

FUTURE NEWS

Volume 13, Issue 3

March 2009

Our Work and the Manner of Doing It

The Home Missionary, September 1, 1894.

“There is danger that when the Lord shall send his people special light, they will also place themselves on the side of the Pharisees. But let not one of the people who have had advanced light, take the position that they have all the light that is to be revealed for all time, and that there are no further rays to shine upon their pathway from the word of God. The more our people search the Scriptures, the more will be revealed the rich and precious gems of truth. Will those who have felt the spirit of oppression from their brethren in the churches, do that which they condemn in others? Will they do as did the self-righteous Pharisees? Will they meet argument with ridicule, jest, and sarcasm? Will they say of the light-bearer as the Pharisees did of the world’s Redeemer, ‘He hath a devil’? Will they be ready to forbid his message, ‘because he followeth not with us’? Will the messenger whom the Lord shall send with special light be treated with ridicule and contempt, as Paul was treated by the heathen, who said, ‘Let us hear what this babbler hath to say’?

“When we are called upon to differ with others, or others express their difference from our opinion, we should manifest a Christian spirit, and keep this fact prominent that we can afford to be quiet and fair; for the truth will bear investigation. The more it is studied, the more will its light shine forth. The Lord frowns upon everything that savors of harshness and severity, and puts his rebuke upon those who cast contempt and reproach upon those who differ with them in opinion, placing them in the worst possible light. All Heaven looks upon those who do this as Heaven looked upon the Pharisees, and pronounces them as ignorant both of the Scriptures and the power of God. The enemies of truth cannot make truth error. They may trample upon the truth, and think that because they have cast it down, and covered it with rubbish, it is overcome; but God will move upon some of his faithful ones to do as Christ did when he was upon earth, — brush away the rubbish, and restore the truth to its appropriate setting in the framework of truth.

Future for America produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

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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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is a self-supporting 501c3 nonprofit corporation.

We are funded by readers like you. The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge.

Your donations are greatly appreciated.

~Quote Continued From Front Page~

“In companies where the truth is a matter of discussion, there will be those who will oppose everything that they have not held as truth; and while they flatter themselves that they are only battling with error, they have need to hear with unprejudiced ears, that they may understand what is truth, and not misrepresent and misinterpret that which is spoken. They have the example of the men in all ages who have fought against truth, and who in so doing, have rejected the council of God against themselves. Heavy will be the responsibility that will rest upon men who have had great light, and great opportunities, and who have yet failed to be wholly on the Lord’s side. Should they venture to be wholly on the Lord’s side, they would be preserved in integrity, even when they were called upon to stand alone. He would enable them to stand courageously, in purity and fairness, contending for uncorrupted principles of righteousness. He would sustain them in battling for the right because it is right, though justice were fallen in the street, and equity could not enter. They would understand what would be pure and undefiled, and in accordance with the life of Christ, and would not turn from the purest principles of Christianity in spirit, word, or action, even though they stood in opposition not only to ignorance, but to those who were cultivated and experienced, and who used the weapons of sophistry to silence them. Through all this strife of error against truth, they would be preserved, and enabled to keep such a course that their enemies could not gainsay or resist them. They would stand as a rock to principle, refusing to compromise with any man, and yet preserving the spirit that would characterize every Christian.”

I have just returned from a trip that began in California and ended in the country of Chile. The meetings in both places appeared from a human perspective to be a blessing. We invite those of you on the West Coast to come and join us at the meetings that are being hosted by *Path of the Just Ministries* July 19th through the 26th. The details of this meeting are included within this newsletter.

We are going to seek to follow the counsel in the following passage from Sister White where she states, “The book of Revelation must be opened to the people.”

“As we near the close of this world’s history, the prophecies relating to the last days especially demand our study. The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

“The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John,—‘The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.’ None should become discouraged in their study of Revelation because of its apparently mystical symbols. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’ ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.’ We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—a revelation of the most important events that are to take place in the last days of this earth’s history. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not

separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

“This instruction is of the greatest importance to us; for we are living in the last days of this earth’s history. Soon we shall enter upon the fulfillment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

“The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel’s Message must be presented as the only hope for the salvation of a perishing world.

“The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes that prophecy has revealed are soon to take place be left untouched. We are God’s messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.” *Signs of the Times*, July 4, 1906.

We understand that Christ as the Lion of the tribe of Judah has now opened to this final generation the prophecies of Daniel and the Revelation, and in so doing He expects His people to take the little book from His hand and eat it.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. Revelation 5:1–7.

Sacred Reform Lines

This work has been accomplished by Christ in each of the sacred reform movements for all reform movements parallel the other reform movements.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

In the beginning of each and every reform movement Christ performing the work that is associated with Him being identified as the Lion from the tribe of Judah, opens up a special prophetic message for that generation and raises up students of prophecy to be his watchmen to that generation.

“The church is God’s fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. **In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived.** These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.

“Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, **but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about.** All His purposes will be fulfilled. His law is linked with His throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.

“During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, **through successive generations, the pure doctrines of heaven have been unfolding within its borders.** Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.”
Acts of the Apostles, 11, 12.

