

FUTURE NEWS

Volume 17, Issue 11

December 2013

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.

“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.”

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

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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 Day of the Lord: Part Two

Shortly after we began to understand that 9/11 marked the arrival of the third woe, then the beginning of the sprinkling of the latter rain, the sealing of the one hundred and forty-four thousand and the beginning of the judgment of the living in the following passage was discovered.

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

It can be demonstrated that before this passage was recognized 9/11 was already defined as the arrival of the third woe, the beginning of the sealing of the one hundred and forty-four thousand, the beginning of the judgment of the living, the sprinkling of the latter rain that precedes the full outpouring which takes place at the Sunday law and the beginning of the temple cleansing of Adventism. It is worth identifying this fact, for some of those that fight this message claim that the understanding of the truths that are marked by 9/11 is based upon the previous passage, when this is not the case.

The previous passage was simply icing on the cake. It can even be shown that before this passage was widely accepted for what it represents that a Sister from California emailed me and asked if

I saw any light in the passage and I explained why I did not see any. I put our email dialogue into one of our newsletters. Shortly thereafter the Lord put this passage in its proper perspective. Once that took place the opponents began to argue that everything we were identifying about 9/11 was based upon this passage, and they also began to argue that the Lord only shakes the earth during the seven last plagues time period. The argument that was then brought against the understanding of 9/11 has been previously addressed in our newsletters, but recently a brother who has rejected this message and thereafter turned all his guns against this message has resurrected this criticism. Now one of those that are involved with the discussion of Joel has taken his argument, (perhaps not knowing that this argument has been answered in the past) and modified it to uphold his understanding that the “day of the Lord” begins at 9/11.

The recent claim is that the expression that “the Lord shall arise to shake terribly the earth” is a direct quote from Isaiah two, and therefore 9/11 is the “day of the Lord.”

For **the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, And upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted **in that day.** And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, **when he ariseth to shake terribly the earth. In that day** a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go**

into the clefts of the ragged rocks, for fear of the Lord, and for the glory of his majesty, **when he ariseth to shake terribly the earth.** Isaiah 2:12–21.

The prior arguments against applying the passage concerning New York City were based upon the claim that the “day of the Lord” was identifying the close of probation and the executive judgment that takes place during the seven last plagues. The logic of that argument being—if the Lord arose to shake terribly the earth at 9/11, then human probation should have closed at that time.

The recent argument that is even now among those who are promoting this very message identifies that *if* the “day of the Lord” does not begin at 9/11, then we are in error for applying the passage of New York City to 9/11. They argue that Isaiah clearly identifies that the “day of the Lord” is when the Lord arises to shake terribly the earth.

Whether it is the old argument or the new argument, both arguments are incorrect for similar reasons. Neither argument addresses what it means when the Lord “arises” in prophecy, nor do they acknowledge that inspiration identifies that there are more than one time when the Lord shakes the earth. If there is more than one time marked in inspiration (and there is) that the Lord shakes the earth, then we are required to identify which shaking is being addressed in any given passage where the shaking of the earth is identified, and we are to identify this based upon the context of the passage. We should also identify what is prophetically represented by the Lord standing up (arising) and also identify if the Lord stands up more than one time.

We will begin by identifying what is represented by the Lord standing in God’s word and show line upon line that it represents a prophetic marker identifying a change of dispensations, and we

will thereafter allow inspiration to establish what it means that the earth is shaken, and also that the earth gets shaken other times beyond the “day of the Lord” which Isaiah two is emphasizing.

When ancient Israel was divorced of God at the conclusion of the four hundred and ninety years of Daniel 9:24, Stephen saw the Lord standing at the right hand of the Father.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus **standing** on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. Acts 7:55–58.

In this passage the Lord is standing up, thus marking the point in time when ancient Israel is divorced of God and the gospel is taken to the Gentiles. On October 22, 1844 the Lord accomplished the work typified by the high priest on the Day of Atonement as He moved into the Most Holy Place of the heavenly sanctuary.

The Lord **standeth** up to plead, and **standeth** to judge the people. Isaiah 3:13.

“In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded, ‘There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out.’ [Leviticus 16:17.] So when Christ entered the holy of holies to perform the closing work of the atonement, he ceased his ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left

the holy on the Day of Atonement, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work, and he still pleaded his blood before the Father in behalf of sinners.” *The Great Controversy*, 429.

When Christ arose to move from the Holy Place to the Most Holy Place the dispensation of the investigative judgment began. At the Sunday law Christ stands for an ensign of the people.

“‘In that day,’ says Isaiah, ‘there shall be a **root of Jesse, which shall stand** for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.’ Isaiah 11:10–12.” *Prophets and Kings*, 376.

When Christ lifts Himself up for an ensign at the Sunday law, He also rises, thus marking the change of dispensation from the church militant to the church triumphant.

Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Isaiah 33:10.

The previous passage where Christ rises and is exalted continues to identify that this is where the sinners in Zion or Adventism are made afraid.

Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you. And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire. Hear, ye *that are far off*, what I have done; and, ye *that are near*, acknowledge my might. **The sinners in Zion are afraid; fearfulness**

hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. Isaiah 33:10–15.

This passage is referring to the separation of the wheat and tares that marks the transition of the church militant to the church triumphant, for the church triumphant is the church that is terrible as an army with banners, going forth conquering and to conquer as did the Church of Ephesus in the first century.

