

FUTURE NEWS

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“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

The Truth Always Involves a Cross

Living Near the Close of Time *Sketches from the Life of Paul, 278, 279.*

“The people of God living near the close of time should learn a lesson from this experience of Paul’s. We should not be disheartened because those who have no love for truth refuse to be convinced by the clearest evidence. We need not flatter ourselves that the formal and world-loving churches of this age are more ready to receive the teachings of God’s word than were those of ages past. Paul’s worst enemies were among the Jews, who made the highest claims to godliness. It was to this class that Christ said, ‘Ye know not the Scriptures, neither the power of God.’ The most bitter opposers of truth today are found among those who profess to be its defenders.

“God has made his people the depositaries of his law. They must uphold the claims of that down-trodden law against the opposition of ministers of the gospel, against men of learning, position, and authority. The evidence of its binding claims cannot be overthrown; yet its enemies will come again and again to the battle, urging the same arguments, every time refuted, and as often renewed.

“Paul was led and taught by the Holy Spirit; but, notwithstanding this, those who were not thus taught were filled with jealousy and malice when they saw him advocating truths which they had not sanctioned. They were determined that he should move no faster than they. Had they, like the noble Bereans, searched the Scriptures with a humble, teachable spirit, they would have learned the truth as Paul preached it; but they studied only to find something to sustain themselves and condemn him.

“The truth always involves a cross. Those who will not believe, oppose and deride those who do believe. The fact that its presentation creates a storm of opposition, is no evidence against the truth. The prophets and apostles imperiled their lives because they would conscientiously obey God. And our Savior declares that ‘all that will live godly in Christ Jesus shall suffer persecution.’ This is the Christian’s legacy.”

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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In the previous newsletter, we had just begun our consideration of the prophetic characteristics of Christ's presentation about eating His flesh and drinking His blood in the synagogue at Capernaum. We were focusing on the symbolism of that history which is identified as the "turning point" in the "history of Christ" and in the history of "Judas Iscariot."

This is the fourth newsletter in a series where we are considering the fact that there was an exclusive internal gospel work that was accomplished among God's chosen people at the beginning and at the ending of ancient Israel. That work consisted of a testing process that was carried out by eating of the manna (or the Bread of Heaven). After we finish examining ancient Israel's testimony, we will then look into the replication of this history in the time of modern Israel (the Millerites) and how there too was an exclusive internal gospel work that was performed. When these historical witnesses are in place, including that of the time of Christ, we will consider what today's work is intended to be during this time of the judgment of the living—the time of our visitation.

We ended our last newsletter at a point where we were just beginning to look at the various prophetic characteristics that are marked in the chapter *The Crisis in Galilee* in *The Desire of Ages*, which addresses John 6. As a reminder, it was suggested in the last newsletter that you read this chapter. Please note that I intend to cite passages from *The Crisis in Galilee* without any referencing, other than inserting quotation marks.

In the time of Christ, the time prophecy of Daniel 9 pinpointed the Jews' covenant history, while in the time of Moses, the time prophecy of Abram pinpointed Moses' covenant history. Abram's prophecy of bondage in Egypt predicted that ancient Israel would spend four hundred years in Egypt.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; And also that

nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. Genesis 15:13, 14.

When the "fullness" of the four hundred year prophecy was reached, Moses led the children of Israel out of Egypt.

And ye shall observe *the feast of unleavened bread*; for in **this selfsame day** have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance forever. Exodus 12:17.

In order to bring the Hebrews out of Egypt the Lord had to first take them down into Egypt, and in order to accomplish His objectives, He appointed Joseph as His messenger of the covenant. When Christ twice cleansed the temple, He was fulfilling Malachi's prediction of the Messenger of the covenant suddenly coming to His temple.

"In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. 'Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But 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 3:1–3." *The Desire of Ages*, 161.

Likewise on October 22, 1844, the Messenger of the covenant came suddenly to His temple.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in



Daniel 7:13; and **the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event**; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

In the history of the latter rain, Malachi 3 is once again fulfilled.

“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*, 427.

When Christ confirms His covenant with His chosen people, He identifies Himself as the Messenger of the covenant. Joseph typified the work of Christ as the Messenger of the covenant; he was given a prophecy that identified his role in fulfilling Abram’s covenant prophecy, and thereafter set it forth. He was to go before and prepare the way for the family of Jacob (Israel) to go down into Egypt in advance of the Lord—taking them out of Egypt centuries later. The fact that Joseph was given this particular prophetic message establishes him as typifying the Messenger of the covenant. This truth needs to be recognized in order to glean the message of the covenant history represented by their entrance into Egypt.

This is an important observation to recognize at the beginning of the four-hundred-year prophecy, for it typifies what takes place at the end of that prophecy, since Christ always illustrates the end with the beginning. As Moses led Israel out of Egypt, Joseph led them into Egypt; as Moses was taken into the wilderness away from his brethren for a period of preparation, Joseph was taken away from his brethren for a period of preparation; as Moses attained a leadership position in Egypt, so Joseph obtained a leadership position in Egypt.

The message that Joseph was given concerning Abram’s prophecy is as follows.

Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colors. And when his brethren saw that their father loved him more than all his brethren, **they hated him**, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told *it* his brethren: and **they hated him** yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?



And **they hated him yet the more** for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And **his brethren envied him**; but his father observed the saying. Genesis 37:3–11.

Joseph was being employed to present the prophetic message of Abram's covenant prophecy to God's covenant people, as was John the Baptist, Christ, and William Miller. In so doing, Joseph's brethren "envied" and "hated" him. When Christ appeared in history as the Messenger of the covenant, His brethren also envied and hated him, and ultimately killed him. Just the same as they treated John, and likewise, the character and reputation of William Miller. Joseph's brothers also determined to kill him, and would have succeeded had it not been for the providential protection brought through the Ishmaelite traders that carried him into Egypt. In so doing, the Ishmaelite traders typified the wise men from the east at Jesus' birth that supplied the financing for Joseph and Mary to flee into Egypt and protect the infant Jesus.

Joseph received the covenant prophecy for his history and thus typified the Messenger of the covenant in the time of Christ. Both the type and antitype were preserved by fleeing to Egypt through the work of those that represent Islam at the end of the world. Joseph and Moses both typified Christ. This observation provides the signature of the Alpha and Omega to the covenant prophecy concerning Israel's entering into and coming out of Egypt. The correct and pioneer understanding of Islam in Revelation 9:4 is that Islam provides protection for God's people.

And it was commanded them that they should

not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

Joseph, Christ, and the Mahometans identify that the role of Islam in biblical prophecy entails that Islam supplies some type of protection for God's people during the time of a covenant prophecy and the sealing of God's people. The sealing of God's people began on September 11, 2001, and the restraint placed upon Islam at that time was accomplished in the "crisis" of 9/11 which was the "turning point" for the nation and the church when the light for our time was given. The protection provided to Joseph, the messenger of the covenant, was the turning point in his life. In the turning point of his life, he successfully navigated through his personal crisis by returning to the old paths of the sacred covenant history of his fathers, typifying Jeremiah's call immediately after 9/11 to return to the old paths in Jeremiah 6:16.

