

# FUTURE NEWS

Volume 17, Issue 9

October 2013

## They Pass the Boundary Line

*The Paulson Collection, 80*

Some in the experience of the past few years have virtually repeated the act of king Jehoiakim in burning the messages of the Spirit of God. But today as of old these messages of warning have been repeated. “Then the word of the Lord came to Jeremiah, after that the king burned the roll, and the words which Baruch spake at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.’ (Jeremiah 36:27-31) “The Lord has been trifled with by his people. The time that should have been devoted to repentance and reform has been spent in criticism and in following man-formed opinions and ideas. A terrible influence for evil is exerted when men turn from the right way to follow selfish devisings. Satan is playing the game of life for the souls of men, and he is gaining victory. We can learn from a study of King Jehoiakim’s example what men will do when they pass the boundary line. We see it in the persecution and suffering that Christ endured at the hands of wicked men. We see it in the treatment that the Lord’s faithful servants in every age have received.”

**Future for America** mails a monthly newsletter, produces prophetic DVDs, and has started the *School of the Prophets* for the education of this final generation.

**Speaker & Writer** – Jeff Pippenger  
**Office Manager** – Kathy Pippenger  
**Copy Editor** – Patrick Rampy  
**Circulation & Future News Studio** –  
The Peck Family

*Future News*

PO Box 7  
Bonnerdale, AR 71933  
Phone: 888-278-7744  
Fax: 870-356-3767  
[www.futureforamerica.org](http://www.futureforamerica.org)

Ministries affiliated with this work:

**Futuro de America** – Spanish

Al & Lupe Perez  
PO Box 353  
Glenwood, AR 71943/ USA  
Phone: 870-356-7049  
[aperez77@alltel.net](mailto:aperez77@alltel.net)

**Future News** – Canada

Roland Temple  
3-348 Bronte St. S.  
Milton, ON L9T 5B6/ Canada  
Phone: 416 -560 -9704  
[info@futurenews.ca](mailto:info@futurenews.ca)  
[www.futurenews.ca](http://www.futurenews.ca)

**Future is Now** – Germany

Wolfgang Blaesing  
Hauptstrasse 5  
74189 Weinsberg/ Germany  
Phone Germany: +49 157 7459 0008  
[info@future-is-now.net](mailto:info@future-is-now.net)  
[www.future-is-now.net](http://www.future-is-now.net)

**The Little Book Ministries**

South & Central America  
Marco Barrios – La Paz/Bolivia  
Aurelio Barrios – Sao Paulo/Brazil  
[hola@little-book.org](mailto:hola@little-book.org)  
[www.little-book.org](http://www.little-book.org)

For an online index of all *Future News* publications, current catalog, and ministry updates go to: [www.futureforamerica.org](http://www.futureforamerica.org)  
For more information regarding the newly started *School of the Prophets* go to:  
[www.sotpar.org](http://www.sotpar.org)

## MISSION STATEMENT

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

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

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

*Future for America*

is a self-supporting 501c3 nonprofit corporation.

We are funded by readers like you.

The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge.

Your donations are greatly appreciated.

## **The Progressive Papal Infiltration of Seventh-day Adventism as Recorded by the Prophet Joel continued**

In the previous four newsletter we have been addressing the book of Joel, but as of yet have not yet made it out of chapter one. We have identified that the history of Christ, the history of the Millerites, and our current history are identified in the first three verses, when the question is analyzed with the biblical principle that all the prophets are speaking more about our time than the days in which they lived.

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11.” *Selected Messages*, book 3, 338–339.

Therefore the verse would read as follows:

The word of the Lord that came to Adventism today, the sons of the Millerites. Hear this, ye Millerites, and give ear, all ye inhabitants of the land. Hath this been in the Millerite history, or even in the days of Christ’s Disciples? Tell the second generation of Adventism, and let the second generation tell the third generation of Adventism, and let the third generation tell the fourth generation of Adventism of it.

We identified the fourth generation as the final generation of Adventism, and that as a symbol the fourth generation identifies the generation where the Lord enters into covenant with His people, and that His entering into covenant with his people is accomplished when He separates the two classes of worshippers that exist in His people prior to the covenant, and that the separation of the two classes is accomplished when the probation for that people has reached its end, in conjunction with the probation of the nation’s surrounding his people also reaching the

end of the probationary time.

We have also identified that the number four represents a progressive “scattering,” but we have more yet to say on this fact.

After the first three verses set the context as the fourth generation of Adventism, with all that entails, verse four presents’ four destructive insects that in the Hebrew are all a type of locust. We have identified that a locust as a biblical symbol representing at least four things, and it is based upon the context where we find the locust identified that we are to seek to understand which of those four things are represented in the passage. We identified that a locust may represent a multitude, it may represent a destructive force, it may represent Islam, and it may represent Rome. We have argued that the context of Joel one is identifying the progressively destructive work of Rome within the Adventist church, and that this work is also represented as the mystery of iniquity.

In verse five we find two classes of Adventism symbolically represented by applying the fact that the parable of the ten virgins represents the experience of the Adventist people. With this principle in place we see the drunken of Adventism waking up. We know in the parable of the ten virgins, the wise and the foolish wake up at the Midnight Cry, which is also represented as the latter rain. Therefore when the drunkards (the foolish virgins) wake up and have the new wine cut off from their mouths, we understand there is another class (the wise virgins) inferred in the verse. The wise virgins receive the new wine of the latter rain.

Therefore the first five verses are identifying that within the history of Adventism there is to be a four-fold destructive work accomplished through the introduction of Catholic methods and doctrines which is the mystery of iniquity. This satanic work will produce a class in Adventism that is incapable of receiving the

---

---

latter rain message when it arrives.

“The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working. They have not fallen upon the **Rock**, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man’s heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. ‘They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.’ Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ’s second coming. He says, ‘In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’ 2 Timothy 3:1–5.

