. I think they were both right in recognizing both the southern and northern fulfillment to the

prophecies, but I believe we are to make both prophecies a subject of teaching. Jeff

Greetings in the sweet name of our Lord and Saviour Jesus Christ. India has been a burden on my heart for quite a while now. Maybe because the Adventist Church in the Subcontinent of India has not been privy, until very recently, to this message of the imminent close of all probationary time for us as a people, who have had all this light shining on our pathway that points us to this crucial period in all this world's history, as time can be NO LONGER. Maybe it's such a burden too because the Lord has called us to be the WATCHMEN on the walls of ZION...and as we see the SWORD come we need to give the TRUMPET that certain sound. India has been a fruitful field for Present truth through every generation, although our condition of being neither hot nor cold has kept us in a state of lethargy, yet we have been counseled that when the books of Daniel and Revelation are studied there will be seen among us a revival, and I do believe that it will be that revival of Primitive Godliness. Thus India as a field is ripe with harvest.

My family has had the sad experience of returning back to the United States of America after receiving a tremendous blessing in presenting these all too important truths, in the country of India. The brethren there have begun to see that we 'NOW' have to be Hid in Christ, while it is still the summer of our Christian experience, before the harvest is past...and the latter rain begins it's downpour! The blessing was ours as well, as we beheld the proverbial light going on in the minds all over India, when the messages of our foundations were studied and the old path uncovered.

It seemed like the 13 weeks that we were there just wasn't quite enough... as we were at 13 different conference churches every single weekend, by the Grace of God. Even though the tropical heat in India is renown,

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the Lord had us there during it's summer months... only to see His hand of protection over us as we travelled by train, bus, boat, & motor cycle... just to see my brothers and sisters eat up the little book, and then had the happy privilege of watching some of them teach this message to others!

My brethren here in the US, we have been blessed with such a flood of light that the few rays that could be transmitted to the country of India was as the sprinkling before the downpour! Keep the brethren in India in your prayers... It is our desire at 'Prophetic Word Ministries India' to conduct a week long prophecy camp meeting in 4 different locations across India (all within one & half months) to make it a possibility for these brethren, from across India to attend one that is closest to them. We are praying for funds to make these camp meetings a possibility, for the brethren who would want to be equipped with the truths for this time making them wise unto salvation and thus be able to lead many others to catch this marvelous vision.

At this time, as we pray for the right time to set up these meetings, we are trying to send 'Time Of The End' magazines to our brethren there in India!

Continue to keep us in prayer as well as the work in India, that the Word of the Lord would do as He has promised and not return void without accomplishing His purpose! We are praying for the fulfillment of Psalms 2:8...Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession.

Our projected needs are as follows:

A light weight yet hardy and good quality projector and Screen.

Means to translate & print The Time of the End magazine into four common Indian languages.

Organize and Host multiple "Time of the End" Camp meetings in INDIA.

You may send in your tax deductible

donations to the INDIA PROJECT at 'Path of the Just Ministries' or 'Future for America'. Thanks for all your prayers and continued financial support for Project India. Sincerely,

Dr. Melvin Rao Boddeti  
Speaker/ Director Prophetic Word  
Ministry  
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661-709-9675

## **An Appeal to the Laodicean Church**

### **Part Two: Hiram Edson, *The Advent Review Extra*, September, 1850.**

Again, the unbelief of the Jews in rejecting the first Advent, and the consequent judgments, in the destruction of their city and temple, shadow forth the unbelief of the professed church in rejecting the Second Advent, and the consequent seven last plagues to be poured on Babylon.

Now we may understand the application of our Savior's words, in answer to the question. 'When shall these things be, and what shall be the sign of thy coming, and of the end of the world?' We see clearly that one is a figure or example of the other. And although it was necessary for the Christians at the destruction of Jerusalem, to pray that their flight might not be in the winter, or on the Sabbath day, yet it is among the things of which it is said—'That which hath been, is that which shall be.' We see that the instructions of our Saviour in answer to the above question, applies with much greater force to the 'day when the Son of Man is revealed,' and to the 'time of trouble, such as never was,' than to the destruction of Jerusalem. 'As it was in the days of Noah, so shall it be also in the days of the Son of Man.'

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‘Likewise also as it was in the days of Lot.’ See Luke 17:20–37. These were also examples of the end of the world. ‘Even thus shall it be in the day when the Son of man is revealed.’

‘In that day, [Campbell renders it “on that day,”] let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who shall be in the field return home.—Remember Lot’s wife. Whoever shall seek to save his life shall lose it, and whosoever shall throw it away shall preserve it. I tell you there will be two men in one bed; one will be seized, and the other will ESCAPE. Two women will be grinding together; one will be seized, and the other will ESCAPE. Two men will be in the field; one will be seized, and the other will ESCAPE.’ Compare with this Ezekiel 7:16. This will be the time of Jacob’s trouble. ‘Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it.’ See Jeremiah 30:6–7. This will be when the image of the beast shall both speak, and cause that as many as will not ‘worship the image’ shall be ‘killed.’ This will be ‘the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth.’ Then we shall need to ‘pray that our flight be not in the winter, neither on the Sabbath day.’

Perhaps some may be disposed to confine this to the days of Papal persecution, because Matthew says, ‘When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,’ etc. And again, because he says, ‘Immediately after the tribulation of those days,’ etc. And Mark says, ‘In THOSE DAYS after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of

heaven shall fall,’ etc. As the sun and moon were darkened in 1780, and the stars fell in 1833, the tribulation, which was just before these signs was the Papal persecutions. Very well, Jesus then recognized the perpetuity, and obligation of the Holy Sabbath, down the stream of time as late as the days of the Papal tribulation. And surely Jesus could not have taught his disciples to pray that their flight be not on the Sabbath day, on account of the Jews preventing them from fleeing on the Sabbath day, as some say, in the days of Papal tribulation. The Jews were previously scattered among all nations, and were at that time slaves and bondmen. The perpetuity and obligation of the Sabbath is, by our Saviour, recognized clear down to the end of the world, even in the time of Jacob’s trouble.