"Then his thoughts turned to his father's God.

In his childhood he had been taught to love and fear Him. Often in his father's tent he had listened to the story of the vision that Jacob saw as he fled from his home an exile and a fugitive. He had been told of the Lord's promises to Jacob, and how they had been fulfilled—how, in the hour of need, the angels of God had come to instruct, comfort, and protect him. And he had learned of the love of God in providing for men a Redeemer. Now **all these precious lessons came vividly before him**. Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile.

"His soul thrilled with the high resolve to prove himself true to God—under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity. One day's experience had been **the turning point in**



Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed.

“Arriving in Egypt, Joseph was sold to Potiphar, captain of the king’s guard, in whose service **he remained for ten years**. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity and his fidelity to God. The sights and sounds of vice were all about him, but he was as one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects. The desire to gain the favor of the Egyptians could not cause him to conceal his principles. Had he attempted to do this, he would have been overcome by temptation; but he was **not ashamed of the religion of his fathers**, and he made no effort to hide the fact that he was a worshiper of Jehovah.” *Patriarchs and Prophets*, 213, 214.

On 9/11, Islam began to fulfill its role in angering the nations. As the world began to focus upon the consequences of addressing the escalating crisis of radical Islam, time was provided for Seventh-day Adventists to accomplish the work of preparation assigned to them during the time of the judgment of the living. The “turning point” of Joseph typified the “turning point” in the synagogue in Capernaum, which in turn typified 9/11. Joseph’s attitude of consecration and dependence upon the original faith of his fathers aptly represents the consecration that is expected of God’s people when they return to the foundational truths of Adventism during the judgment of the living. In like manner, Christ’s sermon at Capernaum identifies that the eating of His flesh and the drinking of His blood is the work assigned to God’s people during that time in opposition to the works of Judas, who represents those who refuse to accept the work identified by Christ, which was typified by the life of Joseph after his turning point.

Joseph’s time period with Potiphar identifies a specific time that ended with Potiphar’s wife (who represents a corrupt church in prophecy) falsely accusing him. Thus from the turning point in Joseph’s life (9/11), to his false imprisonment (captivity/the Sunday law) we find the same prophetic history typified that was represented in Judas’ life.

Had Joseph actually molested Potiphar’s wife he would have most certainly been executed, instead of being placed into prison. Potiphar was forced by his immoral wife to do something he never expected to do. In this regard, he paralleled the roles of both Ahab and Herod who were deceived by their corrupt wives to persecute God’s faithful people—represented by Elijah and John the Baptist respectively. Potiphar’s wife typified Jezebel and Herodious, and all three of these marriages represent the combination of church and state that takes place in the Sunday law crisis when the ten kings of Revelation 17 commit fornication with the whore of Rome.

Joseph’s turning point and its association with Islam all through the captivity brought about by Potiphar’s wife typifies 9/11 through the Sunday law, as does the history of Christ from the time the Bread of Heaven arrived at His baptism (9/11), until the majority of His disciples were disappointed by His refusal to become an earthly king, (the first disappointment) in advance of the cross—the Sunday law).

But, Joseph’s life provides another illustration of the turning point that typifies the history of the latter rain.

“While Joseph was still confined in prison, an event occurred which formed a **turning-point** in his life. Pharaoh became offended with two of his officers, the chief **baker** and the chief **butler**, and they were cast into prison, and, as it appears, were placed under Joseph’s especial care. One morning he observed that they were looking very sad. He kindly inquired, ‘Wherefore look ye so sadly today? And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? Tell me them, I pray you.’ Then the butler related to Joseph his dream, which



he interpreted, that after three days the butler would be restored to the king's favor, and deliver Pharaoh's cup into his hand as he had formerly done.

"The chief butler was filled with gratitude to Joseph because of the interest he had manifested for him, and the kind treatment he had received at his hands; and, above all, for relieving his distress of mind, by interpreting the dream. Then Joseph, in a very touching manner, alluded to his own captivity, and entreated him, 'But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house; for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into a dungeon.'

"When the chief baker saw that the interpretation was good, he was encouraged to make known his dream. As soon as he had related it, Joseph looked sad. He understood its terrible meaning. Joseph possessed a kind, sympathizing heart, yet his high sense of duty led him to give the truthful interpretation. He told the chief baker that the three baskets upon his head meant three days; and that, as in his dream, the birds ate the baked meats out of the upper basket, so they would eat his flesh as he hung upon a tree." *Signs of the Times*, January 15, 1880.

The story of Joseph with the baker and the butler is an illustration of the everlasting gospel, and is set within the prophetic period of three days. Three days represent the three angel's messages in prophetic symbolism, and those three messages in turn, represent a three-fold testing process. This three-fold testing process is illustrated by Christ's three tests in the wilderness, as well as Judas doing business with the leaders of the Jews three times to betray Christ.

It is amazing that two men like the baker and the butler in Joseph's time would both have dreams that produced the identical personal impact in their lives. The two of them were distressed to understand the

meaning of the dreams, but they had two different dreams, evidently at the same time. The article referenced below leaves out the butler's dream, however it will be included here because it is still very informative.

And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, **a vine was before me**; And in the vine *were* three branches: and **it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes**: And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: Yet within three days shall Pharaoh lift up thine head, and **restore** thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. **But think on me when it shall be well with thee**, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. Genesis 40:8–15

The symbolism of the butler's dream concerned the vine, which is a symbol of His covenant people.

"So God had planted Israel **as a goodly vine** by the wells of life. He had made His vineyard 'in a very fruitful hill.' He had 'fenced it, and gathered out the stones thereof, and planted it with the choicest vine.' Isaiah 5:1, 2." *Christ's Object Lessons*, 214.

The budding out, blossoming, fruit, and restoration are all accomplished during and by the latter rain and like the "vine" are symbolic of waymarks within the covenant history of the latter rain.



Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until **the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:19–21.

For as **the rain** cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it **bring forth and bud**, that it may give seed to the sower, and bread to the eater: Isaiah 55:10.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for **the precious fruit** of the earth, and hath long patience for it, until he receive **the early and latter rain**. James 5:7.

The butler represents the wise virgins in contrast with the foolish virgins, who are represented by the baker whose curse was dying on a tree.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree. Galatians 3:13.

The baker's death typified the death of Judas, while the butler's restoration represented those who entered into covenant with Christ and receive an outpouring of His Spirit. The time period that the distinction was made was three days—representing the three-fold testing process that accompanies the everlasting gospel.