“This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. **When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another’s deficiency.** The grace of God has been freely offered to every soul. The message of the gospel has been heralded, ‘Let him that is athirst come. And whosoever will, let him take the water of life freely.’ Revelation

22:17. **But character is not transferable.** No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit’s working. ‘Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.’ Ezekiel 14:20.

“**It is in a crisis that character is revealed.** When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, **when it will be too late for the soul’s need to be supplied.**” *Christ’s Object Lessons*, 411, 412.

From verse six to the end of the chapter the effects of the mystery of iniquity in Adventism as represented by the four locusts of Rome is set forth. The field of labor for Adventism has been destroyed, for this is no message to carry to Babylon if you have accepted the doctrines of Babylon. The pastures are destroyed, for the doctrines of Babylon is not food for the flock, it is poison. We spent time in our last newsletter identifying that “fire” represents a message, which in the context of Joel is the latter rain message; but the unholy fire which has destroyed the trees and pastures of Adventism represents a counterfeit latter rain message. We pointed out that the message of the latter rain includes as part of the doctrine of the latter rain the methodology

---

---

of identifying and teaching the latter rain message, which is accomplished through the proof-text method of biblical study adopted by William Miller through the guidance of heavenly angels. We therefore identified that the flip-side to this truth is that there would be a false methodology of biblical study that is employed by the drunkards. That methodology is the root reason why they will not be able to receive the new wine of the latter rain. That methodology produces not only their erroneous message, but it also guides their counterfeit movement that Sister White identifies as the omega apostasy.

We have not yet taken up the task of addressing Joel chapters two and three, but would point out that we understand the northern army in chapter two to be the papacy, just as we see the four locusts of chapter one as a symbols of the workings of the papacy. The difference we see in chapter two is that in chapter two the papacy is illustrated in terms of its attack against the world and not Adventism. But it is worth noting here that the fire that goes before the northern army in chapter two that turns the entire world into a “desolate wilderness” is still Rome’s false doctrines. This is consistent with the traditional and correct view in Adventism that it is through the wine of Babylon that the papacy takes the world captive. We simply here wish to point out the consistency in the application we are making of fire in chapter one, with what we will later teach concerning chapter two. In both cases the fire is the unholy fire of Babylon’s false doctrines.

But we are still a ways off from chapter two, for we first want to add some additional thoughts concerning the number four as a symbol of a progressive destructive scattering. If we were to analyze the rebellion of Lucifer from its inception to his being driven out of heaven we will find a four-fold sequence that parallels the

four abominations found in Ezekiel eight. The first step was jealousy and pride, followed by spiritualism, then a new message leading to the closing of the door. We are using the definition of spiritualism that is simple but accurate in this analysis. The simple definition that we are applying is “that spiritualism is when a man’s word is placed above God’s word.” This definition is easily recognized in the history of King Saul.

“Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.’ Rebellion originated with Satan, and **all rebellion against God is directly due to satanic influence.** Those who set themselves against the government of God have entered into an alliance with the archapostate, and he will exercise his power and cunning to captivate the senses and mislead the understanding. He will cause everything to appear in a false light. **Like our first parents,** those who are under his bewitching spell see only the great benefits to be received by transgression.

“No stronger evidence can be given of Satan’s delusive power than that many who are thus led by him **deceive themselves with the belief that they are in the service of God.** When Korah, Dathan, and Abiram rebelled against the authority of Moses, they thought they were opposing only a human leader, a man like themselves; and they came to believe that they were verily doing God service. But **in rejecting God’s chosen instrument they rejected Christ; they insulted the Spirit of God.** So, **in the days of Christ, the Jewish scribes and elders, who professed great zeal for the honor of God, crucified His Son. The same spirit still exists** in the hearts of those who set themselves to follow their own will in opposition to the will of God.

“**Saul had had the most ample proof that Samuel was divinely inspired.** His venturing to disregard the command of God through the prophet was against the dictates

---

---

of reason and sound judgment. His fatal presumption must be attributed to satanic sorcery. Saul had manifested great zeal in suppressing idolatry and witchcraft; yet in his disobedience to the divine command he had been actuated by the same spirit of opposition to God, and had been as really inspired by Satan, as are those who practice sorcery; and when reprov'd, he had added stubbornness to rebellion. He could have offered no greater insult to the Spirit of God had he openly united with idolaters.

“It is a **perilous step to slight the reproofs and warnings of God’s word or of His Spirit.** Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong in departing from the Lord’s requirements. Thus they do despite to the Spirit of grace, until its voice is no longer heard, and they are left to the delusions which they have chosen.” *Patriarchs and Prophets*, 635.

In the previous passage Saul’s pride led him to set his word above God’s word and he thereafter entered into spiritualism. It is worth noting in connection with what we intend to develop as we proceed, that as inspiration here elaborates on Saul’s rebellion it notes and provides witnesses from the history of Moses and the time of Christ that the rebellion that accomplishes a spiritualistic experience is generally associated with the rejection of the appointed leader. With Saul Israel had rejected God, Adam and Eve rejected Christ, Korah, Dathan, and Abiram rejected Moses, and the Jews rejected Christ. In the passage we are also informed that all these histories prefigure our day and age, and we intend to show that the rebellion of Adventism begins with the rejection of the Spirit of Prophecy. At this point we are simply identifying that a

simple definition for spiritualism is “when a man’s word is placed above God’s word.”

We are putting this concept in place in order to recognize that Lucifer’s rebellion began with pride and jealousy, which then led to him placing his word above God’s word, which was followed by a specific message, that was then followed by the door of heaven being closed to those who had also entered into the experience of spiritualism and thereafter accepted the false message of Satan concerning God, His Son, and His law.

“Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, **‘Thine heart was lifted up because of thy beauty,** thou hast corrupted thy wisdom by reason of thy brightness.’ Verse 17. Little by little, Lucifer came to indulge a desire for **self-exaltation.** **‘Thou hast set thine heart as the heart of God.’** ‘Thou hast said, . . . I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation....I will ascend above the heights of the clouds; I will be like the Most High.’ Verse 6; Isaiah 14:13, 14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer’s endeavor to win their service and homage to himself. And **coveting [jealousy]** the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

“All heaven had rejoiced to reflect the Creator’s glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and **exaltation** of self, **contrary to the Creator’s plan,** awakened forebodings of evil in minds to whom God’s glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented

---

---

before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed **jealousy of Christ** to prevail, and he became the more determined.

“Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. ‘Why,’ questioned this mighty angel, ‘should Christ have the supremacy? Why is He thus honored above Lucifer?’

“Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with **mysterious secrecy**, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to **excite dissatisfaction concerning the laws that governed heavenly beings**, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. **He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of**

**heaven, that by this means they might attain to a higher state of existence.**

“God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to **present his false claims before the loyal angels**. Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. The spirit of discontent had never before been known in heaven. Lucifer himself did not at first see whither he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator’s wisdom, and satisfied to fill the place appointed him in God’s great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

“All the powers of his master mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. **From misrepresentation of the words of Christ he passed to prevarication and direct falsehood**, accusing the Son of

---

---

God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

**“God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt.** It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading.” *The Great Controversy*, 495–497.

Beginning with pride and jealousy Lucifer then placed his word above God's word and entered

into an experience of spiritualism, which led him to formulate a message that he then presented to the angels of heaven. The controversy over his false message versus the truth continued until it “ripened into active revolt,” at which point the fallen angels were cast out of heaven and the door of heaven was shut against their entrance there. This four-fold sequence is identical to the four abominations in Ezekiel eight, for the first abomination is the “image of jealousy,” then followed by the “secret chambers,” which is then followed by the “weeping for Tammuz,” that leads to the door of probation closing for Seventh-day Adventists when the twenty-five elders bow down to the “sun.”

It is pretty straightforward to recognize an image of jealousy as a symbol of the pride and jealousy that marked Lucifer's rebellion, but less recognized is what the secret chambers might represent. Christ told us of the secret chambers in his presentation of the end of the world.

Wherefore if they shall say unto you,  
Behold, he is in the desert; go not forth:  
behold, *he is in the secret chambers*;  
believe *it* not. Matthew 24:26.

Sister White defines what the “secret chambers” that Christ referenced represents.

“As one of the signs of **Jerusalem's destruction**, Christ had said, ‘Many false prophets shall rise, and shall deceive many.’ False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days**. This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, ‘Behold, He is in the desert’? Have not thousands gone forth into the desert, hoping to find Christ?



---

---

And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, ‘Behold, **He is in the secret chambers**’? **This is the very claim that spiritism puts forth.** But what says Christ? ‘Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.’” *The Desire of Ages*, 631.

The secret chambers are a symbol of spiritualism, which is the second step of the four step process that leads to a closed door. The third step in Ezekiel eight when the woman are weeping for Tammuz, is even a bit more obscure to many, but as all four abominations in Ezekiel eight are simply representations of types of ancient pagan worship we need only look to ancient pagan rites to see that weeping for Tammuz represents a false latter rain; for the tears of the mourners are being shed in order to bring the false Christ back to life in the coming spring. The counterfeit resurrection we know as Easter is supposedly accomplished by the pagan tears that have fallen for Tammuz, representing the rain that produces the springtime crop.

“The weeping ceremony was connected with **agricultural rites**. Corn deities were weeping deities, **they shed fertilizing tears**; and the sowers simulated the sorrow of divine mourners when they cast seed in the soil ‘to die’, so that it might spring up as corn. This ancient custom, like many others, contributed to the poetic imagery of the Bible. ‘They that sow in tears’, David sang, ‘shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ In Egypt the priestesses who acted the parts of Isis and Nephthys, mourned for the slain corn god Osiris.” *Myths of Babylonia and Assyria*, by Donald A. MacKenzie, [1915], page 83, at [sacred-texts.com](http://sacred-texts.com)

We therefore find that with Lucifer the four-step process began with pride and jealousy, followed by spiritualism, followed by a false message that led to a closed door, and we therefore conclude that the four abominations of Ezekiel eight represent the same sequence which begins with the image of jealousy, followed by the secret chambers of spiritualism, followed by the false latter rain message when the women weep for Tammuz that leads to the closed door at the Sunday law. We are spending time here to suggest that this four-step process in Ezekiel eight is describing the scattering of Adventism, which takes place over the four prophetic generations of Adventism, and in so doing we are identifying that Ezekiel’s four abominations are a parallel line to the four insects of Joel.

Joel’s four-fold symbol is emphasizing the progressive destruction of Adventism that is accomplished through the false educational system represented as the mystery of iniquity; whereas Ezekiel is describing the same historical development, but emphasizing the development of the pagan, (or Catholic) worship rites that are incorporated into Adventism as the fruit of Joel’s false educational system.

We have been instructed that prophecy is identified as being fulfilled through the presentation of historical events that establish the prophetic fulfillment.

“Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.” *Selected Messages*, book 2, 102.

We therefore intend to identify the four prophetic generations of Adventism which have been marked by the four abominations of Ezekiel eight, while simultaneously illustrating the four-fold destruction of Adventism, that

---

---

has been accomplished by Joel's four locusts of Rome. We intend to tie these things together with the historical record of Adventism.

We recognize that identifying the number four as a symbol of a four-fold progressive scattering is a new approach, but insist that it is established by enough biblical witnesses to be applied in context.

We have previously referenced Zechariah in connection with this symbol.

Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem. Zechariah 1:18, 19.

It is clear in these two verses that the four horns are the symbol of the scattering of Israel, Judah, and Jerusalem. The scattering of Israel began in 723 BC and is a different scattering from the scattering of Judah which began in 677BC. (This is not to say these two scatterings are not connected in some ways, but this fact is outside the scope of what we are now addressing.) Evidently from the testimony of Zechariah each of these distinct scatterings is represented as being accomplished by four horns.