“Clad in the armor of Christ’s righteousness, the church is to enter upon **her final conflict**. ‘Fair as the moon, clear as the sun, and **terrible as an army with banners**’ (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer.

“The darkest hour of the church’s struggle with the powers of evil is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for ‘when the blast of the terrible ones is as a storm against the wall,’ God will be to His church ‘a refuge from the storm.’ Isaiah 25:4.

“**In that day** only the righteous are promised deliverance. ‘The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.’ Isaiah 33:14–16.” *Prophets and Kings*, 725.

It is at the Sunday law that the Lord rises up

and exalts Himself in fulfillment of Isaiah 33:10, and it is at the Sunday law that the special work of purification that has been going on among Seventh-day Adventists ends.

“Says the prophet: ‘Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap; and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be **a special work of purification, of putting away of sin, among God’s people upon earth.** This work is more clearly presented in the messages of Revelation 14.

“**When** this work shall have been accomplished, the followers of Christ will be ready for His appearing. **Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’ Malachi 3:4. **Then** the church which our Lord at His coming is to receive to Himself will be a ‘glorious church, not having spot, or wrinkle, or any such thing.’ Ephesians 5:27. **Then** she will look ‘forth as the morning, fair as the moon, clear as the sun, and **terrible as an army with banners.**’ Song of Solomon 6:10.” *The Great Controversy*, 425.

“The time is not far distant when the test will come to every soul. **The mark of the beast will be urged upon us.** Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be,

rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.

“**When** trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, **then** the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. **Then** will the church of Christ appear ‘fair as the moon, clear as the sun, and **terrible as an army with banners.**’” *Testimonies*, volume 5, 81.

We find more than ample witnesses to the fact that when Christ stands up He is marking a change of dispensations. He stood when He divorced ancient Israel. He stood when He began the investigative judgment. He will stand when the church changes from the church militant to the church triumphant at the Sunday law, and He also stands when human probation closes.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that

same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

When Michael stands up human probation closes and He begins the punishment of the wicked illustrated by the seven last plagues.

For the **Lord shall rise up** as *in* Mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Isaiah 28:21.

“God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. “The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” Isaiah 28:21. To our merciful God the act of punishment is a strange act. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked.’ Ezekiel 33:11. The Lord is ‘merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.’ Yet He will ‘by no means clear the guilty.’ “The Lord is slow to anger, and great in power, and will not at all acquit the wicked.’ Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord’s reluctance to execute justice. The nation with which He bears long, and which He will not smite until it has filled up the measure of its iniquity in God’s account, will finally drink the cup of wrath unmixed with mercy.

“When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Revelation 14:9, 10), will be poured out. The plagues upon Egypt when God was about to deliver Israel were

similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God’s people. Says the revelator, in describing those terrific scourges: ‘There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image.’ The sea ‘became as the blood of a dead man: and every living soul died in the sea.’ And ‘the rivers and fountains of waters . . . became blood.’ Terrible as these inflictions are, God’s justice stands fully vindicated. The angel of God declares: ‘Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy.’ Revelation 16:2–6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets.” *The Great Controversy*, 627.

These witnesses identify that when the “Lord arises to shake terribly the earth” at the point in time when the “great buildings” of “New York” city are thrown down by the “turning and overturning of God’s power,” that there is a change of dispensation that is being prophetically marked. The change of dispensation is identified by the reference to the fact that at that time “Revelation 18:1–3 will be fulfilled.” When the angel of Revelation eighteen descends the latter rain begins to sprinkle.

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” *Review and Herald*, April 21, 1891.

The latter rain is also identified as the refreshing.

“At that time the ‘latter rain,’ **or** refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

In order to receive the “refreshing from the presence of the Lord” God’s people must send their sins into judgment to be blotted out.

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. Acts 3:19, 20.

“There is something for every one of us to do to clear the King’s highway. We want to confess and forsake our sins and have them go beforehand to [the] judgment [so] that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out.” *Sermons and Talks*, volume 2, 24.

In order for a man to “repent” and “be converted” and send his “sins” “beforehand to the judgment” that they might be “blotted out”—he must be alive. When the “times of refreshing” came on 9/11 the judgment of the living began. At that time the “Lord” arose “to shake terribly the earth,” thus identifying that the dispensation of the judgment of the dead had ended and the dispensation of the judgment of the living had begun. So what does it mean that the Lord shook terribly the earth at that point in time?

“December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said ‘earth’ **He meant earth**. The powers of heaven are the sun, moon, and stars. They rule in the heavens. **The powers of earth are those that rule on the earth**. The powers of heaven will be shaken at the voice

of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

“Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that **the powers of earth are now being shaken** and that events come in order. **War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then** the voice of God will shake the sun, moon, and stars, and this earth also. I saw that **the shaking of the powers in Europe** is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations.**” *Early Writings*, 41.

In December of 1848 the political powers of Europe were being shaken and thus were fulfilling a shaking of the powers of the earth. The shaking of the earth is the shaking of the political powers of planet earth, and this was happening in 1848 which was well before the shaking of the earth that Isaiah refers to in chapter two. The “shaking” of the earth is symbol of Bible prophecy that must be defined by the context where the symbol is set forth. In 1848 that symbol represented the political shaking that was going on in Europe, not Isaiah’s “day of the Lord.” The Bible clearly identifies that the shaking of the earth is not a singular event or period as is now being suggested by those who wish to prop up their idea that 9/11 was the beginning of the “day of the Lord.” According to Haggai the earth was shaken when Christ came to His temple.