It is worth noting that the butler forgot to mention Joseph until another prophetic crisis arrived. This typifies the forgetfulness of Adventism when they forget their first love, as represented by the old foundation paths of Millerite history. But, there would be another time when Joseph, the messenger of the covenant would be called upon. Then he, like the butler and the baker, would be taken out of captivity. Thus typifying another line of covenant

history.

When his captivity ended, Joseph typifies modern Israel in the time of the latter rain because the prophecy that Joseph then explains to Pharaoh has to do with the role of Islam, which is represented by the “east wind,” and the two periods of 2520 days. Those who understand both the role of Islam angering the nations and producing the environment for the implementation of a one-world government, and the fact that the “seven times” of scattering against the northern kingdom and southern kingdom, are indeed Seventh-day Adventists that return to the old paths after 9/11. Joseph's life stories, with his two turning points including illustrations of the history of 9/11 through to the Sunday law crisis are marked by inspiration, and they are a portrayal of the everlasting gospel that is accomplished during that same history. His testimony typifies a period of time when God enters into covenant with a chosen people. Therefore, this illustrates the end of Abram's covenant prophecy when God through Moses led them out of Egypt, which in turn represents the time of Christ, the Millerites, and the history of the latter rain.

The “turning point” in the time of Christ's presentation at the synagogue in Capernaum typifies the beginning of God's final visitation for modern Israel, which began on September 11, 2001.

The issues that confront those that profess to be the disciples of the truths connected with 9/11 are specifically identified in the chapter of *The Desire of Ages*, which is titled *The Crisis in Galilee*, and it opens with the following first sentence: “When Christ forbade the people to declare Him king, He knew that a **turning point** in His history was reached.”

“There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given**. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow.” *Bible Echo*, August 26, 1895.



At this point, we are simply identifying that the crisis in Galilee typified the turning point of 9/11. The word Galilee means a turning point.

Galilee: H1551—The same as H1550; a *circle* (with the article); *Galil* (as a special *circuit*) in the North of Palestine: - Galilee. **H1550**—From H1556; a **valve of a folding door** (as *turning*); also a *ring* (as *round*): - folding, ring. **H1556**—A primitive root; to *roll* (literally or figuratively): - commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

It is important to understand that just prior to Christ's discourse in Capernaum, Jesus had fed the five thousand, and thereafter sent His disciples across the lake on a boat. The disciples had waited to depart from the shore until the evening, hoping that Christ would join them. But, since He did not show up, they left without Him. As they traveled across the lake, a mighty wind came up and in the middle of the windstorm Christ appeared to the disciples walking on the water. When Christ entered the disciple's boat, the wind ceased. So, immediately before the testing message of eating His flesh and drinking His blood came, Christ restrained the winds, just as was the case on 9/11—when the four winds of Islam were restrained.

“Jesus had not forgotten them. The Watcher on the shore saw those fear-stricken men battling with the tempest. Not for a moment did He lose sight of His disciples. With deepest solicitude His eyes followed the storm-tossed boat with its precious burden; for these men were to be the light of the world. As a mother in tender love watches her child, so the compassionate Master watched His disciples. When their hearts were subdued, their unholy ambition quelled, and in humility they prayed for help, it was given them.

“At the moment when they believe themselves lost, a gleam of light reveals a mysterious figure approaching them upon the water. But they know not that it is Jesus. The One who has come for their help they count as an enemy. Terror overpowers them. The hands that have grasped the oars with

muscles like iron let go their hold. The boat rocks at the will of the waves; all eyes are riveted on this vision of a man walking upon the white-capped billows of the foaming sea.

“They think it a phantom that omens their destruction, and they cry out for fear. Jesus advances as if He would pass them; but they recognize Him, and cry out, entreating His help. Their beloved Master turns, His voice silences their fear, ‘Be of good cheer: it is I; be not afraid.’

...

“No sooner had Jesus taken His place in the boat than **the wind ceased**, ‘and immediately the ship was at the land whither they went.’ The night of horror was succeeded by the light of dawn. The disciples, and others who also were on board, bowed at the feet of Jesus with thankful hearts, saying, ‘Of a truth Thou art the Son of God!’” *The Desire of Ages*, 381.

When the winds were restrained, the turning point (Galilee) in the history of Christ arrived, and the light (the message of eating and drinking His flesh and blood) was given. When the four winds were restrained, the turning point in our current history arrived and the light (the message of the hidden manna) was given.

Both Judas and the chief baker die at the end of a rope, cursed of God, hanging upon a tree. Sister White explains the reason why the disciples, in the time of Christ's sermon on the Bread of Heaven, as well as Judas, rejected eternal life. She says they wanted a “worldly kingdom,” and that “they had been performing many and burdensome works in order to recommend themselves to God; and they were ready to hear of any new observance by which they could secure greater merit.”

They wanted to establish Christ's kingdom through human power, which was just as it was in the battle of the Canaanites with ancient Israel, and with Moses after his first forty years. They knew that the miraculous power of Christ could “exalt them to power and honor” and they refused to relinquish “their cherished ambitions” and “surrender” “themselves to Jesus” by walking in “the narrow path



traveled by the Man of Calvary.” Unlike Joseph, they refused to walk in the old paths.

The arguments and the logic behind the resistance that they employed in Capernaum to reject the message of the Bread of Heaven typify the arguments and faulty logic that will be employed today by the disciples of 9/11 who also reject the call to eat the Bread of Heaven as represented by the hidden manna.

The history of the crisis in Galilee typifies the first disappointment of the Millerites. Once those disciples realized that they could not force Christ to assume an earthly throne, their earthly hopes were “disappointed,” and the animosity and rejection that took place as the Protestants turned against the Millerites at the first disappointment of that covenant history was then typified. We are informed that when “Christ forbade the people to declare Him king, He knew that a turning point in His history was reached. Multitudes who desired to exalt Him to the throne today **would turn from Him tomorrow**. The **disappointment of their selfish ambition** would turn their **love to hatred**, and their **praise to curses**.”

That history typified the Millerites at their first disappointment.

“The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while **those who had not loved the appearing of Jesus**, but embraced the message through fear, were **pleased** that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was **well calculated to reveal such hearts**.

“They were the first to **turn and ridicule the sorrowful, disappointed ones** who really loved the appearing of their Savior. I saw the wisdom of God in **proving His people** and giving them **a searching test** to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host **looked with sympathy and love** upon those who had with sweet expectation longed to see Him whom their

souls loved. Angels were hovering around them, to sustain them in the hour of their trial. **Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven**. Those faithful, disappointed ones, who could not understand why their Lord did not come, **were not left in darkness**. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

“Satan and his angels triumphed over them, and those who would not receive the message **congratulated themselves upon their farseeing judgment and wisdom** in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but **the passing of the time revealed their true feelings**. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and



gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet **the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it.** Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 236, 237.