There is justification for recognizing that there was also a distinct scattering of Jerusalem. We may wish to include Zechariah's comment on the scattering of Judah and Jerusalem as one scattering, based upon the fact that Jerusalem was the capital for the kingdom of Judah, but if we are going to claim that connection in verse nineteen, we would need to explain the grammatical problem of why Judah and Jerusalem are distinctly separated by Israel. What I am pointing out is that knowing that the scattering of Judah and Israel were two

distinct scatterings, the grammatical structure of verse nineteen does not justify incorporating Jerusalem into the scattering of Judah simply because Jerusalem was Judah's capital city, for Zechariah has purposely made sure that Jerusalem is to be understood as a distinct entity, for he did not associate it with Judah—he separated from Judah by the kingdom of Israel. This is an interesting consideration, but here we are simply reviewing the justification for identifying the number four as a symbol of a progressive scattering.

I am purposely identifying the number four as a symbol of a "progressive" scattering, and not simply a scattering. I think this is one of the truths of this symbol that is not always acknowledged by those of us that recognize the scattering as a legitimate truth of God's word. I argue that the four abominations of Ezekiel are most definitely progressive, for three times Ezekiel is told that he will be shown a greater abomination than this. Thus it is purposefully marked by inspiration that the abominations escalate as Ezekiel proceeds through the vision. In Daniel chapter twelve we are informed of the end of the scattering of God's holy people.

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7.

The ending of the scattering of the power of the holy people here is referring to 1798, and the holy people that had been scattered were the Christian church, that had been scattered into the wilderness for twelve hundred and sixty years. This particular history is also

---

---

represented as Thyatira in Revelation chapter two. The period of Thyatira is also typified by the seventy years captivity of ancient Israel in ancient Babylon.

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**”

*Prophets and Kings*, 714.

Based upon this truth we find that the seventy years captivity of ancient Israel in Babylon is also represented by Thyatira. Literal Babylon of the seventy years typifies spiritual Babylon of the twelve hundred and sixty years. Yet in the Revelation, Thyatira is the fourth of the first four churches, and is also the fourth of the first four seals, for the first four churches and the first four seals are parallel histories. Therefore when we find that 1798 marks the end of the scattering of God’s holy people in Daniel twelve, we may also recognize that this history is marking the conclusion of four churches and four seals. The end or accomplishment of the scattering of the power of God’s holy people in Daniel twelve is therefore the end of a four-fold progressive history.

The first of the four churches is Ephesus in the time of Christ and the Disciples. When and if we understand that Christ is the Alpha and

Omega, (thus referencing that among other truths associated with the Alpha and Omega, that He always illustrates the end of a thing with the beginning), we can then see that the end of ancient Israel which took place in the time of Christ and the Disciples was typified in the beginning of ancient Israel in the time of Moses.

Therefore the end of ancient Israel takes place in the church period identified as Ephesus. Therefore simultaneously, both the end of ancient Israel and the beginning of the Christian church are prophetically active. Applying the principle of the Alpha and Omega we find that Christ’s history perfectly repeated the history of the Egyptian deliverance through the receiving of the law at Sinai at the first Pentecost. What this means to the student of prophecy is that the beginning of ancient Israel in the time of Moses is represented by the church of Ephesus, and that the time of the judges is represented by the church of Smyrna, and that the time of the kings of Israel is represented by the church of Pergamos, and the time of the captivity in Babylon is represented by the church of Thyatira.

There is of course much prophetic light to be gleaned from this recognition, but we are simply here noting this fact to add to our understanding of the symbolic meaning of the number four. In both ancient Israel and the Christian church there is represented two witnesses of the number four in both histories, for the first four churches of Revelation two and three are parallel to the first four seals, and ancient Israel from Moses through the seventy years of captivity in Babylon is represented by the first four churches of Revelation two and three, therefore the history of ancient Israel from Moses through the seventy years captivity is also represented by the first four seals in the book of Revelation. The progressive history of ancient Israel from their beginning

---

---

to the conclusion of the captivity in Babylon is symbolically represented by the number four, and it ends with a scattering. This is identical with the Christian church.

In the history of ancient Israel or the Christian church the first period is marked by a mighty manifestation of God's power when God enters into covenant with a people. From that history they proceed into a history that is very nicely summarized in the book of Judges with the statement that it was a time that every man did what was right in his own mind. That story is followed by the kings, who represent a progressive compromise of truth and a descent into idolatry. This is the story of the kings of Israel, which is also the symbolic work of Constantine who is a symbol of the period of Pergamos. In both histories the compromise of the king leads to the captivity that is also represented as the scattering.

In this sense the number four represents a progressive scattering. If we have come to recognize that Ezra ties together Leviticus twenty-six with Jeremiah's seventy years of captivity, we may have the discernment to recognize another symbolic representation of the number four representing a progressive scattering. Ezra states the following:

Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did *that which was* evil in the sight of the Lord his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house

of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until **the wrath of the Lord arose against his people, till *there was* no remedy.**

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, **until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.** 2 Chronicles 36:11–21.

Zedekiah was the final king of Judah, and he reigned until probation for Judah closed as represented both in the destruction of Jerusalem by Nebuchadnezzar, and also in the divine pronouncement of "until the wrath of the Lord arose against his people, till *there was* no remedy." In the days of Zedekiah there reached a point where there was no remedy for Judah's rebellion and the Lord poured out His wrath upon

---

---

Jerusalem. It is no coincidence when inspiration speaks of the destruction of Jerusalem in the time of Titus and Cestius that we are informed it represents the wrath of God at end of the world.

“Looking down the ages, he saw the covenant people **scattered** in every land, ‘like wrecks on a desert shore.’ In the temporal retribution about to fall upon her children, he saw but the first draught from **that cup of wrath which at the final Judgment** she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” [Matthew 23:37.] Oh that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. “Ye will not come to me, that ye might have life.” [John 5:40.]