For thus saith the Lord of hosts; Yet once, it is a little while, and **I will shake** the heavens, and **the earth**, and the sea, and the dry *land*; And **I will shake all nations**, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. Haggai 2:6, 7.

Sister White comments on Haggai's prediction. "Yet the Lord had declared by the prophet Haggai, concerning the second temple: 'The glory of this latter house shall be greater than of the former.' **I will shake all nations**, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.' Haggai 2:9, 7. . . .

"The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily—who was God Himself manifest in the flesh. The 'Desire of all nations' had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Savior's words fulfilled: 'Your house is left unto you desolate.' Matthew 23:38." *The Great Controversy*, 23, 24.

When Sister White identifies that the shaking of the earth represents the shaking of the powers that rule the earth, she is agreement with the fact that when Christ filled the second temple with the glory of His presence ancient Israel was about to be destroyed and scattered. In fact, the very passage we just cited continues from the description of Christ's presence in the temple to identify the destruction of Jerusalem, which in turn is a symbol of the punishment of the nations of the earth as represented in Isaiah two and other passages identifying the "day of the Lord."

When the Lord descended at Sinai to deliver His law the earth was shaken, and had the Hebrews been fully obedient in that history they would have went straight into the Promised Land. That entrance was delayed for forty years by their disobedience. When they did enter the Promised

Land the powers of earth were shaken as God overthrew the nations before the Hebrews, just as He had done with the Egyptians immediately before Sinai. The shaking of the earth in that period of time marks the overthrow of Egypt and the other national powers that were to be overthrown with the Hebrews entrance into the Promised Land. That prophetic history, like the history of the destruction of Jerusalem typifies the "day of the Lord," but does not uphold the idea that there is only one shaking of the earth that is pointed out in prophecy.

Paul uses the shaking of Sinai to predict a future shaking.

Whose voice then shook the earth: but now he hath promised, saying, Yet **once more I shake not the earth** only, but also heaven. Hebrews 12:26.

"Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. 'The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.' Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, 'Yet once more I shake not the earth only, but also heaven.' Hebrews 12:26. Says the Scripture, 'The Lord shall roar from on high, and utter His voice from His holy habitation;' 'and the heavens and the earth shall shake.' Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart 'as a scroll when it is rolled together.' Revelation 6:14. And every mountain and island shall be moved out of its place. 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.' Isaiah 24:20." *Patriarchs and Prophets*, 340.

The shaking of the earth at Sinai when the law was delivered to ancient Israel typified the “day of the Lord,” when the Lord will again shake the earth. Yet the earth was also shaken when Christ entered His temple, and in 1848. The Pentecost of Sinai represents the Sunday law in our history, and therefore there will be a shaking of the earth when the Sunday law arrives.

At the Sunday law Seventh-day Adventists either receive the mark of the beast or the seal of God. Notice in the following passage that the world or those outside of Adventism can only be warned by seeing men and woman with the seal of God.

“The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.** The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. **When the test comes**, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

Those Adventists that receive the seal of God or the mark of the beast at the Sunday law have closed their probation for their characters are set for eternity.

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

“When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.”
Testimonies, volume 5, 214, 216.

The shaking of the earth represents the shaking of the powers that rule upon the earth and when the Sunday law arrives in the United States the powers of the earth will again be shaken for “national apostasy will be followed by national ruin,” and when the United States is brought to ruin the powers that rule the earth will be shaken.

“A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and **national apostasy will be followed by national ruin.**” *Review and Herald*, December 18, 1888.

It is a common secular proverb that when the United States sneezes the world gets a cold. It may seem from the current effort of the secular press to portray the demise of the American dream that China and other countries of the world are about to overtake the United States as the leading country of planet earth, but God’s word rejects that conjecture. It is the United States that forces the world to bow to Rome and she therefore maintains her ascendancy of power through the final crisis. When the United States is confronted with national ruin the powers that rule the earth will again be shaken in an even more profound way than they were shaken at 9/11. At the Sunday law in the United States the progressive close of probation for mankind

begins in agreement with the progressive period identified in the Scriptures as the “day of the Lord.”

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country on the globe will be led to follow her example.**” *Testimonies*, volume 6, 18.

As each country follows the example of the United States in implementing a Sunday law they are then further confronted with greater shaking, for national apostasy in any land is always followed by national ruin. The Sunday law testing process is therefore progressive and it begins with the Sunday law in the United States and it ends when the last person chooses for life or death. Then Michael stands up.

The Sunday law in the United States therefore marks the beginning of an escalating shaking of the political powers of planet earth. This is recognized if we apply inspiration’s definition that the powers of earth have been represented by the powers of Europe in the 1848 time period. The very same progressive history also represents the “day of the Lord,” and it is not an accident that the “day of the Lord” arrives with the Sunday law crisis—for the issue and test at that time is over the choice between the day of the Lord (Sabbath) or the day of Satan (Sunday).

As each country enforces a Sunday law they fill up their individual cup of probation, until human probationary time ends. Then the seven last plagues are poured out.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

The history of the Amorites illustrates the progressive close of probation.

“Of the Amorites the Lord said: ‘In the

fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.’ Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

“With unerring accuracy **the Infinite One still keeps an account with all nations.** While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, **the ministry of His wrath commences.** The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

“The prophet, looking down the ages, had this time presented before his vision. The **nations of this age** have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.” *Testimonies*, volume 5, 208.

