

# FUTURE NEWS

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“GATHER YOURSELVES TOGETHER, YEA, GATHER TOGETHER,  
O NATION NOT DESIRED” ZEPHANIAH 2:1

## Diligent and Thorough Education

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**Success in their intellectual efforts** *Fundamentals of Christian Education,*  
373, 374

No movement should be made to lower the standard of education in our school at Battle Creek. The students should tax the mental powers; every faculty should reach the highest possible development. Many students come to the college with intellectual habits partially formed that are a hindrance to them. The most difficult to manage is the habit of performing their work as a matter of routine, instead of bringing to their studies thoughtful, determined effort to master difficulties, and to grasp the principles at the foundation of every subject under consideration. Through the grace of Christ it is in their power to change this habit of routine, and it is for their best interest and future usefulness rightly to direct the mental faculties, training them to do service for the wisest Teacher, whose power they may claim by faith. This will give them success in their intellectual efforts, in accordance with the laws of God. Each student should feel that, under God, he is to have special training, individual culture; and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also. Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded.

I hope that no one will receive the impression from any words I have written, that the standard of the school is to be in any way lowered. There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first and most important. The religion of Christ never sanctions physical or mental laziness.

We have before us the case of Daniel and his fellows, who made the most of their opportunities to obtain an education in the courts of Babylon. When tested by those who questioned both their faith and their knowledge, they were able to give a reason of the hope that was in them, and, as well, to stand the examination as to their knowledge in all learning and wisdom; and it was found that Daniel had understanding also in all visions and dreams, showing that he had a living connection with the God of all wisdom. “In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and

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

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## MISSION STATEMENT

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

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

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

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astrologers that were in all his realm.” Daniel's history is given us for our admonition upon whom the ends of the world are come. “The secret of the Lord is with them that fear Him.” Daniel was in close connection with God. When the decree went forth from an angry, furious king, commanding that all the wise men of Babylon should be destroyed, Daniel and his fellows were sought for to be slain. Then Daniel answered, not with retaliation, but “with counsel and wisdom,” the captain of the king's guard, who was gone forth to slay the wise men of Babylon. Daniel asked, “Why is the decree so hasty from the king?” He presented himself before the king, requesting that time be given him, and his faith in the God he served prompted him to say that he would show the king the interpretation. “Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.” (Read Daniel 2:20-28.) Here the interpretation was made known to Daniel.

## EMAILS & LETTERS

I have been watching the classes on the book of Daniel, and they have been quite beneficial, and awfully solemn. I have had a few considerations on the narrative of Daniel 2 which are somewhat different from the ones established in the class. I do not seek to oppose any of what was said, but request that my points be considered. I put most of these points in the first of my series of articles on Daniel 2, and thought to highlight them in a summarized fashion. This is an overview of my findings:

1. Nebuchadnezzar's troubling dream is revealed at the time of the end, which for us in 1989.

2. The four groups of wise men (marking the fourth generation of Adventism) are confronted with the challenge of understanding and interpreting this dream from 1989 onwards, before Daniel was confronted with the same test at a subsequent time.

3. Nebuchadnezzar's decree is at 9/11 and was to be effected in the destruction of both the false and true wise men at the same time. But, the destruction was deferred and time was afforded for the revelation and explanation of the dream.

4. Arioch, the symbol of Nebuchadnezzar's military might, was the one ordained to effect this destruction.

5. Nebuchadnezzar's dream is a secret and it is hidden from Daniel until the night time which is at “midnight” where the hiding ceases and the secret is revealed.

6. Nebuchadnezzar inquires at the Midnight Cry, Daniel responds to his inquiry, and clarifies the issues of the dream.

7. Daniel's response and message to Nebuchadnezzar is a message which highlights the specifics of how the threefold union comes together in accomplishing the final healing of the deadly wound, and how this system will progressively, but rapidly, be destroyed.

8. Nebuchadnezzar's inquiry represents the inquiry of those **within the spiritual jurisdiction of Modern Babylon** during the Midnight Cry who bow at the Sunday Law and receive Daniel's God as supreme.

9. Daniel is set at the gate of the king at the Sunday Law and the three Hebrew worthies join him.

I may not be able to qualify every single point in this article, but I will try and shed light as to the reasons why I make these applications.

It is an established truth in this movement that Daniel 1-3 are symbols of the three angels' messages of Revelation 14. Daniel 1 is the first, chapter 2 is the second, and chapter 3 is the third. Daniel 1 as the first contains all three, and can identify the entire testing process. Daniel 3 is primarily



the Sunday Law as is confirmed by inspiration in *Manuscript Releases*, volume 14, 91, but it also contains information on events which precede the Sunday Law which put the Sunday Law history into perspective. I believe Daniel 2 is no different. The emphasis of Daniel 2 is no doubt the second angel's message, but I believe it also contains particular information which is not particularly the second angel's message, but rather helps to put the second angel into perspective. Therefore, I will begin to set forth my reasons for placing the beginning of Daniel 2 at the time of the end.

The first point is based on Christ's character as the first and the last. Daniel 2 is the first vision in the book of Daniel and the last vision is found in Daniel 10-12; the greater portion of the details of the vision being in chapter 11. Therefore, there are strong connections between the characteristics of the Daniel 2 and Daniel 10-12. One simple connection is that both visions speak of the "latter days" and both of them illustrate this theme of how the threefold union comes together in healing the deadly wound of the papacy to persecute the saints and lead the world to perdition, further showing how this arrangement is simultaneously, but progressively dismantled by the mighty working of the Lord.