“**Christ saw in Jerusalem a symbol** of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon his soul, forced from his lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; his heart was moved with infinite pity for the afflicted and suffering ones of earth; he yearned to relieve them all. But even his hand might not turn back the tide of human woe; few would seek their only source of help. He was willing to pour out his soul unto death, to bring salvation within their reach; but few would come to him that they might have life.” *The Great Controversy*, 21, 22.

The destruction of Jerusalem marks the wrath of God and the scattering of God’s people. In

the time of Zedekiah we find the first witness to this fact, and the second witness is in the time of Titus and Cestius. Both of these histories typify the wrath of God at the end of the world. Ezra informs us in verse twenty-one that the reason the seventy year scattering of Jeremiah was to take place was so the land would enjoy its Sabbaths. Ezra here is referencing the statute of allowing the land to rest every seventh year that is found in Leviticus twenty-five, but he is specifically referencing Leviticus twenty-six and the curse of the seven times.

Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times for your sins**.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will **scatter** you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies’ land; *even* then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. Leviticus 26:28–34.

Ezra identifies that the seventy years of captivity is based upon the formula of the land resting in Leviticus twenty-five and twenty-six. I say formula, for the seventy years equates to seventy years of Sabbaths, so the land would catch up on the Sabbaths that had been desecrated. This

---

---

allows one to recognize that the rebellion that brought about the seventy years of captivity consisted of four hundred and ninety years, for in a four hundred and ninety year period there is seventy years of Sabbaths. The Bible chronologists inform us that from the first King (Saul) until the last king (Zedekiah) was four hundred and ninety years, so we find that the period of the kings, which is represented by the church of Pergamos in the book of Revelation, and was represented by Constantine in the history of the Christian church, is identifying a period when compromise with idolatry leads to a scattering and captivity.

The captivity is represented by Thyatira and it began for ancient Israel when Jerusalem was destroyed in the time of Zedekiah—the last king. At this point we wish to insert another line of truth before we pull this thought together concerning the number four representing a progressive scattering.

There were three kings (the first three kings) that led to the building of the permanent sanctuary. Those kings were Saul, David, and Solomon. After Solomon we see a disappointment in the time of his son Rehoboam, for it was in his rule that the kingdom was divided into two kingdoms. There were three kings (the last three kings) that Nebuchadnezzar attacked in his work of destroying the temple. Those kings were Jehoiakim, Jehoiachin, and Zedekiah. After Zedekiah we see a disappointment represented in the destruction of Jerusalem and ensuing captivity. There were three pagan kings associated with rebuilding the temple. Those three kings were Cyrus, Darius, and Artaxerxes who each passed a decree that allowed the Jews to come out of Babylon and rebuild the temple and Jerusalem. With the third decree we find the starting point for the 2300 year prophecy beginning in 457BC,

but we also note that at the third decree Ezra was disappointed with how few Hebrews came out of Babylon to help in the work.

“Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was **disappointingly small.**” *Prophets and Kings*, 612.

When we get to the conclusion of the 2300 years we find three messages, the third of which arrived on October 22, 1844, followed by the Great Disappointment. The first of those messages arrived in 1798 the last on October 22, 1844. When the door closed upon the virgins of Millerite history on October 22, 1844, it typified the door closing for the virgins of Adventism at the Sunday law.

The Sunday law is the third angel’s message and it is preceded by two other messages, just as it was in its imperfect arrival in Millerite history. I say imperfect for Sister White informs us of two simple facts, if we choose to see them.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed. . . . There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.

If the Sunday law is the third angel’s message, then there must be two messages which that precede it, and also:

“The second angel’s message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the

---

---

churches had been most rapid. But **the message of the second angel did not reach its complete fulfillment in 1844.** The churches then **experienced a moral fall**, in consequence of their refusal of the light of the advent message; but **that fall was not complete.** As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; **and these churches are included in the solemn and terrible denunciation of the second angel.** But the work of apostasy has not yet reached its culmination.

“The Bible declares that **before the coming of the Lord**, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9–11. **Not until this condition** shall be reached, **and** the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and **the perfect fulfillment** of Revelation 14:8 **is yet future.**” *The Great Controversy*, 389–390.

If the “perfect fulfillment” of the second angel’s message is at the end of the world, then the perfect fulfillment of all three messages is at the end of the world and the imperfect or first fulfillment of the three angel’s messages was in the Millerite history, for the Millerite history is the beginning of Adventism and Christ always illustrates the end from the beginning. Though the three angel’s message arrived in the

history of the Millerites, they were then only representing an imperfect fulfillment which typified the perfect fulfillment when they are repeated at the end of the world.

“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. **The first, second, and third angels’ messages will need to be repeated.** The call will be given to the church, [Revelation 18:2–5 quoted].” *Manuscript Releases*, volume 16, 269–270.

Therefore the door that closed on October 22, 1844 typified the door of probation closing for Adventism at the Sunday law, but these two histories were also typified by the third decree of Artaxerxes in 457BC, which in turn was typified by the third of the last three kings, Zedekiah, which was also typified by the third of the first three kings, Solomon. There are of course many, many other passages that line up with this history, but these far exceed the two or three witnesses necessary to establish a truth.

What I am saying therefore is that the destruction of Jerusalem by Nebuchadnezzar in the days of the last king, Zedekiah is based upon the “seven times” of Leviticus twenty five and twenty-six. Ezra proves this in 2 Chronicles 36:21. But Zedekiah and the destruction of Jerusalem can also be recognized in the fourth of the four times, which is also the “seven times” referenced in Leviticus twenty-six. I fear that last sentence is not simply a tongue twister, but also a mind twister. Please re-read the sentence if necessary.

I am saying the “seven times” is employed by Moses four times in Leviticus twenty-six and the fourth time he uses it, according to Ezra, it is referencing the destruction of Jerusalem, of which Zedekiah is a symbol. But beyond that I am also saying that the passage where we find the fourth reference of the “seven times” is also

---

---

specifically referencing Zedekiah as well.

Let me explain by first isolating the four times the “seven times” are used by Moses.

And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. Leviticus 26:18–20.