There is a special message for every generation, but that message is misunderstood by the majority of those who are expected to receive the message. Those that will not receive the message cling to what they determine to be the orthodox truth. Thus, by standing upon the portion of truth that they deem to be correct and by refusing to keep step with any advancing truth, they refuse to receive the special message of that hour and in consequence of their decision they begin to make war against the message and the messengers. In so doing they demonstrate they do not truly understand the old truths which they believe they understand and that they so zealously attempt to defend.

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. **He who rejects or neglects the new does not really possess the old.** For him it loses its vital power and becomes but a lifeless form.

“There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. ‘Had ye believed Moses,’ Christ said, ‘ye would have believed Me; for he wrote of Me.’ John 5:46. Hence there is no real power in their teaching of even the Old Testament.

“Many who claim to believe and to teach the gospel are in a similar error.

They set aside the Old Testament Scriptures, of which Christ declared, ‘They are they which testify of Me.’ John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.” *Christ’s Object Lessons*, 127, 128.

In Adventism today the message for this generation is generally attacked and undermined by men who profess to accept the entire Bible, but classify and categorize the *Spirit of Prophecy* in such a fashion as to undermine its testimony. A common tactic is to identify that Ellen White was not a theological writer. This classification identifies that when Sister White disagrees with what a man considers to be the orthodox teaching of Adventism, that it is acceptable to continue to profess confidence that God manifested the true *Spirit of Prophecy* with Ellen White, but as an uneducated woman from the nineteenth century, when it comes to a theological identification and application of biblical truth, her comments must be filtered through the understanding of men who have been educated in the correct systematic application of biblical study as taught and upheld by the modern theologians.

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant

people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.

“Likewise, he works through persons who have been reprovved for some inconsistency in their religious life, for some course of action which was dangerous to themselves and others. Instead of receiving the testimony as a blessing from God, they refuse the means God uses to set them right. **Such apparently may be very zealous for God, but they put their own interpretation upon the Word and make it contradict what the Lord has revealed in the testimonies. They think they are doing God’s service, but such work God has not given them to do.**” *Manuscript Releases*, volume 10, 311.

The Unsealing for this Final Generation

The Lion of the tribe of Judah began to unseal the message for this final generation in 1989 with the collapse of the Soviet Union in fulfillment of Daniel 11:40. All reform movements parallel each other and just as when the prophecy identifying that the papacy was to receive a deadly wound was fulfilled in 1798, thus marking the time of the end for the Millerite generation, so too the fulfillment of verse forty of Daniel eleven began the reform movement of the 144,000.

With the fulfillment of that prophecy the time of the end for the generation where the Lord raises up the 144,000 had arrived. At that point the prophetic message for that generation was unsealed and a progressive development of truth began to be unfolded

to this generation. The unsealing of the book of Daniel to the Millerites in 1798 parallels the unsealing that began in 1989.

James White associated 1798, the unsealing of the book of Daniel in fulfillment of Daniel twelve and the time the end for his generation, with the work of the Lion of the tribe of Judah in removing the seven seals from the book in Revelation five through eight. This same work is now being accomplished by Christ as the Lion of the tribe of Judah for our generation.

“Great light has been thrown of late upon the prophetic word. ‘It shall come to pass that at eventide it shall be light.’ Zechariah 14:7. ‘The vision is for an appointed time, but at the end it shall speak, and not lie.’ Habakkuk 2:3, 3. ‘In the latter days he shall consider it perfectly.’ Jeremiah 23:20; 30:24. What Daniel was commanded to seal up and close, (Daniel 12:4,) is now, **through the all-powerful mediation of the Lion of the tribe of Judah, revealed unto us.** Revelation 4:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 5:4, 5. Though ‘the

true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.

“‘Many shall run to and fro.’ Says Dr. Clarke, ‘Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., “Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.” This is true in itself; but it is not the meaning of the prophet’s words.’

“The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott’s opinion seems to coincide with Clarke’s, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.” James White, *Review and Herald*, November 1, 1853.

At the time of the end there is an increase of prophetic knowledge that the students of prophecy recognize as they run to in fro in God’s prophetic word.

But thou, O Daniel, shut up the words, and seal the book, *evento the time of the end: many shall run to and fro, and knowledge shall be increased.* Daniel 12:4.

The opening up of the unsealed prophecy is accomplished by the Lion of the tribe of Judah in a progressive fashion, for when the Lion of

the tribe of Judah unseals the book, He does so one seal at a time. In 1989 the prophecy of Daniel 11:40 was fulfilled thus marking the time of the end for the final generation. At that point Christ began to progressively unseal the special prophetic message for this final generation.

In the parallel reform movements there comes a point when a divine symbol descends and empowers the message for that generation, while also marking the specific beginning of the testing process for that generation. On August 11, 1840 the mighty angel of Revelation ten descended marking both the empowerment of the first angel's message and the point where the Millerite testing process began. That testing process is marked in Revelation ten by the little book that is in the angel's hand, that the Millerites, represented by John were to take and eat.