In the classes, there has been much labor in trying to prove Daniel as standing at the time of the end when the vision of chapters 10-12 was given (which I believe is correct). The vision was given in the third year of Cyrus, which if I am not mistaken was his first year of sole rule, not in the realm of the Persians, but as king on the "throne of the Lord" which had been taken from Zedekiah, and given to Babylon, and now was given to the Medes and Persians. Notice these words from the appendix of *Patriarchs and Prophets*, which I believe brings this point to view very nicely:

"A theocracy is a government which derives its power immediately from God. The government of Israel was a true theocracy. That was really a government of God. At the burning bush, God

commissioned Moses to lead His people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt and led them through the wilderness and finally into the Promised Land. There He ruled them by judges 'until Samuel the prophet,' to whom, when he was a child, God spoke, and by whom He made known His will. In the days of Samuel the people asked that they might have a king. This was allowed, and God chose Saul, and Samuel anointed him king of Israel. Saul failed to do the will of God; and as he rejected the word of the Lord, the Lord rejected him from being king and sent Samuel to anoint David king of Israel; and David's throne God established forevermore. When Solomon succeeded to the kingdom in the place of David his father, the record is: 'Then Solomon sat on the throne of the Lord as king instead of David his father.' 1 Chronicles 29:23. David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God. The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon, and who entered into a solemn covenant before God that he would loyally render allegiance to the king of Babylon. But Zedekiah broke his covenant, and then God said to him:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: This shall not be the same: Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: And it shall be no more, until He come whose right it is; and I will give it him.' Ezekiel 21:25-27. See also chapter 17:1-21.

"The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell and was succeeded by Greece, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the



third time. And then says the word, 'It shall be no more, until He come whose right it is; and I will give it Him.' Who is He whose right it is? 'Thou ... Shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.' Luke 1:31-33. And while He was here as 'that Prophet,' a Man of Sorrows and acquainted with grief, the night in which He was betrayed He Himself declared, 'My kingdom is not of this world.' Thus the throne of the Lord has been removed from this world and will 'be no more, until He come whose right it is,' and then it will be given Him. And that time is the end of this world, and the beginning of 'the world to come.'" *Patriarchs and Prophets*, 761-762.

Though it does not bring out the point of the kingdom of grace typifying the kingdom of glory, I believe it establishes the point of the throne and the crown of the Lord in a very clear way. I am aware of the issue of Cyrus ruling for about twenty-seven years before the transition from Babylon to Medo-Persia as discussed in the classes, but what Daniel is marking is when Cyrus would sit on the "throne of the Lord," thus fulfilling the prophecy of Ezekiel 21. Having had coregency with Darius his uncle in the first two years by allowing Darius to manage the affairs of the kingdom in this transitory period, I'd say his third year within the context of the prophecies of Daniel was his first year of sole rule on the throne of the Lord which marked the conclusion of the seventy year captivity. Daniel is said to have continued up to the first year of Cyrus (see Daniel 1:1), and it is in the first year of Cyrus that the decree of rebuilding Jerusalem was issued (see Ezra 1:1) in which time (the first year of Cyrus), the seventy years ended. And the end of the seventy years is a symbol of the time of the end. Connecting these truths with Daniel 10:1, I believe the third year of Cyrus to be his first year as sole ruler on the throne and wearing the crown of universal dominion identified in Ezekiel 21. And

this allows us to make our present truth application of Daniel 11:1-4.

Characteristics were seen which prove the fall of Babylon and the rise of Darius to be the time of the end (B.C. 538 according to the chart), but there are a fair number of characteristics which also show the rise of Cyrus after the death of Darius to be a symbol of the time of the end as well (the conclusion of the seventy years etc.). A period of three years was seen from the rise of Darius to that of Cyrus (B.C. 538-536), and the last suggested resolution I remember concerning this apparent discrepancy is that the time of the end is probably marked by a series of interconnected events over a period of time rather than a singular, almost instantaneous event.

This seems to have been confirmed by the series of interconnected events associated with the downfall of the Papacy in 1798 which transpired over a period of about three years (I usually mark 1798 - the captivity of the pope; 1799 - the death of the pope; 1800 - the restoration of papal states and college of cardinals, though without the temporal power that is previously possessed). Interestingly enough, when we consider the retaliation of the Papacy to world atheism in the fight for global dominion and the consequent collapse of Soviet Russia, these events transpired in earnest over a period of three years (from 1989 to 1991). The revolutions of 1989 sparked by the pope-led the Solidarity movement in Poland, the pope's general influence over the Gorbachev administration catalyzed major changes such as the collapse of the Berlin wall, the changes of political leadership etc., and eventually led to the formal and complete dissolution of the USSR in December of 1991. Thus it seems that a series of interconnected events are associated with the time of the end at the end of the world, rather than a singular event, it is also associated with three years.

I believe the pattern is based upon the three-year siege that occurred at the commencement of the first 2520 from B.C. 723-721 (see 2 Kings 17, 18). And it seems to be replicated a number of times in connection with the seven times. B.C. 723-721 was



at the beginning, and 1798-1800 (I know some say 1797-1799) was at the end of the 2520. The fall of Belshazzar and the Babylonian kingdom was also associated with a three-year period (B.C. 538-536) and it was at the end of a type of 2520—the seventy years (perhaps one could also mark the mene, mene, tekell, upharsin).