And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times** more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. Leviticus 26:21, 22.

And if ye will not be reformed by me by these things, but will walk contrary unto me. Then will I also walk contrary unto you, and will punish you yet **seven times** for your sins. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. Leviticus 26:23–26.

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven times** for your sins. Leviticus 26:27, 28.

In verse twenty-seven and onward we find the

fourth time the expression “seven times” is set forth and the characteristics therein align with the punishment of the destruction of Jerusalem and the captivity in Babylon for seventy years. This punishment is associated with Zedekiah and represents the close of probation and the time of God’s wrath. In that siege Jerusalem suffered the prophetic fulfillment of Deuteronomy twenty-eight, which was also fulfilled in the destruction of Jerusalem by Titus and Cestius in 70AD.

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*; Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, **until thou be destroyed**: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall **besiege** thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall **besiege** thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And **thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters**, which the Lord thy God hath given thee, **in the siege**, and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is tender* among you, and very delicate, his eye shall be evil toward his brother,



---

---

and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of **the flesh of his children whom he shall eat**: because he hath nothing left him in the **siege**, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for **she shall eat them for want of all things secretly in the siege** and straitness, wherewith thine enemy shall distress thee in thy gates. Deuteronomy 28:47–57.

The destruction of Jerusalem that led to the seventy years of captivity and the destruction of Jerusalem in seventy AD, were both a fulfillment of Deuteronomy twenty-eight, but they are also part of the characteristics of the curse associated with the fourth expression of “seven times” in Leviticus twenty-six, for verse twenty-nine states: “And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.” The fourth of the four times we find the expression “seven times” in Leviticus twenty-six is associated with Zedekiah, the destruction of Jerusalem, the wrath of God, and the siege where even the children were eaten as food.

But Zedekiah as the third king typifies the third decree, October 22, 1844, and the Sunday law. In so doing Zedekiah cannot be the third king without a first and a second king. The king that preceded Zedekiah was Jehoiachin, who would therefore typify the second angel’s message, who was preceded by the first angel’s message

that has been typified by the king that preceded Jehoiachin, who was Jehoiakim. I am therefore identifying that the expression of “seven times” in Leviticus twenty-six represents four kings. The first of those kings is Manasseh, the second Jehoiakim, the third is Jehoiachin, and the fourth is Zedekiah.

A primary characteristic of the first expression of “seven times” in Leviticus twenty-six is the removal of national sovereignty as expressed as breaking the pride of your power.

And if ye will not yet for all this hearken unto me, then I will punish you **seven times** more for your sins. And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. Leviticus 26:18–20.

When Manasseh was carried away captive in 677BC, the national sovereignty of Judah was removed. When their king, who was prophetically marked as the symbol of Israel’s pride in the days of Samuel when they rejected God for a human king, was carried to Babylon by the Assyrians in 677BC—the “pride of” their “power” was broken. Sister White informs us that Manasseh represents an earnest of what was to come.

**Earnest:** 1. **First fruits; that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster’s 1828 Dictionary*.

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people;

---

---

but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital." *Prophets ad Kings*, 382.

Therefore the first of four kings associated with the scattering of Judah represents the down payment and warning of what was yet ahead. The first time the expression of "seven times" is set forth in Leviticus twenty-six is in connection with Manasseh, the first fruits, the advance warning of the impending scattering into Babylon, for it was then that the pride of their power was broken.

The second time the expression "seven times" is marked in Leviticus twenty-six we find two characteristics that is not noted in other three times, for it is in the second expression of "seven times" that we find that there are children to be robbed, and that the wild beasts would be sent among them.

And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times** more plagues upon you according to your sins. **I will also send wild beasts among you, which shall rob you of your children**, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. Leviticus 26:21, 22.

In the three confrontations which Nebuchadnezzar had with Jehoiakim, Jehoiachin, and Zedekiah there is only one of those histories that have a prophetic reference to children being robbed. We find this in reference to Hezekiah in Second Kings.

Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall

be carried into Babylon: nothing shall be left, saith the Lord. And of **thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.** 2 Kings 20:17, 18.

The fulfillment of this prophecy was accomplished when Daniel, the three worthies, along with other Hebrew children were carried into captivity the first time Nebuchadnezzar dealt with Jerusalem in the reign of Jehoiakim.

In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave **Jehoiakim** king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that **he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.** Daniel 1:1-4.

Not only is the second expression of "seven times" noting the prophecy of the children to be robbed, but it is in this curse where the wild beasts were to be sent among them, and these beasts are in the plural. Manasseh was captured by the Assyrians to fulfill his role in this prophecy. Jehoiachin and Zedekiah are both going to be dealt with by Nebuchadnezzar alone, but not Jehoiakim. He would have several nations confront him and as William Miller identifies in connection

---

---

with the prophecy of “seven times” the “beasts” represent kingdoms.

“Seven times,’ in Nebuchadnezzar’s dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogance against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogance, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, **must be driven among the beasts of the field, (meaning the kingdoms of the world,)** until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will.”  
*William Miller’s Works*, volume 2, 262.

Of the four kings we are considering it is only Jehoiakim who was confronted with a number of enemies, and of course the number of those enemies is four.

In his days Nebuchadnezzar king of Babylon came up, and **Jehoiakim** became his servant three years: then he turned and rebelled against him. And the Lord sent against him **bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon**, and sent them against Judah to destroy it, according to the word of the Lord, which he spake by his servants the prophets. Surely at the commandment of the Lord came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did. 2 Kings 24:1–3.

What we are identifying at this point is that the number four represents a progressive scattering, and that the primary point of reference for the biblical scattering is found in Leviticus twenty-six,

and that the four times the expressions “seven times” is noted in the chapter are referencing the progressive captivity of Judah. Jehoiachin is the second of the last three kings, but would align with the third time the expression “seven times” is marked in Leviticus twenty-six.