The signs in the sun, moon and stars are to be reacted over, in the time of Jacob’s troubles, in the great day of the Lord. Joel clearly teaches the darkening of the sun, moon and stars yet in the future. See Joel 2:10–11; 3:15–16; Isaiah 8,9–100; Ezekiel 32:7–8. So we see that, ‘that which hath been is that which shall be, even down to the latest period in the end of the world.’

I have not space to take up all the objections to the Sabbath, such as Colossians 2:14–17; 2 Corinthians 3:7–15; and Romans 14. For an answer to these and other pretended objections I must refer you to Brother James White’s pamphlet, *Present Truth, No. 1*, or his reply to Joseph Marsh’s article—seventh day Sabbath abolished. He has clearly and satisfactorily answered these objections, to every candid person who is earnestly seeking after the truth.

‘Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’—Malachi 4:5. Said Jesus, ‘Elias truly

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shall first come and restore all things;’ The work of Elijah, in the last days, is to restore, to ‘raise up the foundations of many generations,’ repair the breach in the law of God, and to restore the true worship of the true God. Those who are engaged in this restoration, are the Elijah that was to immediately precede the second advent, the same as was John the Baptist, who went before Jesus, in the spirit and power of Elijah, at the first advent.

Let me here call your attention to some of the most important points in the very interesting history of Elijah, in the days of Ahab, and his wife Jezebel. This history is one of the most important things of old to be remembered as declaring, from ancient times, the things that are now being done. Please read the entire history in 1 Kings 16:29, through chapter 22 and also 2 Kings chapters 2, 3, 9 and 10. Compare 1 Kings 16:31–34 with Deuteronomy 7:3–4 NS Joshua 6:26.

Ahab did evil above all that were before him. This is an example of the wickedness in the end of the world, which is above all that has ever been before it. Jezebel, the wife of Ahab, is a figure or example of the Catholic Church, see Revelation 2:20. Jezebel was finally thrown down from an upper loft, and trodden under-foot of horses, so that nothing but the skull and feet and palms of her hands were to be found, and her blood was upon the wall, and upon the horses, and her carcass was dung upon the face of the field.

This is a striking figure of Mystery Babylon, the Jezebel of these last days about to be thrown down, and trodden in the wine-press of the wrath of God.—Jezebel slew all the prophets of the Lord except Elijah. So Jezebel, the Catholic Church, has slain her millions of Christians.

Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See Numbers 22:6–7. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God’s vicar on earth. For proof that Balaam is an example of the pope, read Revelation 2:14.—Holding the ‘DOCTRINE OF BALAAM,’ in this text, has reference to the doctrine of the Catholic Church.

Jannes and Jambres, according to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.—‘That which hath been is that which shall be.’ This is an example of the two-horned beasts [Revelation 13:11–18] which ‘exerciseth all the power of the first beast before him, and he doeth great wonders, so that he maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.’ ‘As Jannes and Jambres withstood Moses, so do these RESIST THE TRUTH, men of corrupt minds, reprobate concerning the faith: But they shall proceed no farther, for their folly shall be made manifest, as theirs also was.’ 2 Timothy 3:1–9.

The worshippers of Balaam made an image to supply the place of Balaam. So also the two-horned beast will cause them that dwell on the earth, to make an image to the first beast before him. And those who worship the beast and his image, may properly be called Balaam’s worshippers, and the worshippers of Baal.

Elijah prophesied before Ahab, that there

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should 'be neither dew nor rain these years, but according to my word.' Then the Lord said to Elijah 'Get thee hence and hide thyself by the brook Cherith, that is before Jordan.' There was a sore famine in Samaria. This was an example of the proclamation of the advent, up to 1844. From that time to 1848, three and a-half years, God's true people were hid and trodden underfoot; buried under the rubbish, and spurious coin, dust and shavings, as Brother Miller saw in his dream. And there was a sore famine in the land. 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,' Amos 8:11. There was neither dew nor rain of the Spirit. The religious periodicals teemed with articles headed 'FAMINE OF THE SPIRIT' and 'GREAT SPIRITUAL DEARTH,' etc.

While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached, and many supposed, that Millerism was dead.

But the Lord said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab.' So also, the word of the Lord contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years. The angel began to ascend from the east, having the seal of the living God, even from the way that Elijah went to hide himself before Jordan. Yes, in 1848, the light of God's last sealing truth began to dawn upon the scattered church. And she began to look forth from the wilderness, as the morning, then fair as the moon, next clear as the sun. And is destined to 'receive power over the nations,' and be 'terrible as an army with banners.' See Song of Solomon 3:6; 8:5 and 6:10.

But when Elijah went to show himself unto Ahab: Ahab said unto Elijah, 'Art thou he that TROUBLETH ISRAEL? So also it is now, when we urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, etc.

Some notices of this character have appeared in the *Advent Herald*, and the *Advent Harbinger*.

The most prominent Advent preacher in Canada West, said to Brother Holt when we were there, 'I wish you would not present this subject here, (referring to the Sabbath question,) for it will make me so much more LABOR\*\* and TROUBLE.'

But we will answer them in the language of Elijah to Ahab. We have not troubled Israel: but thou and thy father's house, in that ye have FORSAKEN THE COMMANDMENTS OF THE LORD, AND THOU HAST FOLLOWED BALAAM,' (the Pope.) The commandments of God, then was the message of Elijah when he came out of the wilderness. His work was to restore the keeping of the commandments of the Lord, which constituted the true worship of the true God.

By remembering these former things of old, declaring the end from ancient times, the things now being done, we learn our present position, present duty, and the work before us.