Now, when one considers the introduction of Daniel 2, it is marked in the second year of Nebuchadnezzar. But a question may arise, “How could it be his second year when Daniel was already part of the wise men of Babylon?” It took Daniel and the rest three years to get to this position as identified in chapter 1. Therefore, how is this apparent discrepancy resolved? This is my suggestion. The siege of Judah in the time of Jehoiakim by Nebuchadnezzar in B.C. 606 can symbolize the time of the end. This siege had been prophesied by Isaiah to King Hezekiah in 2 Kings 20 and Isaiah 39. One of the characteristics of the time of the end is that it is a fulfillment of a prophecy. Daniel 1:1 was the fulfillment of the foregoing prophecy of Isaiah. Another characteristic is that the time of the end is preceded by a period of spiritual darkness. The spiritual darkness was fulfilled in the apostasy of the Jewish kings from Manasseh to Jehoiakim. Josiah was the exception and his reformation typified and was similar to the sixteenth century Reformation in the time of the dark ages. Thirdly, Jehoiakim is himself a symbol of the first message, and the first message can be marked at both its arrival and empowerment depending on the context.

Another interconnected event which happened the next year in B.C. 605 is the battle of Carchemish between Babylon and Egypt. This is established as a type of the conclusion of the spiritual war between the Papacy and atheism in 1989. It is another symbol of the time of the end. In B.C. 606, Nebuchadnezzar had begun to co-rule with his father, Nabopolassar. This is when he went to Judah and besieged and commenced the three-year preparation for Daniel and his friends to become officials in his government. His father (according to Wikipedia) died the next year in B.C. 605 and shortly after the battle of Carchemish, Nebuchadnezzar returned to Babylon to secure his position as sole ruler of the kingdom. Thus, sometime in B.C. 605 the first year of his sole reign commenced. Sometime in B.C. 604 **the second year** of his sole reign would commence, and B.C. 604 would be about three years from B.C. 606. It would seem to make sense for Daniel to be a wiseman in Nebuchadnezzar’s administration around this time. So, I am suggesting that the second year of the king’s reign in Daniel 2 was the second year of his sole reign, and the third of his reign altogether. The events of these three years were somewhat interconnected, and all have characteristics which fit the time of the end. This was at the beginning of the seventy years which was also a part of the fulfillment of the seven times of Leviticus 26. So: three years at the end of the seventy-year captivity (B.C. 538-536) and three years at the beginning of the seventy years (B.C. 606-604). Jesus illustrates the end from the beginning. But also notice the following quotation from the Spirit of Prophecy concerning Daniel 2:

**“Soon after Daniel and his companions entered the service of the king of Babylon,** events occurred that revealed to an idolatrous nation the power and faithfulness of the God of Israel. Nebuchadnezzar had a remarkable dream, by which ‘his spirit was troubled, and his sleep brake from him.’ But although the king’s mind was deeply impressed, he found it impossible, when he awoke, to recall the particulars.”  
*Prophets and Kings*, 491

Even though some of my historical analysis above may prove to be inaccurate, at minimum, this quote shows that Nebuchadnezzar received his dream “soon after” the three year trial of the Hebrew worthies. So we still see the three years associated with revelation of the dream of Nebuchadnezzar. I find it interesting that right after the three-year siege from B.C. 723-721, there was an unsealing of a prophetic message through the prophet Joel (B.C. 720) whose message was a warning of the coming king of the north upon Judah, and was a threefold message with three chapters (this seems to be characteristic of the first angel’s

message). So in connection with the three years at the beginning of the 2520, there was an increase of prophetic knowledge unsealed and understood. At the end of the 2520 in the 1798, there was also an increase of prophetic knowledge unsealed and understood. At the fall of Babylon and the rise of Medo-Persia in that three-year transitory period at the end of the seventy-year captivity, Daniel illustrates an increase of prophetic knowledge when he understood by books the seventy years. Also in the period of the collapse of the Soviet Union (1989-1991), there was an increase of prophetic knowledge, and I found it interesting and rather solemn (based upon Elder Pippenger's own testimony in one of his presentations last year), that he came to an intelligent understanding of Daniel 11:40-45 in 1992, soon after the progressive three-year collapse of the USSR (though I am not trying to intimate that the message was not unsealed in 1989, I am just marking the various interconnected events of this progressive history).

I am not putting too much emphasis on the time aspect as to the progression of interlinked events which are associated with the time of the end. In addition, I am suggesting that Daniel 2:1 fits those characteristics because the siege of Judah (B.C. 606), the battle of Carchemish (B.C. 605) and the troubling prophecy revealed to Nebuchadnezzar in Daniel 2 (B.C. 604 or at least at the end of three years) are all characteristics which can be seen at the time of the end. It would be like Joel's prophecy (B.C. 723-721, then 720), and Daniel understanding by books (B.C. 538-536), and the unsealing of the message of Daniel 8:14 (1797-1799 or 1798-1800), and also Daniel 11:40-45 (1989-1991, then 1992 marks a significant understanding of the increase of knowledge), an illustration of the unsealing of a message, the beginning of an increase of prophetic knowledge which is characteristic of the time of the end. This is my first point.