And if ye will not be reformed by me by these things, but will walk contrary unto me. Then will I also walk contrary unto you, and will punish you yet **seven times** for your sins. And I will bring a **sword** upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and **ye shall be delivered into the hand of the enemy.** *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. Leviticus 26:23–26.

The preceding king to Jehoiachin, Jehoiakim died a disgraceful death and was buried outside of Jerusalem, but certainly not in Babylon.

So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.  
2 Kings 24:6.

Though Jehoiakim was laid to rest in Judah, this was not to be the case with Jehoiachin, for he was to be delivered into “the hand of the enemy”—Nebuchadnezzar. Jehoiakim had four different enemies, or “swords” brought against him, but not so with Jehoiachin, for the singular sword that came against him was the sword of Nebuchadnezzar.

“Jehoiachin [also known as Jeconiah, and Coniah], the son of Jehoiakim, occupied the throne only three months and ten days, when he surrendered to the Chaldean armies which, because of the rebellion of Judah’s ruler, were once more besieging the fated city. On this occasion Nebuchadnezzar **‘carried away**

---

---

**Jehoiachin to Babylon**, and the king's mother, and the king's wives, and his officers, and the mighty of the land,' several thousand in number, together with 'craftsmen and smiths a thousand.' With these the king of Babylon took 'all the treasures of the house of the Lord, and the treasures of the king's house.' 2 Kings 24:15, 16, 13." *Prophets and Kings*, 439.

Therefore as we consider the number four as a symbol of a progressive scattering, we find, if we are willing to see—that the four times the expression “seven times” is noted in Leviticus twenty-six is also representing a progression that begins with Manasseh, then Jehoiakim, then Jehoiachin, and finally Zedekiah. We make this case in order to place the emphasis on the portrayal of four escalating abominations in Ezekiel chapter eight. The first biblical point of reference for the scattering in terms of significance is no doubt Leviticus twenty-six, and it is more than significant that the four times the expression of “seven times” is presented therein is representing a progressive scattering.

Once we have placed this line of understanding in place, we can then return to previous lines and compare them to find if we are making the correct application of these findings. We have previously identified that the four escalating abomination in Ezekiel eight follow the same progression of rebellion as was exhibited by Lucifer in his rebellion. We have expressed that these four abominations also represent the four generations of Adventism.

We therefore identify that by marking the first expression of the “seven times” in Leviticus twenty-six as Manasseh fulfilling the breaking of the “pride” of Israel’s “power,” we are at one level agreeing with the pioneer understanding of what the expression of “the pride of your power” represented. They identified that the pride in

the passage was, as we have already stated—the pride of Israel in regard to desiring their own king—in rejection of God. The first step of Israel’s rebellion corresponded to the first step of Lucifer’s rebellion, and the image of jealousy and the rebellion of Manasseh.

When we begin to apply this to the four generations of Adventism we will identify that in 1863 Adventism chose to become a legally organized and registered church, and in so doing repeated the choice which ancient Israel made when the rejected God and received king Saul. We therefore add to our argument in advance of proving this point that this application concerning the four times that the “seven times” is expressed will also be upheld by the four generations of Adventism, but that is later on in this presentation.

In the second generation of Adventism we will demonstrate that the Bible and the Spirit of Prophecy were rejected, thus paralleling the actions of Saul when he rejected the word of the Lord through Samuel. If we apply the symbol for the second abomination in Ezekiel eight to this consideration we find that spiritualism as represented by the secret chambers is what follows the first step of pride and jealousy. We will mark the beginning of the second generation as 1888 and show that it was here that both the Bible and the Spirit of Prophecy, with a greater emphasis on the Spirit of Prophecy was rejected by the leadership of Adventism. I say a greater emphasis on the Spirit of Prophecy, for it was represented by a living anointed leader, though I know the authority of each is equal. Recognizing this characteristic of the second step, we can then look to the second time the expression “seven times” is set forth in Leviticus twenty-six and ask ourselves if Jehoiakim would have any characteristics that could confirm this second step, and of course

---

---

it was none other than Jehoiakim who had the testimony of Jeremiah destroyed during his reign as the first of the last three kings of Israel.

“Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,—Seventh-day Adventists.

“The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to his word. And many of the ministers of the gospel and the Lord’s physicians will have their languishing souls quickened according to the word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

“Have not the hearts of Christ’s disciples burned within them as he has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to his commandments, and have felt their characters to be in such contrast to the requirements **that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire.** But this could not destroy the message; for the

word of God will never return unto him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written and added a great deal more to it.

“Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.

“When God sends a message to any person, minister or doctor, if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected, and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent his message, but they, through Satan’s devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given, and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who ought to have realized his sin and corrected his evil, was presumptuous, and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall

---

---

humble themselves before God, and show that repentance that needeth not to be repented of.” *The New York Indicator*, February 7, 1906.

The rebellion of Jehoiakim fitly represents rebellion against the Spirit of Prophecy, and connected with this is the fact that Sister White exclusively refers only to her writings and the writings of Jeremiah as the “testimonies to the church,” and she does so while referencing Leviticus twenty-six.

“In his **testimonies to the church**, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah’s reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah’s words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.

“The prophet made plain the fact that our heavenly Father allows His judgments to fall, ‘that the nations may know themselves to be but men.’ Psalm 9:20. **‘If ye walk contrary unto Me, and will not hearken unto Me,’ the Lord had forewarned His people, ‘I, even I, . . . will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.’ Leviticus 26:21, 28, 33.**

“At the very time messages of impending doom were urged upon princes and people, their ruler, Jehoiakim, who should have been a wise spiritual leader, foremost in confession of sin and in reformation and good works, was spending his time in selfish pleasure. ‘I will build me a wide house and large chambers,’ he proposed; and this house, ‘ceiled with cedar, and painted with vermilion’ (Jeremiah 22:14), was built with money and labor secured through fraud and oppression.