In contemplating this subject, I am led to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'

But when Elijah had called the people together he said unto them, 'HOW LONG HALT YE BETWEEN TWO OPINIONS. If the Lord be God, follow him, [keep his commandments] but if Baal, then follow him.'



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Now go with me back of 1844, before the Sabbath question came up among us. Most if not all of you then regarded Sunday as holy, sanctified time, and looked with religious horror on those who violated it. And why did you regard it as holy time? I answer, because the fourth commandment in the decalogue, required you to remember the Sabbath day to keep it holy. But when the Sabbath question came up, your leaders, instead of stepping into the gap, to help make up the breach, for the house of Israel to stand in the battle in the day of the Lord, went about to try to prove that Jesus Christ and his apostles kept the first day of the week as holy time, instead of the Sabbath of the Bible.

But being driven from this false refuge, their next resort was to take shelter under the no Sabbath wall, which they themselves have built, daubing it with untempered mortar; and they have made many 'to hope that they would confirm the word.' [No Sabbath position.]

But unless you speedily make your escape from this false refuge, the storm of Jehovah's burning wrath will very soon overtake you, which will not only destroy the wall, but those who have built it, and daubed it with untempered mortar. See Ezekiel 8.

The two opinions, between which you are halting, are God's Holy Sabbath, and the Pope's Sunday—you are neither one thing nor the other—you neither follow God, in keeping his Sabbath, nor Balaam, by regarding the Pope's Sunday as holy time. You are neither cold nor hot, but lukewarm, thinking that you are rich, and increased in goods, and have need of nothing, and KNOW NOT that you are poor, and miserable, and blind, and naked. As the Lord liveth, and as thy soul liveth, there is no safety or salvation where you are.

If you remain where you are, according to the testimony of the faithful and true Witness, He will spue you out of his mouth. O! will you, having come thus far, stop short of the kingdom? Break away from the enchanted ground. With feeling hearts we say to you in the language of Moses, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.'

But we can take no middle ground with you. God has forbidden it, See Jeremiah 15:19–21. Elijah wished to bring the truth of his mission to a test, and requested them to bring two bullocks and they would prepare the sacrifice and put the wood and sacrifice in order, but put no fire under, and they might call on Baal. And he would call on the name of the Lord, and the God that answered by fire, let him be God. So they made ready the sacrifice, and the prophets of Baal called on Baal from morning till noon. Then Elijah mocked them, and said 'cry aloud,' he is a God, either he is talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awaked. So they cried aloud, and cut themselves saying 'O Baal, hear us.' But no answer came.

And at the time of the evening sacrifice, Elijah called the people unto him, and he repaired the altar of the Lord that was broken down, and dug a trench about the altar, and put on the wood and the sacrifice. And he told them to fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. They did it the second time, and the third time. In all, twelve barrels full, and the water ran round about the altar, and filled the trench also with water.

Then Elijah prayed, saying 'Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I

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am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou are the Lord God, and that thou hast turned their heart back again.’

‘Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said the Lord, he is the GOD! the Lord, he is the GOD.’

Here Elijah finished his message, and work of restoring the commandments of God, and turning back the hearts of a remnant, to follow God in keeping his commandments: And proved his message and work to be of God, by fire; which was an example of every minister’s work, being tried by fire in the end of the world.

As Paul teaches us, ‘every man’s [minister’s] work, shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s [minister’s] work, of what sort it is.’

And then Elijah prayed seven times for the Lord to send rain. First, there was a cloud like a man’s hand, and the heavens became black with clouds, and there was a great rain. And Ahab rode and went to JEZREEL, ‘And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.’

This was a figure of entering the great day of the Lord. ‘For great shall be the day of Jezreel.’ Hosea 1:11. The rain that was sent in answer to the prayer of Elijah, was a figure or example of the latter rain, the time of refreshing from the presence of the Lord, which will come upon the remnant, just at their entering the great

day of the Lord, to prepare them to endure the time of trouble.

After entering Jezreel, (a figure of entering the great day of the Lord,) Ahab told Jezebel all that Elijah had done, that he had turned the hearts of the people from following Balaam, to follow the Lord in keeping his commandment; and had cut off the prophets of Baal. Then Jezebel sent a messenger unto Elijah, saying, ‘So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.’ Here then is a decree of Jezebel, that Elijah should be killed. Then Elijah ‘arose, and went for his life,’ and fled into the wilderness, and so ESCAPED the hand of Jezebel.

This is an example of the decree of Jezebel, the image of the beast, that will both speak, and cause that as many as will not worship the image should be killed. This will be in the great day of JEZREEL, or day of the Lord. As Elijah had to flee for his life, so also, all that will not worship the image, will have to flee for their lives. This is the time Jesus refers to when he says, ‘But pray ye that your flight be not in the winter, neither on the Sabbath day.’ ‘In that day (when the Son of man is revealed) he which is on the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. REMEMBER LOT’S WIFE. Whosoever shall seek to save his life, [by submitting to worship the image,] ‘shall lose it’ [in drinking the wine of God’s wrath in the seven last plagues,] and whosoever shall lose his life, [as Daniel and the three Hebrews did,] shall preserve it, [as their lives were preserved.]

Some tell us that we must be subject to the powers that be. This we mean to do.

The decree of Darius was that all men should

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cease praying for thirty days, to any God or king but Darius, or be cast into the den of lions. Daniel submitted to the latter. The decree of Nebuchadnezzar was that all should worship the image which he had set up, or be cast into the burning fiery furnace. The three Hebrews submitted to the latter. Thus they were subject to the powers that were. This image and decree was but an example of the image of the beast, and the decree, that as many as will not worship the image of the beast, shall be killed. 'That which hath been, is that which shall be done.'