My second point, which is related to the first, is the details of Daniel 2:1. I do know of the application of Nebuchadnezzar to the United States, but

I have other considerations as well about who Nebuchadnezzar is, particularly in Daniel 1-3. Nebuchadnezzar has a prophecy revealed to him in a dream and it troubles him. At the most basic level, Nebuchadnezzar is the king of the north in the first vision of Daniel and there is a king of the north in the last vision of Daniel. And Daniel must agree with himself before we consider the other troublings of kings in other portions of Scripture. I therefore concluded that what troubles the king of the north in the last is typified by what troubles the king of the north in the first vision of the book of Daniel. Therefore, I am suggesting that the prophecy revealed to him in Daniel 2:1 is representing the tidings out of the east and out of the north—the loud cry of the third angel. The development of the loud cry message is repeatedly illustrated as progressive in Bible prophecy, beginning at the time of the end and culminating with the closing of the door of probation in Daniel 12:1 (see *Manuscript Releases*, volume 10, 314). The tidings out of the north are primarily the tidings of the king of the north—the Papacy—which began to be unsealed in 1989 with the collapse of the Soviet Union. The tidings of the east are primarily the tidings of the children of the east—Radical Islam—which took center stage at the inauguration of the third woe on September 11, 2001. The message has only continued to advance and grow. Therefore, I am saying the revelation of the prophetic dream to Nebuchadnezzar in Daniel 2:1 is illustrating the first step in the unsealing of the tidings which trouble the king of the north at the Sunday Law, and this begins at the time of the end.

Which brings me to my next point which is almost redundant. Daniel's last vision begins at the time of the end, therefore, I would think that Daniel's first vision would also begin at the time of the end.

With this in place, I would suggest that the four groups of wise men which are being confronted with the test first are a specific group of Seventh-day Adventists in the fourth generation (which begins in 1989; I am yet to consider the 1957



argument). I am suggesting that this is pointing to the testing of the leadership of the SDA church. For as the wise men of Babylon were expected to unravel the secrets of men as they claimed, and were meant to be the experts in the language and learning of the Chaldeans, so were the leaders in Adventism expected to have been the first to receive, understand and proclaim the increase of knowledge of Daniel 11:40-45 about the final rise and fall of Modern Babylon; for they were expected to be proficient in the prophetic learning and language of the message concerning end-time Babylon. But they could not for they did not understand the language of prophecy, they understood the language of false education predicated upon human wisdom.

Thrice they were tested and thrice they failed; this I suggest is the three-step test of the leadership from 1989 to 9/11. They gave the excuse that no human being can be expected to have the ability to know what is coming in the near future as revealed in the prophetic narrative—that would be a miracle. I suggest that thus they argued that men need not expect the marked manifestation of the power of God as in former days. And this is a similar argument which Sister White applies to the leadership of the SDA church:

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

vengeance of an offended God. Men, maidens, and little children **all perish together.**” *Testimonies*, volume 5, 211.

Their failure resulted in their exposure, their being passed by (according to the prophetic narrative) and a decree to effect their destruction. Unfortunately, this decree was to affect Daniel and his friends as well, but it is this decree that drew Daniel into the testing process. I suggest this decree is the Patriot Act which was evidence of the fact that the Sunday Law which is designed to overthrow all SDA’s was prepared. But as Daniel asked for time, I suggest that it has been the duty of Seventh-day Adventists since 9/11, who recognize the implications of 9/11, to request for time to understand the secret (or hidden) message of Nebuchadnezzar (and we already mark the hiding in the post 9-11 tarrying time). I think Sister White alludes to this in the following quotation, and she places it within the context of the holding of the four winds:

“Especially should we, with unwavering faith, seek God for grace and power to be given to His people now. We do not believe that the time has fully come when He would have our liberties restricted. **The prophet saw ‘four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.’** Another angel, ascending from the east, cried to them, saying: ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.’ **This points out the work we have now to do. A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world and shall proclaim the warning against disobeying the law of Jehovah.**” *Testimonies*, volume 5, 717.

God has been giving this time to his people since





9/11, and one of our duties since then (which is emphasized in the experience of Daniel and his three friends) is prayer. Arioch, who was ordained to execute the decree, I believe, is a symbol of the United States, the military might of the end time king of the north, and his name or title which means “lion-like” seems to confirm this; for the United States is an image of the lion of spiritual Babylon. And the United States was ordained to inaugurate the Sunday Law crisis in haste (for the Sunday law is the hasty issue of Bible prophecy), but this has thus far been deferred. The dream being revealed to Daniel in a night vision I believe to be referencing God’s people having come to a perfect understanding of the message unsealed for the priests by the midnight waymark. I believe Daniel’s benediction in verses 20-23 references the Midnight Cry message of Millerite history and our history, thus confirming that he is at midnight. He speaks of changing the times and seasons which was the emphasis of the Midnight Cry message of Millerite history (from 1843 to 1844, from spring to autumn etc.) but our Midnight Cry is described in the context of the rise and fall of kingdoms in the words “He removeth kings and He setteth up kings.” Our Midnight Cry message includes a message identifying how the fall of the USA as the sixth kingdom is to occur and how the rise of the seventh and eighth kingdoms to rule co-jointly also takes place. And included in the message is also how this threefold system is to fall. It can also be described as the rise and final fall of the threefold union of Modern Babylon. Much more can be said on these points.