“The wrath of the prophet was aroused, and he was inspired to pronounce judgment upon the faithless ruler. ‘Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong,’ he declared; ‘that useth his neighbor’s service without wages, and giveth him not for his work. . . . Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

“Therefore thus saith the Lord concerning **Jehoiakim** the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.” Verses 13–19.

“Within a few years this terrible judgment was to be visited upon **Jehoiakim**; but first the Lord in mercy informed the impenitent nation of His set purpose. In the fourth year of Jehoiakim’s reign ‘Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem,’ pointing out that for over a score of years, ‘from the thirteenth year of Josiah, . . . even unto this day,’ he had borne witness of God’s desire to save, but that **his messages had been despised**. Jeremiah 25:2, 3. And now the word of the Lord to them was:

“Thus saith the Lord of hosts; **Because ye have not heard My words**, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will

---

---

take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.' Verses 8–11." *Prophets and Kings*, 428–430.

Jehoiakim represents the rejection of God's word as represented in the Spirit of Prophecy. The rejection of God's word is symbolized in the second abomination of Ezekiel eight as the secret chambers of spiritualism.

Jehoiakim was followed by Jehoiachin, the second of the three final kings, who among other symbolism typifies the second angel's message. Yet in Ezekiel eight he would be represented by the women weeping for Tammuz, representing a false latter rain message. He would also represent the third time the expression "seven times" is noted in Leviticus twenty-six. Jehoiachin was also called Coniah, and Jeconiah.

"Jehoiachin [also known as Jeconiah, and Coniah], the son of Jehoiakim, occupied the throne only three months and ten days, when he surrendered to the Chaldean armies which, because of the rebellion of Judah's ruler, were once more besieging the fated city." *Prophets and Kings*, 439.

After Jehoiachin was carried away to Babylon the false prophet Hananiah presented a false prophecy in opposition to Jeremiah's true prophetic message. It is highly significant that the false prophecy is predicting that Jehoiachin would "come out of Babylon" for this false prophecy is contrasted with Jeremiah's true prophecy. Therefore we find associated with Jehoiachin a false prophecy, containing the very elements of the latter rain message in terms of it predicting that the fallen king of Judah would "come out of Babylon." Jehoiachin is characterized with the same prophetic elements that are represented

within the second angel's message, and the false latter rain message symbolized by the women in Ezekiel eight weeping for Tammuz.

"From the first, Jeremiah had followed a consistent course in counseling submission to the Babylonians. . . .

"Against determined opposition Jeremiah stood firmly for the policy of submission. Prominent among those who presumed to gainsay the counsel of the Lord was **Hananiah, one of the false prophets** against whom the people had been warned. Thinking to gain the favor of the king and of the royal court, he lifted his voice in protest, declaring that God had given him words of encouragement for the Jews. Said he: 'Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and **I will bring again to this place Jeconiah the son of Jehoiakim king of Judah**, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.' Jeremiah 28:2–4." *Prophets and Kings*, 443–444.

Of course the fourth abomination in Ezekiel eight is represented as the leadership bowing to the sun, and the last of the three final kings, Zedekiah was forced to watch as his sons were slain in front of him, then his eyes were gouged out and he was taken to Babylon as a captive. The premier symbol of the Chaldeans is the worship of the sun, and Zedekiah fits the Sunday law image perfectly as inspiration informs us that the world is to be forced to pay "homage" to the papacy at the Sunday law. The word homage illustrates what Zedekiah was forced to do.

**HOMAGE:** 1. In feudal law, the submission, loyalty and service which a tenant promised to his lord or superior, when first admitted to

the land which he held of him in fee; or rather the act of the tenant in making this submission, on being invested with the fee. The ceremony of doing homage was thus performed. The tenant, being ungirt and uncovered, kneeled and held up both his hands between those of the lord, who sat before him, and there professed that “he did become his man, from that day forth, of life and limb and earthly honor,” and then received a kiss from his lord. *Webster’s 1828 Dictionary*.

Therefore the four abominations of Ezekiel eight correspond to Manasseh, Jehoiakim, Jehoiachin, and Zedekiah, while also corresponding to the four times the expression of “seven times” is identified in Leviticus twenty-six. These are also typified in Lucifer’s rebellion.

We here begin to identify that these four abominations represent the four prophetic generations of Adventism, and that the first generation is represented by the image of jealousy, the second by the secret chambers, the third by the weeping for Tammuz, and the fourth by the Sunday law. We have provided several lines to uphold the concept of four representing a progressive scattering and now begin an application that requires the introduction of historical evidence. We once again put in the record a passage we have previously cited:

“Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.” *Selected Messages*, book 2, 102.

We intend to define the first generation of Adventism as the history of 1844 through 1888, and the second generation as the history of 1888 through 1919, and the third generation as the seventy years from 1919 through 1989, and the final generation as 1989 through the Sunday law. We will suggest that in the first generation pride and jealousy turned against the Lord’s messenger, as was referenced in the commentary we previously considered concerning Saul, where this manifestation of rebellion is more often than not directed against the chosen leader, such as Moses, and Christ. This generation is represented as the image of jealousy.

The second generation is marked by the rejection of God’s word in favor of man’s word, thus producing the manifestation of spiritualism within Adventism. This generation is represented as the secret chambers, and began its history with the rejection of the Bible and Spirit of Prophecy at the 1888 General Conference session.

The third generation is where the methodology for and the message of the false latter rain is established within Adventism, and is represented by the woman weeping for Tammuz. It began at the 1919 Bible Conference, where a false christ was accepted in the messages that originated with William Warren Prescott.

The fourth generation is where the everlasting gospel is accomplished as Christ produces and then demonstrates at the Sunday law, two classes of worshippers. One class receive the new wine, the other class will have the new wine cut off from their mouths. This generation is represented by the twenty-five leaders of Adventism bowing down to the sun.

In connection with these four generations we will also address William Miller’s second dream as recorded in the book *Early Writings*, in order to demonstrate the scattering of Adventism that so many biblical prophets refer to.

We will then identify the “day of the Lord,” and thereafter continue on into the final two chapters of the book of Joel.