But Jesus said 'I tell you in that night there shall be two in one bed, one will be seized and the other will escape.' And two at the mill, and two in the field; one will be seized and the other will ESCAPE. This will be the time of Jacob's trouble; as it was with Elijah when he escaped the hand of Jezebel, and fled into the wilderness, and came and sat down under a juniper tree, and wished for himself that he might die. And as he slept, the angel touched him, saying, 'arise and eat,' and he arose and eat, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God. Here Elijah saw the mountains rent, and the rocks broken to pieces, and a mighty earthquake, etc. This is an example of our coming, not to Horeb, that might be touched, and that burned with blackness and darkness, etc., but as Paul says, ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, etc., where we shall hear the voice of God, when he shall 'roar out of Zion and utter his voice from Jerusalem,' and shake the heavens and the earth.

Then the Lord said to Elijah, go and anoint Hazeel, Jehu and Elisha. The object of this anointing was that they should slay all the

house of Ahab and Jezebel, and all the prophets and worshippers of Baal, and break down the image and house of Baal, and destroy Baal out of Israel. This was accomplished in Jezreel. See 2 Kings 9:6–10, 30–37; 10:1–38. This was a striking example of the anointing of the saints. [Isaiah 10:26–27] and their receiving power over the nations. 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I received of my father.' Revelation 2:26–27.

The fury of Jehu, is but an example of the fury which will be manifested in the great day of the Lord's wrath. The Lord also told Elijah that he had reserved him 'all the knees which had not bowed unto Baal.' These were an example of those who will not now worship the beast nor his image. 'That which hath been is that which shall be.'

Part Two: Hiram Edson, *The Advent Review Extra*, September, 1850.

**(To be continued)**

## **Frivolity and Folly: A heartfelt plea to the People of Prophecy P G Temple**

I am about to attempt to put forth a subject that I am quite concerned over. I am also aware that any attempt to deal with this subject among Adventists of any type, is to open oneself up to the most scornful and indignant attacks of almost any subject I have ever discoursed upon. It seems nothing is more offensive to the average Adventist than to intimate that he or she should cease and desist from foolish talking, joking and jesting.

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The very fact that they become offended and angry is, to me, a very bad sign.

I speak the truth when I tell you that I have never even commented on this subject at any time, but I have received a barrage of angry, offended rhetoric in reply. So right at the start of this article, I am going to deal with some of the most common objections.

About the first reply is an angry blurting of: “Well, we are not supposed to go around with a long face all the time.” “Well, we are supposed to be happy; you are just a grouch. If you don’t like it, go off by yourself somewhere.”

OK, but is jesting, joking and levity actually synonymous with happiness? And is refraining from foolish talking, jesting, and trifling conversation, synonymous with gloominess and a long face? Isn’t time we looked at this not from the angles of our deceitful hearts, but from the view of God and His inspired instruction in the Word?

“We may have true Christian dignity and at the same time be cheerful and pleasant in our deportment. Cheerfulness without levity is one of the Christian graces.” *The Adventist Home*, 433.

Here we see clearly that cheerfulness is not dependant on foolishness to exist. In fact we see levity is really a counterfeit of cheerfulness and Christians should not partake of such a spirit.

Brothers and Sisters, I am going to tell it straight—there is not going to be any silly talk, jesting, teasing or joking in heaven, and if we expect to be there, we need to overcome this now! We are claiming to be living in the last few moments of probation on this earth. These are deep and solemn times that try men’s souls, we are claiming that the Latter Rain is already sprinkling and how do our claims match up

with our behavior when not actually sitting in meeting?

“We need not encourage that mirth which dissipates reflection, leaves no time for consideration, and establishes habits of lightness and cheap talk which grieve the Holy Spirit of God and unfit us for the contemplation of heaven and heavenly things. This is the class that will have cause to mourn and lament because they are not prepared for the elevated joys of heaven. They are banished from the presence of God.” *Heavenly Places*, 245.

I am going to set forth observations made as I attended a Holy Convocation recently, where some of the most solemn and advanced truths were spoken from the pulpit. I know there were times when the presence of the Spirit was felt—but why was it not witnessed in a much greater amount? Could it be that careless habits and practices of those, who are claiming to be among those that are preparing a character to be sealed, may be grieving the Spirit and offending the holy messengers and so robbing us of the blessings Heaven waits with longing to bestow?

If, as we teach, this is indeed the Judgment of the Living, then does it not behoove us to examine our conduct in the light of the Day of Atonement and see if there are not elements that are badly out of Frivolity and Folly place among us? Brethren, it is time we stop right where we are and take a good look.

I am not in the habit of attending convocations often and so maybe this is why some of these things stand out so plainly before me. I felt deep sorrow at times as I witnessed foolish talk, jesting, teasing and so much idle levity, among even the messengers that came there to preach and represent their ministries—all of which claimed to be presenters of solemn Present Truth. At the same time, I do not want

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to leave the impression that there was not also a high percentage of profitable discourse among those attending as well. But the good does not excuse the bad.

I realize for myself that I must have the constant presence of the Holy Spirit and the heavenly angels to enable me to have any hope of living a consistent life in Jesus. I strive to cultivate an atmosphere of prayerfulness at all times and if I find myself in a situation not conducive to heavenly meditation, I try, if at all possible, to remove myself from it quickly.

When traveling with a group that was on their way to this holy convocation, I was intent on keeping a prayerful attitude. I felt it was important that if we were to have the presence of the Holy Spirit with us during the meetings, that we should each strive to bring Him with us, as we arrived at the destination. So it was with actual spiritual distress that I found those around me engaging in foolish talk, jesting and teasing of one another in cheapness and levity.

I want here to point out that one of the worse joking habits I see among Adventism is the habit of teasing; giving one another silly names, and trying to fool or trick one another with their words. The wise man points out:

Proverbs 26:18–19: “As a mad man who casteth firebrands, arrows, and death, So is the man that deceiveth his neighbour, and saith, Am not I in sport?”