I suggest that Nebuchadnezzar’s inquiry to Daniel is the inquiry of those in the spiritual jurisdiction of Babylon—those in the hand of the king of the north spiritually—to God’s people during the history of the Midnight Cry. And that Daniel gives the answer is probably alluding to the fact that the answer to that inquiry for what is to transpire in the latter days is in the book of Daniel. Daniel will be clarifying the issues for those eleventh hour workers who will come under conviction and escape the hand of the papacy at the Sunday Law. Part of the emphasis of Daniel’s message in chapter 2, I believe, is the unmasking of what Sister White calls “the rapid but stealthy progress of the papal power”—the head of gold:

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. **The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked.** By these solemn warnings the people will be stirred. **Thousands upon thousands will listen who have never heard words like these.** In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers **with the eager inquiry, Are these things so?** the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. **But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’** the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.” *The Great Controversy*, 606.

I think there are further witnesses to confirm this pattern which are beyond explaining in this email. But I will just reference John 4. I believe the interaction between Christ and the woman at the well is similar to Daniel’s interaction with Nebuchadnezzar. I also believe that woman is mystery Babylon who sits on the head of the beast. Furthermore, I believe that Christ gives the same message to the woman as Daniel gives



to Nebuchadnezzar—it is a message identifying how the threefold union of 666 comes together with the woman—the papal power—in control of the relationship (I acknowledge that there are finer details to the message). But Christ identifies five husbands which I think are the five fallen in Revelation 17, and the sixth husband with whom she has a corrupt marriage relation with what I believe to be a threefold husband according to other lines of prophecy; for the threefold union at one level is the sixth and final kingdom of man in prophecy, in three parts. The woman who sits on top at one level illustrates that in this threefold arrangement, the harlot woman Babylon—the papacy—will be in control. This woman has the same conviction as Nebuchadnezzar and goes to her fellow Samaritans and says Christ told her all she ever did. I believe this is what Ellen White talks about when she says “the sins of Babylon will be laid open.” This includes the fearful results of uniting church and state, the inroads of spiritualism, and the stealthy (silent and hidden), but rapid rise of the papacy.

So, I believe Daniel 2 and John 4 are inextricably linked line upon line, and I suggest that both the king of Babylon in Daniel 2 and the woman Babylon in John 4 are symbols of the Papacy, or at least those under the papacy’s control. The interactions they have with Daniel and with Christ which produce conviction and repentance are illustrating how those within the hand of the king of the north and those under his influence, and have heretofore been governed by the teachings of the harlot woman, will escape the hand as if by slipperiness at the Sunday Law because they would have previously been informed about the system they find themselves in, its past works, its plans, and its fate. Where their interactions take place with Daniel and with Christ to prepare them for this decision is the image of the beast test—for Nebuchadnezzar is a king and can also illustrate the truth of statecraft, and the harlot woman of John 4 can illustrate the truth of churchcraft in the same history—the Midnight Cry to the Sunday Law.

I further think Daniel’s promotion to the gate of the king to be at the point where Nebuchadnezzar is humbled in the dust and acknowledges Daniel’s God as the true God. Those within the spiritual jurisdiction of Babylon acknowledge the message as true and are humbled into the dust at their binding off at the Sunday Law. So I would say the Sunday Law is where Daniel is further lifted up as an ensign and has power over the nations through the cup message he will be giving (and the Midnight Cry application of him sitting at the gate, I would see as a fractal application). I am personally not yet settled on who the three Hebrew worthies are when they join him and are set over the affairs of the kingdom at the Sunday Law, but I would think that they are illustrating the completion of the number of the 144,000 and perhaps the perfecting of the work of organization in order to do the final work of the greatest ingathering of all time and govern the affairs of the kingdom. I think Nebuchadnezzar’s offering, the sweet odours, and gifts to Daniel is representing what Ellen White calls the consecration of ability and means of the eleventh hour workers to the completion of the work—after all, their greatest offering is their offering of living faith in the midst of full blown persecution which will be as a sweet savour to the 144,000 and to their Lord.

I will omit my application of the details of the vision for now in hope to put it in an understandable manner in a series of articles that I have since started working on. I agree with the historical application of the image of Daniel 2 set forth in the classes by God’s grace, and I have no opposition to the doubling of the image in the present truth application. I have a somewhat different application which I hope will be considered, hopefully it does not oppose any established truths. If it does, by God’s grace, I am still open for correction. But, my last point in summary of all of this is the parable of the Great Supper in Luke 14:16-24. The entire parable is clearer when considered in connection with the chapter expounding it in *Christ Object Lessons*. Here I will only give a summary of it.

A great man made a supper and bade many. This I suggest to be the first call to the Sunday Law in 1989 (the time of the end) which will be a feast of the full outpouring of the latter rain. I think it corresponds to the unsealing of Nebuchadnezzar's prophetic dream, the dream of the final rise and fall of Modern Babylon at the Sunday Law—Daniel 11:40-45. The first bidding to the supper I suggest is the calling through the first message of the four groups of wise men to reveal the dream and interpret it.

At supper time came a second message (confirmed in *Christ's Object Lessons*) "Come; for all things are now ready." Biblically, supper time is in the evening. The evening of prophecy is the tarrying time, which for us began at 9/11. 9/11 is also the time of the second angel's message, and at 9/11, "all things are now ready" for the Sunday Law, the Patriot Act being tangible evidence of that. This I would say corresponds to Nebuchadnezzar's decree to destroy all the wise men, and Arioch (who I am saying is the USA) was ready at the king of the north's command to execute the sentence (this point of Arioch's readiness also seems to confirm the premise that the United States was fully given over into the hand of the papacy as wages at 9/11 according to Ezekiel 29:17-21).