“The disappointment of their selfish ambition would turn their love to hatred, and their praise to curses,” and this hatred was the same hatred that had been manifested in the history of Moses for we are told that their “fathers had murmured against Moses, and had doubted and denied his divine mission. Now in the same spirit the children rejected the One who bore the message of God to themselves.”

The disappointment at Capernaum that typified the first disappointment of the Millerites had also been acted out in the covenant history of Moses. In their manifestation of hatred towards the Messenger of the covenant, the “leaders of the people” determined to attack the messenger while simultaneously rejecting the message. They “were offended, ‘and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?’ They tried to arouse prejudice by referring scornfully to the lowly origin of Jesus. They contemptuously alluded to His life as a Galilean laborer, and to His family as being poor and lowly. The claims of this uneducated carpenter, they said, were unworthy of their attention. And on account of His mysterious birth they insinuated that He was of doubtful parentage, thus representing the human circumstances of His birth as a blot upon His history.”

The hatred, “prejudice,” and envy that had been typified by Joseph’s brothers was satanic, and “deeper than their questions would indicate; it had

its root in the perversity of their hearts. Every word and act of Jesus aroused antagonism in them; for the spirit which they cherished could find in Him no answering chord.”

Thus, the resistance of the disciples that were about to forever turn from Christ had been typified in the covenant histories of Joseph and Moses, and it was repeated in the first disappointment of the Millerites and thus identifies the hatred that will be manifested by the professed disciples of 9/11 when they are confronted with the sacred work of eating the hidden manna.

As the disciples turned from Christ they typified the Protestants turning away from the Miller’s message at their first disappointment, and they in turn typify the disciples of 9/11 that turn away from the work represented by eating the hidden manna. The separation of the Millerites from the Protestants prepared the way for the outpouring of the Spirit in the Midnight Cry, while Satan began to lead the Protestants into darkness. The Millerite history identifies an outpouring of the Holy Spirit that is preceded by a manifestation of a satanic spirit. This was typified at Capernaum for as “those disaffected disciples turned away from Christ, a different spirit took control of them. They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned against Him; and such indignation was stirred up by these false reports that His life was in danger.”

When the different spirit took control of Christ’s professed followers, the strong delusion of 2 Thessalonians that is sent upon those that would not receive the love of the truth is typified. The “strong delusion” which Paul identifies, occurs prior to the full outpouring of the Holy Spirit as typified by the Pentecostal outpouring. Just as the “different spirit” at Capernaum “took control of them” before the Triumphal Entry of Christ into Jerusalem, which



inspiration informs us typified the Midnight Cry of the Millerite history. The counterfeit outpouring of the Holy Spirit precedes the true outpouring.

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. **Before** the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. **The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit.** In those churches which he can bring under his deceptive power **he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest.** Multitudes will **exult that God is working marvelously for them**, when the work is that of another spirit. **Under a religious guise**, Satan will seek to extend his influence over the Christian world.

“In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God’s word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, **turning away from those plain, soul-testing truths which require self-denial and renunciation of the world**, there we may be sure that God’s blessing is not bestowed. And by the rule which Christ Himself has given, ‘Ye shall

know them by their fruits’ (Matthew 7:16), it is evident that these movements are not the work of the Spirit of God.” *The Great Controversy*, 464.

That which leads men to receive the counterfeit Holy Spirit is the rejection of “soul-testing truths”, which require “self-denial and renunciation of the world.” A “soul-testing truth” is the definition and essence of Christ’s message at Capernaum. The professed disciples were seeking worldly glory and power, and it was most certainly a purposeful test that Christ was presenting to them, just as the first disappointment of the Millerites was a purposeful test.

“I saw the people of God joyful in expectation, looking for their Lord. **But God designed to prove them.** His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Savior were sad and disheartened, while **those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.** They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Savior. **I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.**” *Early Writings*, 235.

The characteristics of the test of the first disappointment had been perfectly typified in the testing at Capernaum, for it is stated that of “those now connected with Him there were many who had been attracted by the hope of a worldly kingdom. These must be undeceived. The deep spiritual teaching in the miracle of the loaves had not been

comprehended. This was to be made plain. And this new revelation would bring with it a closer test.”

The test it would bring was designed to demonstrate character. We are told that “He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching.”

Just as He designed the test of the first disappointment in the history of the Millerites, He also designed the test at Capernaum in order to prepare His genuine disciples for a greater test that was just ahead—either on October 22, 1844 or at the events of the cross. Of the Millerites’ first disappointment it is said that the “wisdom of God in proving His people and giving them a searching test” was designed “to discover those who would shrink and turn back in the hour of trial.” Whereas the test at Capernaum was a “testing truth that caused” “many of His disciples to turn back,” “but He had a purpose of mercy to fulfill. He foresaw that in the hour of temptation every one of His beloved disciples would be severely tested. His agony in Gethsemane, His betrayal and crucifixion, would be to them a most trying ordeal. Had no previous test been given, many who were actuated by merely selfish motives would have been connected with them. When their Lord was condemned in the judgment hall; when the multitude who had hailed Him as their king hissed at Him and reviled Him; when the jeering crowd cried, ‘Crucify Him!’—when their worldly ambitions were disappointed, these self-seeking ones would, by renouncing their allegiance to Jesus, have brought upon the disciples a bitter, heart-burdening sorrow, in addition to their grief and disappointment in the ruin of their fondest hopes. In that hour of darkness, the example of those who turned from Him might have carried others with them. But Jesus brought about this **crisis** while by His personal presence He could still strengthen the faith of His true followers.

“Compassionate Redeemer, who in the full knowledge of the doom that awaited Him, tenderly smoothed the way for the disciples, prepared them for **their crowning trial**, and strengthened them

for **the final test!**”

Most certainly, the disappointment at Capernaum typified the first disappointment of the Millerites, and both tests were designed in God’s mercy to purge the professed disciples from the true disciples in order to protect the true disciples in the soon-coming and yet greater test of their faith. But, for the Protestants of the Millerite history and the professed disciples of Christ’s day the “test was too great. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him.”

We are plainly told that this “was one of the times of purging. By the words of truth, the chaff was being separated from the wheat,” and that this history is to be repeated because for many “are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’”

Jesus was purging his disciples by “the words of truth, the chaff was being separated from the wheat,” and this purging fulfilled the prophecy of John the Baptist in Matthew 3:12, when he identified the One whose “fan is in His hand,” that “will” (and did) “thoroughly purge His floor, and gather His wheat into the garner” in the synagogue at Capernaum and at the first disappointment of the Millerites.

Just as Moses attempted in his own strength to deliver his people from Egyptian authority, and just as the rebellious among those that left Egypt attempted to conquer the Canaanites in their own strength, so too the false disciples at Capernaum



desired to obtain their freedom from the Roman power through their own strength, but if Christ “would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him.”