“Will you excuse levity and careless acts by saying that it was the result of thoughtlessness on your part? Is it not the duty of the Christian to think soberly? If Jesus is enthroned in the heart, will the thoughts be running riot?” *Counsels on Health*, 295.

And yet this is so common among Adventists

that at times I have despaired of ever hearing two sentences in a row from some, that would be solid and sensible truth. They tease one another about physical characteristics; they tease about idiosyncrasies that the truly polite would never mention; the tease about ethnic origins; they tease about the countries they each represent, they tease about anything and everything—and if rebuked they hotly and indignantly reply, just like the mad man in the proverb, “I am only joking”; “am I not in sport?” “Can’t I just have some fun?”

What did our Lord warn us of? Matthew 12:36–37:

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Brethren, if we are to be justified or condemned by our words—are we not on terribly shaky ground with all this foolish levity?

Now, in my observation, it seems to be more common with the brethren than the sisters to indulge in this type of foolish talking, jesting, and joking and what is commonly called horse-play. However we sisters can have our own habits of idle talk and chit-chat that can be grievous to the Heavenly Watcher as well. None of us should feel that we don’t have need of watching that unruly member—the tongue. But remember that it says of the 144,000 that no guile is found in their mouths.

This quote shows something about the importance of correct and controlled speech in those claiming to be the remnant.

“None but those who have been overcoming by the blood of the Lamb and the word of their

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testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.” *Selected Messages*, book 2, 380.

I have seen some of the brethren manifest a habit of teasing and joking at the expense of some of the sisters, who, bore with it in good natured patience. And yet, how inappropriate such behavior is among the remnant, who should never in any way mock, tease or belittle one another. For a Christian gentleman to tease a lady like this is not acceptable before God and the angels. Our sisters deserve to be treated with dignity and proper respect. It is equally out of place for husband or wife to crack jokes, tease, or otherwise jest about, or at, their spouses—whether or not they are present!

To return to my situation while traveling to the convocation: I bore with the foolishness for a while, and then spoke a gentle rebuke, urging the importance of a prayerful spirit. For a while things came right side up. But soon, it gradually started up again. I found myself pleading with the Lord to rebuke the evil spirits that were obviously in transit with us.

Twice more I rebuked this, and the third time was a very scathing rebuke, given as I could feel the very presence of the Holy Spirit departing from our midst. Although it resulted in stopping the foolish, joking behaviors, it was obvious that it was deeply resented by at least some of the party.

Why, oh why is this, brethren? Why is it that when someone calls us to lay aside folly so as to be able to enjoy the presence of the Holy Spirit and angels, that the rebuker is so hotly resented as to be even hated? Why is it that the

truly godly among us often find that solitude is to be preferred, because of the levity and trivialness of those who profess Present Truth?

Does not the wise man tell us in Proverbs 10:19: “In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.”

“We should never give sanction to sin by our words or our deeds, our silence or our presence. Wherever we go, we are to carry Jesus with us, and to reveal to others the preciousness of our Saviour.” *The Desire of Ages*, 152.

It is a struggle for those who truly want to cultivate a godly character, and like Enoch, to walk with God in preparation for eternity, to associate with these light and trifling ones and not lose their contact with the Holy Spirit and fall into the same folly. It is indeed a very successful trap the devil sets for Adventists. And that fact that some of the brethren that stand in the desk with powerful messages of end time import, will descend to the depths of foolishness when in the ordinary situations of life, is to be wondered at.

I do not hold myself aloof from this problem of combating frivolity and foolishness in words and deportment. All this is also a big challenge in my own life and I am not immune to being swept up in it.

There is another very serious fact that we need to consider when we are so quick to dismiss the concerns of those who would warn us of the dangers of lightness and folly. Those who are looking on, and realize that we are preaching such solemn truths, and then see silly lightness and folly practiced by us when out of the desk—can it be wondered that they would dismiss the whole thing as a farce? Will they not say that truly we can’t even begin to

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believe what we claim to teach?

If you are a seeker for truth and are brought under conviction to seek guidance to find the way to the foot of the cross, and you approach a minister to seek spiritual counsel, and he starts right off by joking and jesting—how can you then proceed to discuss the deep burdens of your heart with such a person? It is a known fact that once a person has been led to laugh at a subject, it is almost impossible for him to take it seriously after that.

“The conversation should be upon spiritual and divine things; but it has been otherwise. If the association with Christian friends is chiefly devoted to the improvement of the mind and heart, there will be no after regrets, and they can look back on the interview with a pleasant satisfaction. But if the hours are spent in levity and vain talking, and the precious time is employed in dissecting the lives and character of others, the friendly intercourse will prove a source of evil, and your influence will be a savor of death unto death.” *Counsels on Health*, 174.

While at the convocation the spirit of ribaldry at times showed up most inappropriately. Here is one example I was party to. I knew that it was God’s will that those attending this convocation should search their hearts and see if there were any hard feelings that were between them and their brethren. I knew myself that were some things I needed to make right with others, and I proceeded as I had opportunity, to do so. Then upon learning that certain of the brethren were about to depart, I realized I needed to speak to one of them and be more open about my admissions and confessions. Upon approaching him I spoke a straight forward confession, saying nothing to arouse the curiosity of those who were not privy to the situation, but enough for the Brother to know what I meant.

There were quite a few people standing nearby, and when I said these things, there was a sudden outburst of hilarity and laughter. Now I was startled and at first I considered it must be they were laughing among themselves at something else. But it was not so. Sadly this group of professed believers in Present Truth, who knew and taught that we all need to be doing this very thing—seeking to come together with our brethren and heal rifts between us with heartfelt confession—seem to feel this confession to be a comedy show, or something of that nature.