This second call fully exposed the motives of those who were first bidden, but also drew a second group into the issue. The threefold excuse of the first group which was called I believe is marking the exposure and fall of the leadership fully into the ways of Babylon at 9/11. The first excuse was a piece of ground or a land (perhaps a symbol of the glorious land, the false prophet), the second was five yoke of oxen or ten oxen (ten being a symbol of the dragon), and the third was a wife who controlled her husband for she stopped him from accepting the invitation (a woman of Bible prophecy which could be the beast).

This failure of the first group causes them to be passed by and a second group is brought in. This I suggest is Daniel and his three friends which were

drawn into the issue by the king's decree. The work of calling the poor, and the maimed, and the halt, and the blind lines up with the commission of the twelve disciples in the time of Christ (see Matthew 10) (which is from 9/11-M/C in our history). This is the time when Daniel and his three friends were praying for a revelation of the secret (this could be the progressive budding of the horn of David in Ezekiel 29:21 when Arioch is fully under the control of Nebuchadnezzar).

The third work to go to the highways and byways is applied by Sister White to the work of interacting with the Gentiles, which was the commission of the seventy disciples in the time of Christ (see Luke 10—Midnight Cry to Sunday Law). I believe this points to Daniel's interaction with Nebuchadnezzar after his inquiry during the history of MC-SL. When this work is done, the house is filled. This parable may be a confirmation that the story of Daniel 2 can begin in 1989 because they seem to line up.

Please bear with me in pressing this issue, as it is the issue currently under discussion in the classes etc. It would be important that we all speak the same thing on this subject. I hope I do not seem as being adamant or headstrong, but I desire to know if these things are valid or not. There is something I happened to notice in Daniel, and that is, the word "trouble" or "troubled" **with reference to the king of the north** is employed in only four of the chapters of Daniel.

Daniel 11:44 - The king of the north is troubled at (and during) the Sunday Law.

Daniel 5:6 - I believe Belshazzar is troubled at Midnight/Midnight Cry.

Daniel 4:5 - Nebuchadnezzar's troubling has been marked at 9/11 in the classes.

Daniel 2:1-3 - I am suggesting this is marked at the time of the end, 1989 (based on my previous email).

Daniel 2, 4, 5, and 11's troublings of the king of the north seem to be an illustration of the progressive escalation of power of the message which is



represented as the loud cry of the third angel which troubles the king of the north (and its affiliates no doubt), within the four major periods of our reform line from the time of the end to the closed door.

I am not presenting this as a matter of fact, but hope to receive feedback and input on these points.

I hope these thoughts will receive your consideration.

God bless, **Blessing Nyoni**

*The king of the north is coming, are you ready?*

The following is the story of my first bread making experience.

“If facilities for manual labor were provided in connection with our school, and students were required to devote a portion of their time to some active employment, it would prove a safeguard against many of the evil influences that prevail in institutions of learning. Manly, useful occupations, substituted for frivolous and corrupting diversions, would give legitimate scope for the exuberance of youthful life, and would promote sobriety and stability of character. All possible effort should be made to encourage a desire for moral and physical as well as mental improvement. If girls were taught how to cook, especially how to bake good bread, their education would be of far greater value.” *Testimonies to the Church*, volume 5, 90.

When Sister Esther (the mother of one of the staff members at *School of the Prophets*) approached me and suggested that I should learn to make a particular recipe for bread for the purpose of teaching the skill to the other students, I was left a little overwhelmed with such a responsibility. I did not have enough confidence in myself to conduct such an important position that would be a benefit to everyone on campus. In fact, at first I rebelled in my heart and wanted this responsibility to be taken from me, so that I would be free from this burden. The burden itself was not so much about making the bread because I was sure that I could handle the task, as the recipe was rather easy. But, the burden was in

actuality centered around a lack of self-confidence and imagining that I would somehow mess it up.

But, dear Sister Esther felt confident that I would be just fine after she left to go back home, since her stay was very short-lived. She did assure me that what ever mistakes I make, the bread still would be okay, as she confided that she had made all the mistakes imaginable with this bread recipe. Her worst mistake was when she realized that she had once forgotten to put the yeast in the dough, and seeing that it did not react during the raising period, she had to throw the whole batch out. Oh, I was worried that this kind of thing would happen to me! Regardless, when I realized that I was not going to be able to escape this task, I concluded that I would have to get use to the idea that I am going to be making bread every Sunday, like it or not.

So, the first Sunday that I had to make bread, my stomach was in knots. I prayed dearly for the Lord to guide me and help me. I really wanted the final outcome of fresh bread to be a success. Nevertheless, the first Sunday of my bread making experience was a total disaster. I remember Sister Tamina (Esther’s daughter) had asked me if I could to make six loaves of bread for my first batch. “Sure I could,” I thought to myself...“I have learned how to make a six-loaf batch with Sister Esther.” So, with prayers and trying to find that self-confidence in my ability on the first day, I went ahead and followed the recipe instructions exactly as written in my notes.

My desired confidence wore off pretty quick when I realized half way through the job that I added far too much yeast to the flour. The dough kept bubbling, and hissing, and growing. There was so much dough that I had to prepare a seventh bread pan, and even that was not adequate! The seventh bread pan kept bubbling over. I had to put that loaf pan in another dish and bake it so that the excess dough drippings would collect in that instead of the bottom of the oven—this helped!