It is the passage of the Sunday law that identifies when each nation fills up their cup of probationary time.

“But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is Satan’s right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,—the Sunday institution. They have nourished it, and will continue to nourish

it, **until Protestantism shall give the hand of fellowship to the Roman power.** Then there will be a law against the Sabbath of God's creation, and then it is that God 'will do a strange work in the earth.' He has borne long with the perversity of the race; he has tried to win them to himself. But **the time will come when they shall have filled their measure of iniquity;** and then it is that God will work. This time is almost reached. God keeps **a record with the nations:** the figures are swelling against them in the books of heaven; and **when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.**" *Review and Herald*, March 9, 1886.

The Sunday law is the dividing line between those who serve God and those who serve Him not and the enforcement of that law produces national ruin. This action begins in the United States and is then followed by every nation on the globe, and as the national ruin escalates it is a time of mercy for those outside of Adventism who prior to that period of time have not been confronted with the light of the Sabbath.

"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter.**" *Testimonies*, volume 9, 97.

The "destructive judgments" which are simply another way to express the national ruin that follows the national apostasy—shake the powers of the earth as the political powers of Europe were being shaken in 1848.

"The point is fast being reached when the

iniquity of transgressors will be to the full. God gives nations a certain time of probation. He sends light and evidence, that, if received, will save them, but if refused as the Jews refused light, indignation and punishment will fall upon them. If men refuse to be benefited, and choose darkness rather than light, they will reap the results of their choice. 'Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.' The professed Christian world is advancing, as did the Jewish nation, from one degree of sinfulness to a greater degree, refusing warning after warning, and rejecting a Thus saith the Lord, while crediting the fables of men. The Lord God will soon arise in His wrath, and pour out His judgments upon those who are repeating the sins of the inhabitants of the Noachic world. Those whose hearts are fully set in them to do evil, as were the hearts of the inhabitants of Sodom, will like them be destroyed. The fact that God had long forbearance, patience and mercy, the fact that His judgments have been long delayed, will not make the punishment any less severe when it does come." *The Seventh-day Adventist Bible Commentary*, volume 4, 1143.

Therefore the shaking of the earth that takes place during the "day of the Lord" which begins at the Sunday law in the United States is progressive. When the last soul has made his decision then Michael stands up. The shaking of the earth at Sinai typifies the Sunday law, as so does the Pentecost in the time of Christ's disciples.

"As Christ was glorified on **the day of Pentecost**, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand **the final test**, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle saying:—

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but **he**

spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.’ ‘These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.’ ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’

“The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Savior. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the Holy Spirit they now saw him exalted to be a prince and Savior, to give repentance unto Israel, and

remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, **3,000 souls were pricked to the heart**, and they were made to see themselves as they were, sinful and polluted, and Christ as their Savior and Redeemer. **Christ was lifted up, Christ was glorified, through the power of the Holy Spirit resting upon men.**” *Review and Herald*, November 29, 1892.

At Sinai and the first Pentecost three thousand rebels died for worshipping the golden calf which typified the image of the beast in our day, and at the Pentecost of the disciple’s history three thousand were converted through the glorification of Christ within His people. Both histories represent the Sunday law in our age when the eleventh-hour workers (represented by the three thousand converts) replace the foolish virgins of Adventism (represented by the three thousand rebels).

“When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place**, and take their crown.” *Review and Herald*, June 15, 1897.

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter.**” *Testimonies*, volume 9, 97.

If there were no other prophetic evidence to identify that there is more than one shaking of the earth in the Scriptures our application of

Sister White's reference to the time when the "great buildings" of "New York" city are "thrown down by a turning and overturning" of God's power would be incorrect, but we have been informed in the Scriptures that the earth was shaken at Sinai, it was shaken when Christ came to His temple and it was also shaken in 1848. These facts force a student of prophecy to then define the time when the Lord arises to shake terribly the earth by the context of the passage where the earth is shaken.

When the significance of Sister White's comments on the "great buildings" of "New York" were first presented the enemies of this message argued vehemently that the shaking of the earth is exclusively the "day of the Lord," which they correctly identified as representing God's executive judgment. Although their identification that the "day of the Lord" represents God's executive judgment was correct—they would not acknowledge that the shaking of the earth happens at different times. Now those involved with the discussion of Joel are arguing that when the Lord shakes the earth it is exclusively the "day of the Lord," and that this therefore proves that 9/11 marks the beginning of the period of time represented by the "day of the Lord," thus rejecting the truth that the "day of the Lord" does indeed represent God's executive judgment. Either of those arguments avoids the fact that the shaking of the earth was and is fulfilled at various points in prophetic history, and not exclusively at Isaiah's "day of the Lord."

If we allow inspiration to define the terms; then when Sister White identifies that the great buildings of New York will be thrown down, and that at that point in time the Lord would arise to shake terribly the earth, and Revelation 18:1–3 were all fulfilled—we find that on 9/11 the judgment of the dead ended and the

judgment of the living began, for when the Lord stands in prophetic history it marks a change of dispensation. When the fulfillment of Revelation 18:1–3 is also marked, a second witness is added that allows us to establish that the latter rain then began. The study of the latter rain demonstrates that in order to partake of the refreshing we must be alive and send our sins into judgment, and therefore we recognize another witness that a dispensational change took place on 9/11, for at that time the judgment of the living began.