I don’t know what to say about this kind of attitude. When mentioning it to one involved, they excused it with ‘oh, it was just so cute’. BUT really—was it not the spirit of Satan that would make a joke out of something as serious as confessing one’s wrongs? He knows that if he can keep this light, trifling, jesting spirit that the True Holy Spirit can never be present in any great amount—because the deep repentance that He generates is the absolute antithesis to lightness and triviality. Anyone seeing the ribaldry that attended my attempt at confession and repentance would likely think twice about exposing themselves to the same. There were unseen beings that joined in that mirth—I know it—fallen angels delighted in the lightness of those who stood by that day.

I urge all to do some research and read what the *Spirit of Prophecy* has to say about some of the early times in the Advent movement when the Holy Spirit moved upon hearts and you will not see one example of hilarious laughter, but rather, solemn quietness, humility of soul, and weeping before the Lord.

Is it not as a part of the false charismatic movement that we see this laughter and gaiety?

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It is called the ‘holy laughter movement’—but there is nothing holy about laughter involved with what should be sacred. Why am I putting these things forward so strongly? Because I truly believe that not only are divisions and dissention and backbiting among us keeping back the shower of the early and latter rain, but so also is this light spirit of trifling and jesting.

“Oh, you are making a big deal out of nothing” some might say. I reply as did David in 1 Samuel 17:29, “Is there not a cause?”

“Those who indulge in chaffing, mirth, levity, and vanity of spirit, which arise from a superficial, cheap experience, have no real, solid foundation for hope and joy in the love of God and belief of the truth. The giddy, the heedless, the gay, the jovial spirit is not the joy which Paul is anxious that Christ’s followers shall have. This class spend their time in frivolity and excessive levity. Time is passing, the end is near; yet they have not laid up for themselves a good foundation against the time to come that they may lay hold on everlasting life. We need not encourage that mirth which dissipates reflection, leaves no time for consideration, and establishes habits of lightness and cheap talk which grieve the Holy Spirit of God and unfit us for the contemplation of heaven and heavenly things. This is the class that will have cause to mourn and lament because they are not prepared for the elevated joys of heaven. They are banished from the presence of God.” *Heavenly Places*, 245.

I have to say that I carried away many spiritual blessings from that holy convocation—but also some sadness as well. Please give prayerful consideration to the quotes that follow as I believe they show a true and balanced picture of what we need to be if we are to receive the greater manifestations of the Holy Spirit upon this movement.

Brothers and Sisters, I know by what the Lord has revealed to us in His inspired counsel

that unless we rid ourselves of this spirit of levity and trivialness, joking and ribaldry, that we will be found in the ranks of those who march with the careless and happy throng who will join in the festivities and pomp of a world wondering after the Beast and receiving his mark.

“The holy deportment of the minister of Christ should be a rebuke to vain, frothy professors. The love of truth and holiness manifested in your serious, heavenly conversation, will convict others, and lead them to the truth, and those around you will be compelled to say, ‘God is with this man, of a truth.’” *Gospel Workers*, 251.

“Make no backward movements. The Lord is our helper, our guide, our shield, our exceeding great reward. Do not allow levity to come into your experience, but cultivate cheerfulness; for this is an excellent grace. We cannot afford to be unmindful of our words and deportment.” *Medical Ministry*, 213.

“You may never know in this world the mischief you have done to some soul by your little acts of frivolity, your cheap talk, your levity, which was wholly inconsistent with your holy faith.” *Messages to Young People*, 201.

“There is great danger in indifference upon this subject; no folly is so subtle as thoughtlessness and levity. On every hand we see youth of a frivolous character. All young people of this class should be avoided; for they are dangerous.” *Messages to Young People*, 267.

“Humility should take the place of pride; sobriety, of levity; and devotion, of irreligion and careless indifference.” *Testimonies*, volume 4, 582.

“Our Saviour was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but the religion of Jesus gives peace like a river. It does



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not quench the light of joy; it does not restrain cheerfulness nor cloud the sunny, smiling face.” *Steps to Christ*, 120.

“If the association with Christian friends is chiefly devoted to the improvement of the mind and heart, there will be no after regrets, and they can look back on the interview with a pleasant satisfaction. But if the hours are spent in levity and vain talking, and the precious time is employed in dissecting the lives and character of others, the friendly intercourse will prove a source of evil, and your influence will be a savor of death unto death. I cannot distinctly call to mind all the persons in your church who were shown me; but I saw that many had a great work to perform. There is too much talking by nearly all, and too little meditation and prayer.” *Testimonies*, volume 2, 186.

“It is the favorite occupation of some of this class to engage in trifling conversation and levity. This habit they contracted, and indulged upon occasions which should have been characterized by solemn meditation and devotion. In doing this, they manifested a lack of true dignity and refinement, and forfeited the esteem of sensible persons who had no knowledge of the truth.” *Testimonies*, volume 4, 554.

Brother Jeff:

We were studying the Sabbath School Lesson this morning. The message was touching me concerning our message. I said to D that it sounds like encouragement for the message.

“The whole power and policy of Satan have always been aimed at those who are zealously seeking to advance the cause and work of God. Though often baffled, he as often renews his assaults. But it is when he works in secret that he is most to be feared. The advocates of unpopular truth must expect opposition from its open enemies; this is often fierce and cruel, but it is far less dangerous than the secret enmity of those who profess to be serving God while at heart they are servants of Satan. While apparently uniting in the work of God, many are connected with his foe; and if in any way crossed in their plans, or reproved for their sins, they court the favor of the

enemies of truth, and open to them all the plans of God’s servants and the workings of this cause. Thus they place every advantage in the hands of those who use all their knowledge to hinder the work of God and injure his people. Thus these men of two minds and two purposes pretend to serve God, and then go over to the enemy and serve him, as best suits their inclination.