In the back of the oven, I put four loaves side by side to bake. All four of these bread loaves had baked together and stuck pan to pan, which after



the baking process, I had to cut apart to separate. The two outside pans had dough dripping down the bread pan that were baked hard on the outside of the pans. As I was removing them from the pans, three of the loaves were stubbornly sticking to the inside of the bread pans, and they tore open I as I was removing them with a knife. However, the two loaves that I had placed in the front of the oven turned out nice.

This was my first experience in making bread for the school. I wanted to cry. Several people asked me how the bread turned out—oh, how hard it was for me to show them the broken loaves! But, even with all that had happened this day, I know that there was a valuable lesson for me to learn, though I may not have seen it right away. After much advice and help that I received from Sister Tamina, the next Sunday I made only four loaves (and much less yeast!). This bread was a great success and I was very happy that it tasted good too. Ever since that day, the homemade bread proved to be a blessing to all of us at the school. Praise God! **Alison Thoms**

The writer of the following 2 articles works for one of *Future for America's* sister ministries, *Future is Now* (FIN). FIN hosts annual prophecy schools, in addition to publishing a quarterly newsletter. The leading family of FIN owns an off-grid property in Portugal where country living is practiced to its fullest. Currently, they are planning to build a place for local believers to gather for studies, as well as a recording studio for any speakers who wish to come and present at events such as prophecy schools. This will aid in speeding up the work of spreading the Lord's last-day message to the world.

## OUR DAILY DYING

By T. Blasing

Did you know that in order to live, your body must physically die daily? That's right. Thousands of our body cells die daily in order to keep us alive. It is like having a car—for those who have a car, you know that the older the car gets, the more parts need replacing

or fixing for the car to continue running properly. Sometimes you may need to replace a light, buy new tires, or even purchasing a new battery. Then, at some point after all of the time and money that has been put into the car for replacements, you may wonder, "is there even anything that is still original about this car anymore?" Regardless, as a car owner, you are aware that fixing old parts or installing new ones is essential for your being able to still drive it. That is exactly what happens with our bodies. The old cells die every day to make space for new cells. Without this "daily dying," there is no way to live.

Life begins with two cells merging together. How is this possible? That out of a single cell, an entire complex body unit is formed? A human body consists out of over 200 different types of cells that keep the organism running. In the beginning, everything is still operating quite simply. The little human begins growing through the process of cell division. Amidst this seemingly simple process, one might wonder how the complex parts of the body are formed; for instance, the hands and feet.

First, the hand grows slowly, and then finally little fingers are formed and are all connected through webbings in between the fingers. What is interesting is that around the seventh week of life, those cells mysteriously die, and then a miracle happens—a complete hand with five fingers are produced, and continue growing to what their normal size will be before birth.

Another example of a complex body part formed from a cell is the eye. If the nucleus of our developed eye cells did not die, we would all be born with cataracts and be practically blind. The dying of those nuclei make it possible that our vision is clear and undamaged.

We see that even before a baby is born, millions and millions of body cells have come and gone. Without the continual "death" of these cells, so to speak, there would not be any progress in human growth.

Certain bone cells called "osteoclasts" reduce old bone tissue by withdrawing minerals out of the bone. This creates a little hole that makes space for



new tissue. What one cell reduces, the other one builds up. Another group of bone cells called the “osteoblasts” are responsible for filling those little holes with calcium. Little by little now, these cells build themselves into a new bone tissue until they cannot survive anymore and fossilize. The balance between the constant reducing of the bone and building up of the bone is the reason why our bones are stable and flexible.

Almost all body cells in our organism change themselves continually. Cells of the intestine and of blood vessels only take a few days to be replaced. Did you know that red blood cells live for exactly 120 days? It is amazing because we see prophetic symbols not only in the Bible, but also everywhere in the human body and even in nature. The skin and some of our internal organs take up to weeks or even months to perform this process. The remodeling of bones takes a bit longer than these. In fact, it takes about ten years for our entire skeleton to regenerate a “new” skeleton. Muscle cells take even longer—up to 15 years. But, certain parts of the brain, nerve system, and sweat glands take the longest—this process lasts a lifetime.

At some point in life, we know that we will all die (if the Lord does not come before then). But, until then, it should be our desire to be healthy as long as possible. Paradoxically, this health is only possible if many of our body cells die on a daily basis. Life and health depend upon our cells dying at the correct time. This programmed cell death is essential because our own body cells can become a burden or even a danger to the body. Therefore, each cell has a built-in mechanism which basically tells it when it must die. This process is called “apoptosis.” The cells receive signals from outside of the cell or even from within the cell, causing it to basically self-destruct from the inside out. The cell dies in its perfect shell. When this process begins, for a while, hardly any activity can be seen from the outside of the cell. The cell initially cuts off all connections and communications between neighboring cells. The “self-destruction” genes contained inside of

it have already been activated, and then it is just a matter of time when the cell begins to die, until finally all that can be seen is little bubbles outside of the cell. This then leads to the cell bursting into little “apoptosis bodies,” which are then eaten and recycled by neighboring cells, or scavenger cells. The entire process takes about 45 minutes.

If this system does not function properly, it is dangerous to your health because there is a risk that these cells will turn into cancer cells and degenerate. This is harmful because there are some things that can never be replaced when they are broken or defective.

When cells die, the kidney is left to deal with the “leftovers.” Therefore, it is important to have healthy kidneys, and to support them so that they can expel of these leftovers. (At the end of this article, please find an herbal tea recipe that provides a healthy support for the kidneys and their function.)