If we then acknowledge that the shaking of the powers of the earth is a symbol of a political shaking of the powers that govern the earth, we can easily demonstrate that the world powers were shaken at 9/11. If we wish to seriously and carefully consider the passage we will even find a third argument about 9/11 that is rarely discussed even among those who follow this message.

We find in and out of Adventism those who insist that 9/11 was an inside job accomplished by George Bush, or the Central Intelligence Agency, or the globalists, or the Jesuits. We also find some in this message that identify Islam as behind the activities of 9/11. Yet the passage from Sister White says that the great buildings of New York came down from a turning and overturning of God's power, which was accomplished by "one touch of His mighty power." The question to resolve is not whether it was the globalists or Islam, but whether those buildings came down from a touch from God. If it was a fulfillment of prophecy that is being confirmed by Sister White's passage then those buildings did not come down because they were rigged with explosives, or because some radical Islamic terrorists flew into them with planes loaded with fuel—they came down because God touched them. If our application of Sister White's comment on New York is correct, then 9/11 was a fulfillment of

prophecy and the only issue to decide from that point on is whether there was a restraint placed upon worldwide Islam following 9/11, for Islam is marked in prophecy when it is restrained.

If we apply the restraint of Islam in its correct prophetic setting, then the prophetic word proves the “day of the Lord” did not arrive at 9/11.

On August 11, 1840 a restraint was placed upon Islam by the four great European powers and the angel of Revelation ten came down to lighten the earth with his glory, thus typifying the worldwide restraint placed upon Islam on 9/11 that marked the arrival of the angel of Revelation eighteen. The four great powers of Europe that placed a restraint upon Islam in Millerite history typifies the United Nations that placed a restraint upon Islam in our history, for the number four in this context represents “worldwide” when considered in the terms of north, east, south, and west.

Sister White describes the purpose of the first angel of Revelation fourteen that came to the earth on August 11, 1840.

“Jesus commissioned **a mighty angel to descend** and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was **to lighten the earth with his glory** and warn man of the coming wrath of God.” *Early Writings*, 245.

At the beginning and end of Adventism an angel descends to lighten the earth with its glory when Islam is restrained. The purpose of Islam in the prophecy of Ishmael is to unite mankind by bringing mankind together against Islam. This fact is identified in the first mention of the role of Islam in Bible prophecy, for we are told that the descendants of Ishmael’s hands “will be against every man, and every man’s hand against him.”

And he will be a wild man; his **hand will be against every man**, and every

man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:12.

The role of Islam is to incite the nations to come together against Islam, and in this first mention of Islam in God’s word we can understand that when every man’s hand in the entire world come together against Islam that there is an obvious inference that a restraint is placed upon the descendants of Ishmael at the end of the world, for all prophecy is applied at the end of the world.

The role of Islam in inciting problems with the nations of the world was accomplished at the beginning of Adventism in 1838, when the “distress of nations” identified in Luke 21:25 was fulfilled by Islam during the history of the second woe. Jesus illustrates the end from the beginning, and at the end of Adventism on 9/11 the “angering of the nations” as identified in Revelation 11:18 was fulfilled by Islam during the history of the third woe.

And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations**, with perplexity; the sea and the waves roaring. Luke 21:25–26.

Uriah Smith identifies the “distress of nations” in 1838 and ties it together with the restraint of Islam on August 11, 1840.

“As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. **In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government.** Turkey accepted their

intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding.

“Passing over the 10th and a portion of the 11th chapters of Revelation, the series of trumpets is again taken up in verse 14 of chapter 11. The events of this trumpet are described in the five following verses. They are such as to show that this trumpet witnesses the conclusion of all earthly kingdoms and the beginning of the everlasting reign of Christ. Among the events introduced is the opening of the temple of God in heaven. Verse 19. This was the commencement of the work of cleansing the sanctuary, as explained in the exposition of that subject,—a work which constitutes the finishing of the mystery of God spoken of in Revelation 10:7, and marks the beginning of the sounding of the seventh trumpet. It is therefore evident that the seventh angel began to sound in the autumn of 1844; and the little space termed ‘quickly,’ which was to intervene between the second and third woes, reached from August 11, 1840, where the sixth trumpet ceased to sound, to the autumn of 1844 where the seventh commenced. The 18th verse of Revelation 11 shows that this trumpet covers the concluding

troubles of the last days, and reaches over to the destruction of the wicked at the end of the thousand years of Revelation 20.” Uriah Smith, *Synopsis of Present Truth*, 218.

Uriah Smith associates the “distress of nations” and the restraint of Islam with the sixth trumpet and identifies that verse eighteen of Revelation eleven identifies the characteristics of the seventh trumpet and third woe. In verse eighteen the nations are made angry.

And **the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Revelation 11:18.

The distress of nations in 1838 led to the restraint of Islam on August 11, 1840, which brought down the angel of Revelation ten to lighten the earth with its glory in the beginning of Adventism in fulfillment of the sixth trumpet or second woe, and the “angering of the nations” on 9/11 led to the restraint of Islam, which brought down the angel of Revelation eighteen to lighten the earth with its glory at the end of Adventism in fulfillment of the seventh trumpet or third woe. The issue to note in these histories is the restraint of Islam. Notice the following comment which ties some of the thoughts of this newsletter together.