“Every device which the prince of darkness can suggest, will be employed to induce God’s servants to form a compromise with the agents of Satan. Repeated solicitations will come in, to call us from duty; but, like Nehemiah, we should steadfastly reply, ‘I am doing a great work, so that I cannot come down.’ We have no time to seek the favor of the world, or even to defend ourselves from their misrepresentation and calumny. We have no time to lose in self-vindication. We should keep steadily at our work, and let that refute the falsehoods which malice may coin to our injury. Slanders will be multiplied if we stop to answer them. Should we allow our enemies to gain our friendship and sympathy, and thereby allure us from our post of duty; should we by any unguarded act, expose the cause of God to reproach, and thus weaken the hands of the workers, we should bring upon our characters a stain not easily removed, and place a serious obstacle in the way of our own future usefulness.” *Signs of the Times*, January 3, 1884.

C&DT—Internet

## **Shepherds who Deny the Past Teachings**

“I saw that many of these shepherds had denied the past teachings of God; they had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with mesmerism and all kinds of delusions. I saw that they were drunken with error and were leading on their flock to death. Many of the opposers of God’s truth devise mischief in their heads upon their beds, and in the day they carry out their wicked devices to put down the truth and to get something new to interest the people and divert their minds from the precious, all-important truth.

“I saw that the priests who are leading on their flock to death are soon to be arrested

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in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God's hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and until all the unrighteous ones are destroyed from the earth.

"The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

"I saw that we have no time to throw away in listening to fables. Our minds should not

be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord." *Early Writings*, 123–124.

### Old News

The arrival of Rifat Bey and Mr. Alison in the Bair-Tahir steamer from Constantinople, on the 11<sup>th</sup> instant, with the ultimatum of the four Powers, **produced** a great sensation here.

The Pacha was absent at Damietta (it is believed on purpose to be out of the way at the moment when all eyes would naturally be turned to read the fate of Egypt in their expression), and speculation was left to indulge itself at leisure; for all other occupation amongst the commercial portion of the inhabitants was virtually at an end. *Circular-Alexandria*, **August 11, 1840**.

"Sir—the **resolutions** which have been taken by **the four of the great European Powers** for the pacification of the East, the arrival this morning of a special Envoy from the Sublime Porte, and inflexible demeanour assumed by Mehemit Ali, have inspired some doubts as to the continuance of friendly relations with the Pacha." *Morning Chronicle* [London, England], Saturday, September 5, 1840.

Jeff:

One point I wanted to bring out (I know you have reviewed this, but), in the *Gesenius Lexicon*, page 802–803, the Hebrew Language experts define the seven of Leviticus 26:18, 21 as "seven times", not merely "seven". So it seems that the proper thing to say is, even the Jewish

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scholars apply “seven times” to Leviticus 26:18. Probably you only want to use the Bible to explain the issue? On top of that, as you mentioned at Oklahoma camp, Ezra was using the seven times of Leviticus 25. Also, what was the purpose of the Millerites in reviewing the jubilee? C&DT—Internet

### **The Jubilee Sign**

And **this shall be a sign unto thee**, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord *of hosts* shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David’s sake. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead. 2 Kings 19:29–37.

### **The Testimony of Two**

And **this shall be a sign unto thee**, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. Isaiah 37:30–34.

Jeff:

In *The Seventh-day Adventist Bible Commentary*, volume 3, pages ninety-six and three hundred and twenty-five you can find the information that you are looking for. On page ninety-six it says, “according to Scripture statements Cyrus’ decree permitting the Jewish exiles to return to Judea was issued in his first year, (2 Chronicles 36:22; Ezra 1:1; 5:13). Since the fall of Babylon took place in Tishri (the seventh month) of 539 (page ninety-four), the year “one” of Cyrus, by the reckoning of the Babylonian tablets, began in the spring of 538.

But the Jews reckoned differently; their civil years began in the autumn (volume 2, 108–110, 116). The city fell after the Jewish New Year’s Day had passed. Hence the first Jewish year of the new regime could not have begun before the next Jewish New Year, Tishri “one”, in the autumn of 538. By Jewish reckoning the decree might have been promulgated late in 537. It was necessarily issued some considerable time before the actual migration. If the decree was given in 537, and the journey of the exiles followed in the spring of 536, this would fulfill the

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seventy years of Jeremiah. A repatriation in the Jewish fall-to-fall year 537/536 would still be seventy years, inclusive from the beginning of the Exile in the late summer 605 (in the Jewish year 606/605). This is a little more detailed than what I said in Oklahoma—but here it is. I just noticed that you guys need the details on the second decree also, will send this to you both tomorrow. If you have the *The Seventh-day Adventist Bible Commentary*, look in volume three pages ninety-seven and ninety-eight for the second decree. DD—CA

### **In Measure**

Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:7–9.

Brother AS:

I am now continuing to answer your question from the January 2011 newsletter. We ended that article with the next five paragraphs:

Isaiah twenty-seven is set within the context of the parable of the vineyard, the parable that identifies that Christ is going to take the vineyard from Laodicean Adventism and place it in the hands of those within Adventism that receive the seal of God. The passage is emphasizing the judgment of the living and providing a merciful last call to those within Adventism who would take hold of Christ's strength and make peace with the Prince of Peace before their probationary time concludes. In this sense Isaiah's passage is a type of the

Laodicean message, though specifically placed in the history of the latter rain.

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. Isaiah 27:2–5.

With this context the next verse begins to address the latter rain.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isaiah 27:6.

Israel blossoms and buds and thereafter fills the whole earth with fruit.

In this verse two phases of the latter rain can be discerned. It is the spring rains that cause the budding out and blossoming, but the summer rains produce the fruit.

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 in the first *month*. Joel 2:23.