The spirit of dying to self is not only witnessed in our bodies, but it can also be seen in nature. For example: The Malaysian Ant (“*Camponotus Saundersi*”), when faced with a predator, has the unique ability to squeeze its abdomen so hard that it pops. This causes a sticky liquid to cover its predator, which disables its ability to fight. Then, the ant itself dies. Another type of ant has interesting characteristics, as well. The “*Forelius posillus*” ant from Brazil ends its work before sundown. When all of the ants go in their nest for the night, two ants come out of the ant hill and close the entrance hole in the nest to such a thorough degree, that any other insect will not be able to tell where the entrance is. These two ants are most likely not going to be able to enter any longer, since their chances of survival in the night are very slim. In both of these cases, creatures in nature become sacrifices for themselves and for their communities.

Another example would be the bee: A bee basically sacrifices itself without thinking twice about its hive. If threatened, the bee will sting without hesitation, especially when defending its hive. Once the stinger is used, the bee dies. When this bee dies,



an alarming scent is given off, encouraging the rest of the hive to sting in the same area. Therefore, the death of one bee helps the hive stay alive and well protected.

### **The Natural followed by the Spiritual**

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corinthians 15:46.

God teaches us many lessons through nature that we might understand spiritual things. Therefore, God shows us by means of our own body that we must die daily, in order to have space for something new and rejuvenating to come in. God calls us daily to die to ourselves, that He might develop Himself in us more perfectly. If this process does not take place or is disturbed, then it can become that “spiritual cancer” that will begin to grow within us. But, God is patient with us and works with us in the state in which we present ourselves to Him. If we have made mistakes in the past that have impacted us negatively and have left their “mark” on us, so to speak, He will make these to work for His good and for our own good by transforming it into something positive. And as we start to be transformed into His likeness, all the honor and glory of this change will belong to Him only.

“Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, **die to self daily**, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels.” *Early Writings*, 67.

Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth

alone; but if it die, it bringeth forth much fruit. John 12:24.

Let us all strive to die daily to self so that we will be “as one dead,” as we approach Midnight. May God raise us up at His appointed time, that we might “bring forth much fruit” at the Midnight Cry.

### **Kidney Tea:**

Birch Leaves: 2 oz  
Stinging Nettle: 2 oz  
Horsetail: 1.5 oz

Take all of the dried herbs and mix them together. Take 1 tsp of each herb and add to 1 cup of boiling water. Let it steep 10 minutes. Drink this tea three times per day for three to four weeks.

## **CAYENNE OR BLACK PEPPER?**

**By T. Blasing**

The big question: Why use cayenne, but not black pepper?

Growing up as an Adventist child, you are told that black pepper (sometimes even red, green, or white pepper) is not good for you. But, after this, there always follows the comment about cayenne pepper being the exception—that it is very healthy and can be used medicinally in many cases. So, have you ever asked yourself the question why cayenne pepper is acceptable within the guidelines of the health message, while other forms of pepper are not? Does it not seem like both categories of pepper make our food spicy and make our mouths burn? Well, this may be true, but not all pepper is the same. Let us dive into some details about cayenne pepper, specifically.

Cayenne pepper is a nightshade plant. Therefore, it is related to jalapeños and bell peppers. Plants that belong to the nightshade family contain what is called “capsicum.” This component is what gives cayenne its health properties. Capsicum stimulates the metabolism and dilates the blood vessels. For

those who are familiar with the use of cayenne pepper, you will know that it heats your body up when ingested, as a result of the increased blood flow it causes. This in turn, stimulates the nutrients that your body has ingested to get to their appointed places much faster than if you would not have ingested the cayenne. This reaction of the body heating up is very beneficial for things like injuries or even for poor circulation. Cayenne contains high levels of vitamin A, B<sub>6</sub>, E, C, riboflavin, potassium, and magnesium. It also stimulates appetite. So, it is evident that cayenne can be very useful medicinally. Now, let us now examine the properties of black pepper.

When you see “pepper” on a label, this refers to black, green, red, and white pepper. All of these colors of pepper are actually just different stages of the pepper growth, rather than referring to separate varieties of pepper. This kind of pepper does not belong to the nightshade family, but rather to the piperacea family, also known as the “pepper family”. It carries small amounts of iron and vitamin K. Pepper also contains an alkaloid component. Alkaloids are poisons that the plants use to protect themselves from being eaten. They are very dangerous to humans; just a small amount can cause severe problems, while larger amounts may result in death. Alkaloids are used in very small dosages in herbal medicine for things like heart complications. But, it is extremely important that individuals who know how to properly handle alkaloids should be the only ones administering treatments on people, otherwise, it can be very dangerous.

It is evident that cayenne pepper and other types of pepper are very different from each other. Cayenne is beneficial for our bodies, while black pepper is not. Now, it makes even more sense why Sister White counsels against the use of black pepper in our food, but not against cayenne. However, though cayenne is considered okay to consume within health reform, we should be moderate in our consumption of it. It should not be take in too large of a dosage, or even taken in too often. Otherwise, the body will become immune to its consumption. Additionally, since it is a spicy food, it may irritate our taste buds to the point that it becomes too stimulating for our bodies to desire a more simply flavored diet. So, again, we must be balanced when we use cayenne in our food.

**The Binding Off**  
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**Any Questions?**  
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**or**  
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Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Deuteronomy 11:18