“The commencement of that time of trouble,’ here mentioned **does not refer to the time when the plagues shall begin to be poured out**, but to a **short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while **the work of salvation is closing**, **trouble** will be coming on **the earth**, and **the nations will be angry**, yet held in check so as not to prevent **the work of the third angel**. **At that time the ‘latter rain,’ or refreshing**

from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

The work of the third angel is to separate the wheat and tares.

“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*, 119.

We are informed that there is a point when the nations are made angry, but simultaneously held in check and that it is at this point in time “the ‘latter rain,’ or refreshing from the presence of the Lord, will come.” We have already shown that when the angel of Revelation eighteen descends the latter rain begins; therefore we now know that the latter rain begins when the “nations are made angry.” The “angering of the nations” precedes the close of probation, for Sister White clearly comments on Revelation 11:18.

“I saw that **the anger of the nations, the wrath of God, and the time to judge the dead** were **separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” *Early Writings*, 36.

The angering of the nations began on 9/11, but Islam was immediately restrained thus paralleling the role of Islam in the beginning of

Adventism. At that time the latter rain began to sprinkle. With this understanding we can review a passage we earlier considered.

“December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and **when He said ‘earth’ He meant earth**. The powers of heaven are the sun, moon, and stars. They rule in the heavens. **The powers of earth are those that rule on the earth**. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

“Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that **the powers of earth are now being shaken** and that events come in order. **War, and rumors of war, sword, famine, and pestilence** are **first to shake the powers of earth**, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations**.” *Early Writings*, 41.

When we understand that the “angering of nations” is the role of Islam in Bible prophecy, we then see that the “angering of the nations” is another expression for “the shaking of the powers of the earth.” On 9/11 the ruling powers of planet earth were and still are being shaken, and a restraint was then placed upon Islam, until the work of the third angel is completed, which is also identified as the sealing of the one hundred and forty-four thousand. The sealing of the one hundred and forty-four thousand has not been specifically addressed in the previous passages, but the final work of the third angel was when

she stated that at “that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel,” and when she stated that she “saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary.”

In Revelation seven the four winds of strife are held during the sealing time of the one hundred and forty-four thousand, which is the closing work of salvation. Sister White defines the four winds of Revelation seven “as an angry horse” that is restrained.

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

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people,** that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.

In the passage Sister White references Ezekiel thirty-seven for it is there that the spirit is breathed into the dead dry bones of Adventism and they stand upon their feet a mighty army. In Ezekiel thirty-seven the breath that brings the dead dry bones to life comes from the “four winds,” which Sister White connects with the four winds of Revelation seven that are held in check during the sealing of the one hundred and forty-four thousand.

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; **Come from the four winds,** O breath, and breathe upon these slain,

that they may live. So I prophesied as he commanded me, and **the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.** Then he said unto me, Son of man, these bones are **the whole house of Israel:** behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Ezekiel 37:9-11.

With Ellen White identifying that the four winds are “an angry horse seeking to break loose” “bearing destruction and death in its path,” we find that the four angels of Revelation seven are restraining a power that is attempting to bear “destruction” to the “whole earth,” though it is restrained, for it is “seeking to break loose.” In the first mention of Islam in Bible prophecy, which we have already noted Ishmael is said to be a “wild” man.

And he will be a **wild** man; his hand *will* be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:12.

The Hebrew word translated as “wild” in the verse is the wild Arabian ass. In Revelation nine Islam is represented by the Arabian horse, so we find that from the beginning of the Bible to the end of the Bible Islam is symbolized by the horse family. But not only is Islam represented by the horse family, it is portrayed as an aggressor. In Revelation **9:11** Islam is said to have a king over them whose name is marked both in Greek and Hebrew, thus identifying that from beginning to end, in the Old (Hebrew) and New Testament (Greek) Islam’s character is represented by its “name.”

And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name Apollyon. Revelation **9:11.**

Abaddon and Apollyon represent the “destroyer” and Sister White informs us the four winds are represented by the angry horse of Bible prophecy who seeks to break loose and bring destruction and death to the world, thus angering the nations. Bible prophecy therefore identifies that when the nations are made angry, yet held in check at 9/11, the sealing of the one hundred and forty-four thousand begins. There are other evidences of the restraint of Islam that could be included, but suffice it to say that the restraint of the four winds began on 9/11. This fact is unanimously taught by those involved with this message, and this fact stands squarely against the idea that the “day of the Lord” arrived on 9/11, for on 9/11 the four winds (Islam) were restrained.

“This is the work that the Lord would have every soul prepared to do at this time, **when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads.** There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, **lest the great day of the Lord overtake us as a thief in the night.**” *Review and Herald*, March 2, 1897.

Here we are informed that there is a work to be accomplished by God’s people when the four winds are being restrained, and if that work is not accomplished the “day of the Lord” will “overtake us as a thief in the night.” 9/11 marks the point in time when the four winds are restrained and the closing work of the third angel begins. 9/11 cannot be the “day of the Lord” for it is the beginning of the work which allows us to prepare for the coming “day of the Lord.”

Sister White informs us that the angering of the nations and the holding of the four winds “precede” the “day of the Lord.”

“We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven,—**events which it was declared should shortly precede the great day of God.** Everything in the world is in an unsettled state. The **nations are angry**, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. **The great day of God** is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that **they hold the four winds until the servants of God are sealed in their foreheads.**” *Review and Herald*, January 28, 1909.