The battle of Jericho represented the loud cry message of the third angel, which is also represented as deliverance from Egyptian or Roman bondage. The counterfeit work in each of these three parallel covenant histories is an attempt to accomplish the final ingathering of the latter rain and the loud cry through human strength, while in rebellion to the actual work of the Lord.

The false disciples of Capernaum professed to believe in the Messiah, but “Jesus told them plainly, ‘There are some of you that believe not;’ adding, ‘Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.’ He wished them to understand that if they were not drawn to Him it was because their hearts were not open to the Holy Spirit. ‘The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ 1 Corinthians 2:14. It is by faith that the soul beholds the glory of Jesus. This glory is hidden, until, through the Holy Spirit, faith is kindled in the soul.”

The false disciples could not understand the work of preparation represented by the eating of His flesh and the drinking of His blood—spiritual things are spiritually discerned. When confronted with the message of the Bread of Heaven, they closed the door of their probation as the Protestant churches did at the first disappointment of the Millerite history. For by “the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Savior and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus.”

The satanic argument that was employed by the

false disciples of that history is left in the record that we may be benefitted, thereby. They refused to acknowledge the call to eat the Bread of Heaven. Jesus took time to make sure they comprehended the spiritual application of the Bread of Heaven, but in spite of this, the work of feeding upon that Word was below their self-defined righteousness, and they rejected the call and chose to hide behind the idea that the prophetic symbols are to be understood in the literal sense. We are informed that among those “connected with Him” “were many who had been attracted by the hope of a worldly kingdom. These must be undeceived. The deep spiritual teaching in the miracle of the loaves had not been comprehended. This was to be made plain. And this new revelation would bring with it a closer test.”

The message in the synagogue clarified the meaning of the heavenly Bread. He “bade them, ‘Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.’ Seek not merely for material benefit. Let it not be the chief effort to provide for the life that now is, but seek for spiritual food, even that wisdom which will endure unto everlasting life. This the Son of God alone can give; ‘for Him hath God the Father sealed.’

“For the moment the interest of the hearers was awakened. They exclaimed, ‘What shall we do, that we might work the works of God?’”

The work that needed to be accomplished was not to conquer the Romans, but to feed upon the word of God in order to be prepared for the time when the gospel was to be carried to the Gentile world. “Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.’ The price of heaven is Jesus. The way to heaven is through faith in ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29.

“But the people did not choose to receive this statement of divine truth. Jesus had done the very work which prophecy had foretold that the Messiah would do; but they had not witnessed what their selfish hopes had pictured as His work.”

This same attitude was manifested by the leadership

of Adventism in the 1888 time period, which has typified our current latter rain history.

“An **unwillingness to yield up preconceived opinions**, and to accept this truth, lay at **the foundation of a large share of the opposition manifested at Minneapolis** against the Lord’s message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, book 1, 236.

The work that Christ presented did not meet their preconceived ideas of the Messiah’s work, nor did it feed their hunger for self-exaltation. He even clarified the message, so that they would have no excuse. Christ said “unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven.’ The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. That food was a type of the real bread from heaven. The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, ‘The bread of God is that which cometh down out of heaven, and giveth life unto the world.’ John 6:33, R. V.

“Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, ‘Lord, evermore give us this bread.’ Jesus then spoke plainly: ‘I am the bread of life.’

“The figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, ‘Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.’ And the prophet Jeremiah

had written, ‘Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.’ Deuteronomy 8:3; Jeremiah 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and it was often said that at the Messiah’s coming all Israel would be fed. The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves.”

Both the leadership and the biblical testimony uphold the spiritual application of the prophetic words, but satanic resistance purposed to hide the truth by making an application of the prophetic symbols in a literal and not spiritual application. “Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, ‘I am the bread of life.’”

Then an argument based upon the incorrect application of the prophetic symbols took place when the “rabbis exclaimed angrily, ‘How can this Man give us His flesh to eat?’ They affected to understand His words in **the same literal sense** as did Nicodemus when he asked, ‘How can a man be born when he is old?’ John 3:4. To **some extent they comprehended the meaning of Jesus, but they were not willing to acknowledge it. By misconstruing His words, they hoped to prejudice the people against Him.**

“Christ did not soften down **His symbolical representation**. He reiterated the truth in yet stronger language: ‘Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.’”

The argument over the prophetic application of biblical symbols as either literal or figurative became the premier characteristic of the rejection



of the Messiah by His professed disciples in the synagogue at Capernaum. “The **unbelieving Jews refused to see any except the most literal meaning in the Savior’s words**. By the ritual law they were forbidden to taste blood, and they now construed Christ’s language into a sacrilegious speech, and disputed over it among themselves. Many even of the disciples said, **‘This is an hard saying; who can hear it?’**

“Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. **He knew the character of those who claimed to be His disciples, and His words tested their faith**. He declared that they were to **believe and act upon His teaching**. All who received Him would partake of His nature, and be conformed to His character. **This involved the relinquishment of their cherished ambitions**. It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart. **They must walk in the narrow path traveled by the Man of Calvary**, if they would share in the gift of life and the glory of heaven.

“The test was too great. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. **This discourse in the synagogue, they declared, had opened their eyes.**”

As they declared that “their eyes were then open,” they actually typified the permanent acceptance of the blindness of Laodicea, and they rejected the promise to be raised up in “the last day.” They brought blindness upon themselves by insisting on applying the prophetic symbolism in a literal and not symbolic fashion.

There are four times in this chapter where Sister White references the promise given to those who would eat His flesh and drink His blood that they would be raised up in the last day. This promise is three-fold in its fulfillment. Every faithful Christian will be resurrected at the Second Coming of Christ, and in so doing, the promise will have been fulfilled

unto them But, there is also the promise to faithful Seventh-day Adventists that are a part of the third angel’s message.

And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Revelation 14:13.

“Henceforth” in the verse is identifying after October 22, 1844; for this is the date when the third angel arrived in history.

“Graves are opened, and ‘many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt.’ Daniel 12:2. All who have died in the faith of the third angel’s message come forth from the tomb glorified, to hear God’s covenant of peace with those who have kept His law. ‘They also which pierced Him’ (Revelation 1:7), those that mocked and derided Christ’s dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient.” *The Great Controversy*, 637.

“All who have died in the faith of the third angel’s message” are to be raised up in the last day with the privilege of hearing God’s covenant of peace and to watch the Second Coming of Christ. Yet there is also a third group that the promise of being “raised up in the last day” applies to.

The faithful disciples of 9/11, that accept the work of eating the hidden manna found in the hand of the angel of Revelation 18, will be raised up as an ensign and as the stones of a crown, as they are employed by the Lord to gather the eleventh-hour workers out of Babylon during the Sunday law crisis. They have been typified by Moses after he spent forty years in the mountains in advance of the Egyptian deliverance. They have been typified by Joshua after he spent forty years in the wilderness in advance of the battle of Jericho. They have been typified by the apostles of Christ after the stoning



of Stephen, which concluded the week that Christ confirmed the covenant.