The first month of a biblical year falls around the month of March in the spring of the year. In the previous verse from Joel, we have a second testimony to a former (spring) and a latter (summer) rain. The summer is the harvest.

The harvest is past, the summer is ended, and we are not saved. Jeremiah 8:20.

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The summer represents the harvest time, which also represents the close of probation.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*. The enemy that sowed them is the devil; **the harvest is the end of the world; and the reapers are the angels.**

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **The Son of man shall send forth his angels**, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall **the righteous shine forth as the sun** in the kingdom of their Father. Who hath ears to hear, let him hear. Matthew 13:36–43.

The harvest is at the end of the world when probation closes.

“God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ At an immense cost **a probation has been granted to human beings.** At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal to God. They will think of the high, pure association it was their privilege to gain. **But it is too late.** The last call has been made. The wail is heard, ‘The harvest is past, the summer is ended, and we are not saved.’” *Pacific Union Recorder*, June 19, 1902.

When probation closes at the end of the world everyone’s fruit will be manifested as third

angel’s message first separates and thereafter demonstrates two classes of worshippers.

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’” *Early Writings*, 118.

“He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Isaiah 27:6.

“We are living in the closing scenes of this earth’s history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works: ‘My Lord delayeth His coming.’ Let the message of Christ’s soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent and flee from the wrath to come. Let us arouse them to immediate preparation, for we little know what is before us. Let ministers and lay members go forth into **the ripening fields** to tell the unconcerned and indifferent to seek the Lord while He may be found. **The workers will find their harvest wherever they proclaim the forgotten truths of the Bible.** They will find those who will accept the truth and will devote their lives to winning souls to Christ.” *Testimonies*, volume 8, 252.

The “ripening fields” are the fields of spring that bud out and begin to ripen prior turning into fruit in the summer rains. In either history, (the spring or summer rains) the message is the same, though different. The “forgotten truths of the Bible” in the spring time are those truths that have been forgotten within Adventism, the truths which Jeremiah so directly calls the “old paths.”

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where

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is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16–17.

Judgment is identified as a two-step process which begins with the house of God and judgment ends with those who are outside of and therefore judged after modern Israel is judged. The judgment of modern Israel takes place in the history of the spring rains. Those outside of modern Israel are judged during the summer rains.

Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator. 1 Peter 4:16–19.

It begins with us and ends with them, thus identifying that judgment is a two-step process. The two-step process of judgment is also represented by the spring and summer rains, which are also Peter's "times of refreshing."

And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had showed 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. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Acts 3:17–25.

Peter's "times of refreshing" is the latter rain history which is fulfilled during the sealing of the one hundred and forty-four thousand and thereafter the great multitude, which has also been illustrated in the history of Pentecost and the Millerites.

"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 worldwide 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 up

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springing 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." *The Great Controversy*, 611.

As with all prophesy, the book of Joel's primary fulfillment is accomplished at the end of the world, during the sealing of the one hundred and forty-four thousand, at the outpouring of the former (spring) and latter (summer) rains. Joel was previously fulfilled in the history of the Millerites and also during the history of Pentecost of the early Christian Church. Joel is a triple application of prophecy, for it is fulfilled three times, first at Pentecost, then in the history of the Millerites and ultimately for the third time at the end of the world.

Peter's the times of refreshing are also associated with Peter's times of restoration.

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. Acts 3:19-21.

Peter's restoration in Acts chapter three is a fulfillment of the four-fold insect attack in Joel chapter one.

Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Joel 1:2-4.

Peter's restoration in Acts chapter three is a fulfillment of the restoration in the next chapter of Joel.

And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. Joel 2:24-25.

During the latter rain time period there is a special work of restoration that is accomplished by God's people. It is a two-step message and work, and it is also the very same thing that we have previously identified as "the forgotten truths." The truths that are forgotten during the spring rains are those truths which test

Adventism that Jeremiah calls the “old paths.” The “forgotten truths” during the summer rain when those outside of Adventism are being tested are the Bible truths of the Sabbath, the Sanctuary and the law of God and those truths summarized as the third angel’s message. Therefore when Isaiah states, “Israel shall blossom and bud, and fill the face of the world with fruit” in Isaiah 27:6, he is identifying two phases of the outpouring of God’s Spirit.

**We will continue this study in our next newsletter.**

## **2011 Meeting Schedule**

January 38-30 ~ Tennessee ~ Contact Randy Moeller @ 865-435-1415

March 4-6 ~ Miami, Florida ~ Contact: Sylvia Swaine @ 407-399-1916

April 20-24 ~ Leoni Meadows, California ~ Contact: Kathy Brown @ 530-832-4988

May 15-22 ~ Big Ridge State Park, Tennessee ~ Contact Randy Moeller @ 865-435-1415

June 12-19 ~ Camp Cedar Falls, California ~ Contact: Maria Sankey @ 909-717-8495

August 18-20 ~ Troutdale, Virginia ~ Contact: Liz Robertson-Tinsman @ 276-388-3370

September ~ Washington ~ Contact: Emiliano Richards @ 541-274-9306

October 16-22 ~ Berkshires, New York ~ Contact: Randy Moeller @ 865-435-1415

November ~ Washington ~ Contact: Emiliano Richards @ 541-274-9306

## **The Prophetic Chain**

**\$100**

*Future for America* hosted a week long prophecy school in November of 2010. We were blessed with exceptional messages from a wide variety of speakers. We have finished the editing and completed the packaging of *The Prophetic Chain*. Some of the speakers were: Jeff Pippenger, Jamal Sankey, Darrio Taylor, Kevin Howard, Manuel Carrasco, Emiliano Richards, and more. This school was designed as a chain, link after link, connecting to form a chain of prophecy as never before.

We are honored to offer you this school which was a great spiritual blessing to so many.

This DVD set is over 40 hours of material and includes the PDF notes.