Lest any argue that the “great day of God” is something different than the “day of the Lord” I will provide a couple of references (though there are several others) to show these are interchangeable expressions.

“Reader, another storm is coming. The earth will again be swept by **the desolating wrath of God**, and again sin and sinners will be destroyed. Do you feel that it is an event of little importance? Then read some of **the utterances of the prophets in reference to the day of God**: ‘Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.’ ‘Alas for **the day!** for **the day of the Lord** is at hand, and as a destruction from the Almighty shall it come.’ ‘The great **day of the Lord** is near, it is near, and hasteth greatly, even the voice of the **day of the Lord**. The mighty man shall cry there bitterly. That day is a **day of wrath**, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.’” *Bible Echo*, July 1, 1887.

The “day of God” and the “day of the Lord” are

interchangeable expressions, and the restraint of the four winds on 9/11 precedes “the great day of God.” 9/11 cannot be the “day of the Lord.”

“But there is **a day that God hath appointed** for the close of this world’s history. ‘This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.’ Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. **The day is at hand when the destiny of every soul will be fixed forever.** This **day of the Lord** hastens on apace. The false watchmen are raising the cry, ‘All is well’; but **the day of God** is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the deathlike slumber into which it has fallen. While the watchmen cry, ‘Peace and safety,’ ‘sudden destruction cometh upon them,’ ‘and they shall not escape’; ‘for as a snare shall it come on all them that dwell on the face of the whole earth.’ It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. ‘Be ye also ready: for in an such hour as ye think not the Son of man cometh.’ People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the **day of the Lord** will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one’s interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.” *Fundamentals of Christian Education*, 335.

The “day of the Lord” and the “day of God” are interchangeable, and they mark the “day” “when the destiny of every soul will be fixed forever.” The “day of the Lord” marks the close of probation, and probation closes progressively beginning at the Sunday law in the United States and it continues until every nation has followed the example of the United States. Furthermore the close of probation is progressive for it progresses in connection with the judgment of the living which begins with Adventism.

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? 1 Peter 4:17.

There are at least three characteristics of the “day of the Lord” that seem relevant to me. The first is that the “day of the Lord” marks the close of probation; the second is that the “day of the Lord” is progressive; and third the “day of the Lord” comes unexpectedly. Sister White instructs us that the “day of the Lord” arrives when probation closes.

“**The last years of probation are fast closing. The great day of the Lord is at hand.** We should now make every effort to arouse our people.” *Testimonies*, volume 6, 446.

Probation did not close on 9/11.

“You would not be partaker of His sufferings, and you cannot now be partaker with Him of His glory.’ Then were uttered these solemn words: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ The book then closed, and the mantle fell from the Person on the throne, revealing the terrible glory of the Son of God.

“The scene then passed away, and I found myself still upon the earth, inexpressibly

grateful that **the day of God had not yet come**, and that precious **probationary time is still granted us in which to prepare for eternity.**" *Testimonies*, volume 4, 387.

Sister White was grateful that there was still probationary time available in advance of the "day of God."

"The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will in **the great day of God** be rewarded as their works have been." *Faith and Works*, 43.

When the "great day of God" arrives our characters are set either for life or death.

"Such an experience must be ours if we would be prepared to stand in **the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins.**" *Testimonies*, volume 5, 220.

It is too late to put away sin when the "day of God" arrives.

"The end of all things is at hand. The **day of God** is hastening on apace. The world is full of crime and anguish and sorrow. There are calamities by land and by sea. Storm and tempest make it unsafe for us to be separated from God for one single moment. **Only those who live by faith in this probationary life, will be able to stand in the day of test**, when everything that can be shaken will be shaken; but they shall dwell in safety and be unmoved. The children of God must place themselves trustingly and quietly in the hands of God, and commit the keeping of their souls unto him as unto a faithful Creator. **As it was in the days of Noah, so shall it be in the days of the Son of man.** In the days of Noah, the wickedness of men reached unto heaven, and God sent Noah with a warning that he would destroy the world with a flood of water; but they had so long given themselves up to selfish and demoralizing practices, glorifying themselves, that they had put God and his claims and his

honor out of sight and mind. They lived without God and without hope in the world. They mocked at Noah's message, but their unbelief did not prevent him from proclaiming God's words to them. They cared for none of these things; but their indifference and unbelief did not hinder the event that had been foretold. The rain descended in floods, and swept the earth clean of their moral pollution. 'Even thus shall it be in the day when the son of man is revealed.'" *Youth Instructor*, July 19, 1894.

When the "day of the Lord" arrives, probation closes, and the close of probation comes unexpectedly as did the rain in the time of Noah. The "day of the Lord" in the Scriptures is progressive, beginning at the Sunday law and continuing through and including the final destruction of the wicked at the end of the thousand year millennium.

"Then there will be a law against the Sabbath of God's creation, and then it is that God will do His 'strange work' in the earth. He has borne long with the perversity of the race; He has tried to win them to Himself. But **the time will come when they shall have filled their measure of iniquity; and then it is that God will work.** This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, **then their cup will be full.**" *Review and Herald*, March 9, 1886.

The Sunday law marks the point where a nation fills up its measure of iniquity and it begins in the United States and then every nation on the globe follows its example.