In the beginning of ancient Israel, there was a period of time (forty years) that the Lord accomplished an exclusive internal gospel work for His chosen people in advance of a gospel work for those outside the commonwealth of Israel. That history represented a testing process symbolized by the three-fold test of the manna. Similarly, in the ending of ancient Israel, there was a period of time (seven years) that the Lord accomplished an exclusive internal gospel work for His chosen people in advance of a gospel work for those outside the commonwealth of Israel. That history represented a testing process symbolized by the three-fold test of the Bread of Heaven.

The work that Christ accomplishes through the everlasting gospel consists of the development, and thereafter demonstration, of two classes of worshippers based upon the introduction of a three-step testing prophetic message. The everlasting gospel was illustrated by the baker and the butler in the time of Joseph. The everlasting gospel was accomplished in the beginning of ancient Israel, which was a period of time based upon the covenant time prophecy of Abram. The everlasting gospel was accomplished in the ending of ancient Israel, which was a period of time based upon the covenant time prophecy of Daniel.

In the histories of Moses and Christ the attitudes, doctrinal misunderstandings, and counterfeit works that are manifested by those who refuse to eat the ordained food for their respective histories are clearly included in the prophetic narrative. Therefore, they must be part of the prophetic analysis and application when those histories are employed to illustrate the history of the latter rain.

The conquering of any of the oppressive enemies in the respective histories that is attempted through human power typifies an attempt to accomplish the final ingathering of the loud cry without the presence of the Holy Spirit. After Moses' first forty years of life, knowing he had been called to deliver the Hebrews from their Egyptian bondage, he

attempted this work in his own human strength. God used this failure to force him to flee into the wilderness in order to prepare Moses to accomplish that very deliverance through the power of God.

After the rebels in the camp rejected the message of Joshua and Caleb they attempted to begin the conquering of the Promised Land through their own power in rebellion against God, and without the accompaniment of the ark of God. That failure ended by their wandering in the wilderness for forty years until they were prepared to conquer the Promised Land through the direction of the Lord of hosts in and through the power of God.

The rejection of the Bread of Heaven by Christ's professed disciples at the synagogue in Capernaum was brought about the rebels clinging to their false understanding of the covenant prophecy of their history. This led them to believe that the Messiah was to establish an earthly kingdom and overthrow the authority that Rome exercised over them. Just as the rebels of Moses' history thereafter died in the wilderness, the rebels of Christ's time died in the destruction of Jerusalem and were scattered throughout the earth. Just as the rebels of Moses' time did not understand the manna, as identified by the fact that the meaning of the word manna means, "What is it?", so the rebels of Christ's time were unwilling to accept that the Bread of Heaven represented spiritual and not physical bread.

The final apostasy in Adventism has been typified repeatedly within the sacred record, and the final apostasy is the apostasy that precedes the separation of the wise and foolish virgins of Adventism at the Sunday law in the United States. Sister White calls that final apostasy the "omega," and she described it in the characteristics of an apostasy in her day and age which she called the "alpha apostasy." It is revealing to compare the "alpha" apostasy of Advent history with the "alpha apostasy" after Noah's flood. The first apostasy—the "alpha"—after the flood was accomplished by Nimrod.

"For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, **apostasy soon led to**



division. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to **separate** from the worshipers of God. **Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates.** They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home.

“Here they decided to build a **city**, and in it a **tower** of such stupendous height as should render it the wonder of the world. These enterprises were **designed to prevent the people from scattering** abroad in colonies. God had **directed men to disperse throughout the earth**, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and **to found a monarchy that should eventually embrace the whole earth.** Thus their city would become the metropolis of a **universal empire**; its glory would command the admiration and homage of the world and render the founders illustrious. **The magnificent tower**, reaching to the heavens, was intended to stand as a monument of **the power and wisdom of its builders**, perpetuating their fame to the latest generations.

“The dwellers on the plain of Shinar **disbelieved God’s covenant** that He would not again bring a flood upon the earth. **Many of them denied the existence of God and attributed the Flood to the operation of natural causes.** Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. The whole undertaking was designed to **exalt** still further **the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry.**

“When the tower had been partially completed, a

portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold**, and set themselves against the Ruler of heaven and earth. **Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders.** The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material or other directions concerning the work. As messages were thus passing from one to another **the language was confounded**, so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. **Confusion** and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. **Their confederacy ended in strife and bloodshed. Lightnings from heaven**, as an evidence of God’s displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens.

“Up to this time all men had spoken the same language; now those that could understand one another’s speech united in companies; some went one way, and some another. ‘The Lord **scattered** them abroad from thence upon the face of all the earth.’ This dispersion was the means of peopling the earth, and thus the Lord’s purpose was accomplished through the very means that men had employed to prevent its fulfillment.

“But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus



their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge; and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light.

“The Babel builders had indulged the spirit of murmuring against God. Instead of gratefully remembering His mercy to Adam and His gracious covenant with Noah, they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants. Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. As men turned away from God, the divine attributes—justice, purity, and love—were supplanted by oppression, violence, and brutality.

“The men of Babel had determined to establish a government that should be independent of God. There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and gave the people time to reveal their true character. As this was developed, the sons of God labored to turn them from their purpose; but the people were fully united in their Heaven-daring undertaking. Had they gone on unchecked, they would have demoralized the world in its infancy. Their confederacy was founded in rebellion; a kingdom established for self-exaltation, but in which God was to have no rule or honor. Had this confederacy been permitted, a mighty power would have borne sway to banish righteousness—and with it peace, happiness, and security—from the earth. For the divine statutes, which are ‘holy and just and good’ (Romans 7:12), men were endeavoring to substitute laws to suit the

purpose of their own selfish and cruel hearts.

“Those that feared the Lord cried unto Him to interpose. ‘And the Lord came down to see the city and the tower, which the children of men builded.’ In mercy to the world He defeated the purpose of the tower builders and overthrew the memorial of their daring. In mercy He confounded their speech, thus putting a check on their purposes of rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. From time to time the unseen hand that holds the scepter of government is stretched out to restrain iniquity. Unmistakable evidence is given that the Creator of the universe, the One infinite in wisdom and love and truth, is the Supreme Ruler of heaven and earth, and that none can with impunity defy His power.

“The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course—depending upon self, and rejecting God’s law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“There are tower builders in our time. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God’s moral government; they despise His law and boast of the sufficiency of human reason. Then, ‘because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Ecclesiastes 8:11.” *Patriarchs and Prophets*, 118–123.

We wish to isolate a few of the characteristics of the “alpha apostasy” following the flood. The word “alpha” represents the first letter of the Greek alphabet and is used by inspiration to identify the first in contrast with the last—the last letter in the Greek alphabet being “omega.” This is why Christ is the Alpha and Omega, representing the Beginning and the Ending, the First and the Last. There were apostasies in Advent history that preceded the “alpha apostasy” associated with John Harvey Kellogg, but inspiration marked the apostasy of Kellogg as the



“alpha apostasy” of Advent history, and used the prophetic characteristics of that history to typify the last or “omega apostasy” during the time of the latter rain.

Nimrod’s apostasy typifies the “alpha apostasy” of Advent history based upon more than two or three witnesses. Let us now note the parallel histories of Nimrod, that can be easily recognized, in order to provide a second witness to stand with the “alpha apostasy.” And finally we will conclude this newsletter with some characteristics of the “omega apostasy” that have been typified in the counterfeit work. These characteristics of the “omega apostasy,” such as incorrect attitudes and self-exaltation, were manifested by the rebels of Moses’s history, and the false disciples in the crisis in Galilee.

When the population of mankind after the flood increased, “apostasy” “led to division.” The division was initiated by those who “desired to forget their Creator and to cast off the restraint of His law.” Nimrod and his followers “disbelieved God’s covenant” and many “of them denied the existence of God,” and “set themselves against the Ruler of heaven and earth.”

The followers of Nimrod “decided to build a city, and in it a tower” in order “to prevent the people from scattering abroad in colonies,” and in rebellion against God’s command to “disperse throughout the earth” they “determined to establish a government that should be independent of God,” “a kingdom established for self-exaltation.”

“The” “tower” stood “as a monument of the power and wisdom of its builders” and “was” built “to secure their safety,” with a “portion of” the tower designed for “a dwelling place for the builders,” while another area was a church “devoted to their idols.”

“There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and gave the people time to reveal their true character. As this was developed, the sons of God labored to turn

them from their purpose; but the people were fully united in their Heaven-daring undertaking.”

They had “opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths,” and therefore “they were” “shut out from intercourse with those who might have given them light,” concerning God’s dealing with mankind in past history as represented in “His mercy to Adam and His gracious covenant with Noah,” and so rejected “God as arbitrary and severe, they were accepting the rule of” Satan “the cruelest of tyrants.”

“Suddenly” Nimrod’s “work” “was checked,” because two “angels were sent to bring to naught the purpose of the builders,” and then the “Lord scattered them” which became the “the means of peopling the earth, and thus the Lord’s purpose was accomplished through the very means that men had employed to prevent its fulfillment.”

The kingdom of Nimrod was established in rebellion, which equates to spiritualism.

“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.” *Patriarchs and Prophets*, 635.

The religion of Nimrod’s apostasy was spiritualism, which was the religion of Kellogg’s pantheism in the “alpha apostasy” of Adventism. Nimrod’s rebellion represented a false reformation, for they rejected the covenant, and introduced a new religion founded upon new principles.

“Reformation signifies a reorganization, a change in ideas and theories, habits and practices.”



Review and Herald, February. 25, 1902.

The “alpha apostasy” pointed forward to the “omega apostasy” where a false reformation would be introduced. Nimrod’s religion placed its dependence upon human strength, and rejected God’s law. Nimrod also typified a wonderful city work, which is represented in Genesis 10:8–12.

The historians inform us that the historical logic of identifying Nimrod as a mighty hunter before the Lord is that after the flood, no man had the willingness to identify himself as a king, since everyone on the earth still had the conscience understanding that God had recently executed divine judgment upon mankind with the flood. Nimrod was the first man after the flood willing to establish a kingdom in defiance of the sovereignty of God. The primary characteristic of his kingdom was the cities which he built (which were in themselves, a rejection of the command for the people after the flood to spread out and repopulate the earth). At the prophetic level, we are simply noting that Nimrod accomplished a wonderful work in building the aforementioned cities, and that the work was counterfeit to God’s direction and represented his rebellion.

The premier “monument” of his rebellion was the tower that they built, which Sister White stated is repeated when she said there “are tower builders in our time. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God.” Nimrod’s literal tower of rebellion represents human “theories,” thus identifying that **literal biblical towers typify spiritual towers in our day and age.**

When Nimrod built his tower, which was also a church, he used bricks and mortar to symbolize his rejection of the covenant, Noah left the ark and built an altar of unchiseled stones to worship at. Before the flood, God’s people had worshipped at the gates of the Garden of Eden. But, after the flood, altars were appointed as the symbol of true worship. Altars had to be built according to the divine directions which required that there be nothing, but unchiseled stones employed to erect

an altar. Nimrod’s tower, which was his altar, was built of bricks and mortar.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Exodus 20:25.

Not only did Nimrod break the covenant when he built his counterfeit altar with bricks and mortar, but he established a counterfeit foundation.

“Those who are not doers of the word are not Bible Christians; the conscience is sullied, the principles of God’s law are violated, **sacrificed upon the altar of lust.** . . . Such persons, whatever their position or profession, are sure to make a failure; **for their foundation is not laid upon the Rock,** but on sliding sand.” *The Medical Missionary*, September 1, 1891.

The Rock that is the foundation which we are to build our house upon is Christ, and Christ is also the true altar, so Nimrod’s counterfeit altar, as represented in his tower, is not only a false foundation, but also a counterfeit Christ.

“We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. **The true altar is Christ; the true fire is the Holy Spirit.** This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works.” *Selected Messages*, book 3, 300.

Nimrod and his followers rejected the history of the flood, and the messages of warning that came to them from Noah and his sons, thus, typifying those that reject the past experiences of the people of God. With these characteristics of the “alpha apostasy” represented in the history of Nimrod, consider the following passage where the predictions of the “omega apostasy” among us are typified by the “alpha apostasy” of Kellogg.

“I am compelled to speak in denial of the claim that the teachings of *Living Temple* can be



sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And **there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of *Living Temple*, would seem to be in harmony with the teachings** of this book. This may give apparent support to the assertion that the sentiments in *Living Temple* are in harmony with my writings. **But God forbid that this sentiment should prevail.**

“Few can discern the result of entertaining the sophistries advocated by some at this time. But **the Lord has lifted the curtain**, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. **They estimate as nothing the light that Christ came from heaven to give John to give to His people.** They teach that **the scenes just before us are not of sufficient importance to be given special attention.** They make of no effect **the truth of heavenly origin**, and **rob the people of God of their past experience**, giving them instead a false science.

“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? **This foundation was built by the Master Worker, and will stand storm and tempest.** Will they permit this man to present doctrines **that deny the past experience of the people of God?** The time has come to take decided action.’

“The enemy of souls has sought to bring in the supposition that **a great reformation was to take**

place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.”** *Selected Messages*, book 1, 203, 204.