"God's judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens men in transgression, but their punishment is nonetheless certain and terrible because it is long delayed. 'The Lord shall rise

up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.' Isaiah 28:21. To our merciful God the act of punishment is a strange act. 'As I live, saith the Lord God, I have no pleasure in the death of the wicked.' Ezekiel 33:11. The Lord is 'merciful and gracious, long-suffering, and abundant in goodness and truth, . . . forgiving iniquity and transgression and sin.' Yet He will 'by no means clear the guilty.' 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked.' Exodus 34:6, 7; Nahum 1:3. By terrible things in righteousness He will vindicate the authority of His downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. **The nation with which He bears long**, and which He will not smite **until it has filled up the measure of its iniquity** in God's account, will finally drink the cup of wrath unmixed with mercy." *The Great Controversy*, 627.

When the last soul has decided for or against Christ human probation close and Michael stands up, thus marking the seven last plagues as another characteristic of the "day of the Lord."

"Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, '**Will ye shun the seven last plagues?** Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for **the day of the Lord cometh**, cruel both with wrath and **fierce anger**, to lay the land desolate and to destroy the sinners thereof out of it.'" *Early Writings*, 66.

The condition of the earth during the millennium is identified as a characteristic of the "day of the Lord."

"That the expression 'bottomless pit' represents the earth in a state of confusion

and darkness is evident from other scriptures. Concerning the condition of the earth 'in the beginning,' the Bible record says that it 'was without form, and void; and darkness was upon the face of the deep.' Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition. Looking forward to **the great day of God**, the prophet Jeremiah declares: 'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.' Jeremiah 4:23-26." *The Great Controversy*, 658.

The final destruction of the wicked at the end of the millennium is the conclusion of the "day of the Lord."

"Consider the wondrous power of our God, and then call to mind his love for fallen man. He 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' How can man, for whom God has done so much, for whom Christ has given his life, continue in his perversity? Can we wonder that **at the close of the thousand years, all who have refused to accept him shall be destroyed with fire** from heaven outside of the city of God? **God declares that this shall be so.** He says, 'Behold, **the day of the Lord cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.'" *General Conference Daily Bulletin*, April 1, 1897.

The "day of the Lord" takes place at the close of probation and it is progressive and its arrival is unexpected.

"The righteous and the wicked will still believing

upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. **Before the Flood**, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. ‘So,’ says the Saviour, ‘shall also the coming of the Son of man be.’ Matthew 24:39. Silently, unnoticed **as the midnight thief**, will come the decisive hour which marks the fixing of every man’s destiny, the final withdrawal of mercy’s offer to guilty men.” *The Great Controversy*, 491.

Paul and Peter both emphasize the unexpected nature of the “day of the Lord,” by suggesting that it comes as a “thief” and Paul even identifies its progressive nature by identifying that the “sudden destruction” associated with the “day of the Lord” comes as a “woman” in “travail with child.”

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night**. For when they shall say, Peace and safety; then sudden destruction cometh upon them, **as travail upon a woman with child**; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. 1 Thessalonians 5:1–6.

Peter uplifts the fact that holiness in the Lord must be the experience of those who hasten the coming of the “day of the Lord,” thus identifying the individual work that is represented by the sealing of the one hundred and forty-four thousand.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 2 Peter 3:10–12.

Sister White references Peter’s commentary of the thief in the night in connection with Noah’s flood, identifying “God’s time” in Noah’s history as starting when probation closed.

“When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah’s prophecy as a delusion, and looked upon him as a fanatic—then it was that **God’s time had come**. ‘The fountains of the great deep’ were ‘broken up, and the windows of heaven were opened,’ and the scoffers were overwhelmed in the waters of the Flood. With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the laws of nature, and that Omnipotence is at no loss for means to accomplish His purposes. ‘As it was in the days of Noah,’ ‘even thus shall it be in the days when the Son of man is revealed.’ Luke 17:26, 30. ‘The day of the Lord will come as **a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.’ 2 Peter 3:10. When the reasoning of philosophy has banished the fear of God’s judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their rounds of business and

pleasure, planting and building, feasting and merrymaking, rejecting God's warnings and mocking His messengers—then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thessalonians 5:3." *Patriarchs and Prophets*, 103.

The "day of the Lord" comes as a thief in two ways. Christ comes as a thief in terms of when our individual names come up in the judgment.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, **I will come on thee as a thief**, and thou shalt not know what hour I will come upon thee.'

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'

"The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. 'So,' says the Savior, 'shall also the coming of the Son of man be.' **Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.**

"Watch ye therefore, . . . lest coming suddenly he find you sleeping.' Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balance, and art found wanting.'" *Review and Herald*, November 9, 1905.

The "day of the Lord" comes as a thief in two ways. The Sunday law also comes as a thief.

"We are not ready for this great issue to which the enforcement of the Sunday law will bring us. . . .

"But ye, brethren, are not in darkness, that that day should overtake you as a thief.' May this statement be true of God's people, to whom he has committed the sacred trust of the knowledge of his law. 'Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them.' Just when many who have had light and evidence are saying, 'Where is the promise of his coming?' and declaring that all things continue as they were from the beginning, the terrible realities of **the day of God** will burst upon them. Marvelous beyond expression is the blindness of the people of this generation." *Review and Herald*, January 1, 1889.

There is more to say about the "day of the Lord," but suffice it to say that there is no justification for identifying 9/11 as the "day of the Lord." 9/11 marks the restraining of the four winds and identifies the last period of time in which we can prepare for the coming "day of the Lord." We will continue these thoughts in our next newsletter.