The disciples of 9/11 agree that when the mighty angel of Revelation 18 descended, God’s people were then to take and eat the little book that is in the angel’s hand. This can be demonstrated by the sermon titles, camp meeting themes, and expressions often employed concerning the taste of honey and other terminologies that apply to this reality. Yet many are hesitant, aggressively hostile, or something in between, to the application that we set forth four newsletters ago where we demonstrated that the eating of the little book includes a responsibility of carrying a warning message exclusively to Seventh-day Adventists during the time of our visitation—the judgment of the living.

They seem willing to admit that the Lord is now entering into covenant with those who, in the near future, at the Sunday law will receive the seal of God, but do not see the logic that Christ would

accomplish an exclusive internal work for those very same people before they are lifted up as His representatives during the Sunday law crisis. Yet the prophetic record, when considered “line upon line” provides evidence that the exclusive internal work is a valid waymark to recognize in the previous histories where God entered into covenant with a chosen people. In those past histories, the attitudes, misunderstandings, and outright rebellion of those who profess to be the chosen covenant people are clearly set forth. Paul speaks of the history of ancient Israel in specific, not vague, terms when he says:

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . **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.** Wherefore let him that thinketh he standeth take heed lest he fall. 1 Corinthians 10:6, 11, 12.

The “omega apostasy” has been clearly identified for we are told that during the “alpha apostasy” “the Lord” “lifted the curtain and has shown me the result that would follow.” The pantheistic teachings of Kellogg were back then shaking Adventism, but the doctrinal error of that time only typified another manifestation of a spiritualistic doctrine that would take place in our history of the latter rain. It is clear that at least part of the technique which Satan will use to accomplish the introduction of a spiritualistic experience among the disciples of Christ will be a twisting of her writings. Sister White said, “there may be in my writings many statements which, taken from their connection, and interpreted according to the” minds of the false disciples of 9/11 that “would seem to be in harmony with” my “teachings,” but she pleads for “God” to “forbid that this” wresting of her writings would “prevail.” She further warns us that the false disciples of 9/11 will “estimate as nothing the light that Christ came from heaven to give” “to His people,” and therefore “make of no effect the truth of heavenly origin.”

The truth which Christ brought down from heaven at 9/11 was the hidden manna which “the past experience” of the “people of God” demonstrate to be the symbol of the testing process of the latter rain (including more than simply the glad reception and comprehension of the message, but also the requirement to carry the message of the hidden manna to Adventism, and not to those outside of Adventism). But, of course, “This is a hard saying, and who can hear it?” The expression of the disciples at Capernaum was typified by ancient Israel when they saw the manna, which means “What is it?”

And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the Lord hath given you to eat. Exodus 16:15.

The false disciples of 9/11 who determine to accomplish the loud cry of the third angel in their own human strength are attempting to “rob” God’s people of the correct understanding of the past experiences of God’s people by teaching that the “scenes just before us are not of sufficient importance to be given special attention.” Their inference is that because Sister White has so much instruction upon public evangelism, it is not possible that God would have a special period of preparation that precedes the Sunday law to prepare His chosen people for that event. Yet with Moses at the beginning and Jesus at the ending of ancient Israel, we find that He did this very thing.

As we consider the testimony in the sacred record of the apostasies that illustrate the “omega apostasy” of the latter rain time period, we find Moses killing the Egyptian, ancient Israel attacking the Canaanites, and the Jews seeking to make Christ an earthly king. We also find in Nimrod’s illustration of the “alpha apostasy” that he accomplished a counterfeit reformation by doing a “wonderful work” in establishing the first cities. He rejected God’s law, Noah’s covenant, and even the warning message that was derived from past sacred history as presented by Noah and Shem. As a result, he introduced a new

spiritualistic religion, and we find the symbol of his rebellion to be his tower.

The “omega apostasy” will also accomplish a counterfeit reformation, and the leaders (Nimrod) of this movement will do a wonderful work in the cities (public evangelism in the time of the judgment of the living) by introducing a new spiritualistic religion. They will lightly esteem God’s law (which equates with rejecting God’s law) and they will reject the covenant of life (which Christ will then be confirming, while they make their own covenant with death). They will also reject the warning given that was derived from past sacred history.

One of the arguments of flawed logic that will be employed by those leading out in the “omega movement” will be to selectively apply passages from the writings of Sister White to seemingly uphold their side of the debate. Like the disciples of Capernaum, they will understand that even though the prophetic symbols are to be understood and applied in a figurative fashion, they will turn away from that application and choose to apply the symbols in a literal fashion. The blindness of Laodicea and the strong delusion of 2 Thessalonians will prevent them from seeing that the towers of 9/11 are to be applied figuratively, and that when they apply them literally, they are repeating the manifestation that took place in Capernaum. This will prevent them from recognizing that the primary symbol that they use to apply their faulty prophetic understanding is the towers that are a monument to Nimrod’s and all mankind’s rebellion.

The disciples of 9/11 will not attack the history of the Millerites in the fashion that the leadership of the Adventist church has done because they understand the significance of this history. However, they will profess to accept that history while refusing to acknowledge the many warnings to guard against removing the waymarks of that history. This activity is manifested when it is claimed that the “day of the Lord” began in 1844, as some do, or that it began at 9/11 as others do. It is manifested by claiming that the “tarrying time” in the parable of the ten virgins that is fulfilled in our history—the history of the latter rain begins at the Sunday law. The removal of these waymarks was typified in past histories by the misunderstanding of the “fullness of time” that marked the first disappointment for the Millerites (Capernaum), which was also the tarrying time for the Millerites. Not knowing the where and when to locate the message will prevent them from understanding that at 9/11 the “time of God’s visitation” for Adventism began.

With these flawed ideas they will hold on to preconceived ideas concerning the work of the latter rain being typified by an incorrect preconceived idea in the time of Christ concerning that “time of visitation.” By thinking that the latter rain will empower us to give the loud cry message, those that acknowledge that the latter rain began at 9/11 will be unwilling to acknowledge that the loud cry message that is carried to the eleventh-hour workers at the Sunday law is preceded by an exclusive internal work of preparation that will fit God’s people up to be lifted up as an ensign at the Sunday law.

Their moving of the landmarks (day of the Lord/tarrying time), their unwillingness to accept the figurative meaning of prophetic symbols (the Twin Towers), and the Laodicean blindness which prevents them from recognizing their need to be transformed into the image of Christ through the experience represented by the eating of the hidden manna, will lead them into a militant misunderstanding, that the work for this time is not an internal work for God’s chosen people, but an external work for those outside of Adventism. In our next newsletter, we will consider a third witness (the Millerite history) that upholds the principles that when God is entering into covenant with a chosen people, based upon a covenant prophecy, He will then accomplish the everlasting gospel. In that history (the Millerites), the symbol of the testing process was not the manna or the Bread of Heaven, but the little book that was in the angel’s hand in Revelation 10.