The eating of His word initiates a test that produces a separation between the two classes of worshippers within His church. Those who determine to eat the little book are the class "which follow the Lamb whithersoever He goeth."

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb. Revelation 14:2, 3.

The two classes within Adventism are illustrated in the parable of the ten virgins.

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." *The Great Controversy*, 394.

The 144,000 who follow the lamb are identified as virgins, and therefore represent the wise virgins of Adventism who will sing a new song.

"And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for **it is the song of their experience**—an experience such as no other company have ever had. 'These are they which follow the Lamb whithersoever He goeth.'" *The Great Controversy*, 648.

The Wise Will Eat His Word

The eating of His word is the partaking of His experience.

"The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His word. Said Christ, '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.' John 6:53, 54. And to explain His meaning He said, 'The words that I speak unto you, they are spirit, and they are life.' Verse 63. Jesus accepted His Father's law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, 'The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.' John 1:14. **The followers of Christ must be partakers of His experience.** They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and

reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples.” *Patriarchs and Prophets*, 277.

The decision to eat or not to eat the little book is a test.

“On one occasion Christ had declared to his hearers: ‘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. As the living Father hath sent me, and I live by the Father; so he that heareth me, even he shall live by me.’ **These words were spoken to test them**; and when they heard them, many of his disciples said among themselves, ‘This is an hard saying, who can hear it?’ The spiritual perception of these followers could not grasp Christ’s words, and ‘from that time many of his disciples went back, and walked no more with him.’ Turning to the twelve, Jesus said, ‘Will ye also go away?’ But Peter answered him, ‘Lord, to whom shall we go? **thou hast the words of eternal life**. And we believe and are sure that thou art that Christ, the Son of the living God.’” *Signs of the Times*, November 4, 1897.

On August 11, 1840 Christ, represented by the mighty angel of Revelation ten descended.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire Revelation 10:1.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, **shows the part which He is acting in the closing scenes of the great controversy with Satan.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

When He descended He had the little book of Daniel opened in His hand.

And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth. Revelation 10:2.

“John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

One part that Christ is “acting in the closing scenes of the great controversy” is that He, as the Lion of the tribe of Judah opens a prophetic message unto His people. But His people must receive that message. John, representing the Millerites was commanded to go and take the book and eat it. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:8–10.

The Millerite history is repeated in the history of the 144,000.

“When the third angel’s message is

preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter, for it has a special application to this time**, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. **This represents the condition of the Church.** The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'" *Review and Herald*, August 19, 1890.

The oil which the foolish virgins lack is the special prophetic message that is opened up to the generation of the 144,000.

"The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. **Were it not that this holy oil is poured from heaven in the messages of God's Spirit**, the agencies of evil would have entire control over men.

"God is dishonored when we do not receive the communications which he

sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, 'Behold, the bridegroom cometh; go ye out to meet him,' **those who have not received the holy oil**, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, Show me thy glory,' the love of God will be shed abroad in our hearts. Through the golden pipes, **the golden oil will be communicated to us.** 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world.'" *Review and Herald*, July 20, 1897.

The wise virgins of Adventism also represented as the 144,000 will receive and consume the message that is given to their generation.

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. **For His church in every generation God has a special truth and a special work.** The truth that is **hid from the worldly wise and prudent is revealed to the child-like and humble.** It calls for self-sacrifice. It has battles to fight and victories to win. **At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised.** See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how

hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See 'Paul the aged,' in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and pope, declaring, 'Here I take my stand; I can not do otherwise. God be my help.' See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Hear the response of ecclesiasticism: 'Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.'" *Christ's Object Lessons*, 78.

When Christ, represented as the mighty angel of Revelation eighteen descended on September 11, 2001, He brought the same basic test that He brought to the Millerites on August 11, 1840 and the same basic test which He presented to ancient Israel that is found in John six when He stated, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. **Labour** not for the meat which perisheth, but for **that meat which endureth unto everlasting**

life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you **the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.** Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For **I came down from heaven**, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, **because he said, I am the bread which came down from heaven.** 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? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of

God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. **I am that bread of life.** Your fathers did eat manna in the wilderness, and are dead.

This is **the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh,** which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, 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.**

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. **This is that bread which came down from heaven:** not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. **Many therefore of his disciples,** when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his disciples went back, and walked no more with him. John 6:24–66.

When the dove descended on Christ at His baptism, (paralleling both His descent in Revelation ten on August 11, 1840 and His descent in Revelation eighteen on September 11, 2001) Christ immediately entered into a testing process carried out by Satan in the wilderness. The first of His three tests was concerning whether He would eat the word of God or the word of Satan, thus paralleling the test of eating the word brought to the Millerites at that time and the test of eating the word brought to Adventism when the fourth angel joined the third in Revelation eighteen on September 11, 2001.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matthew 4:3–4.

Prophets Illustrating God's End Time People

When the prophets are used as examples within the prophecies they set forth, they are illustrating God's people at the end of the world. When John ate the little book in Revelation ten he was illustrating the Millerite experience. When Zechariah was woke up by the angel in chapter four, and then gave witness to the fact that he did not understand what the seven branched candlestick represented, he is also illustrating the Millerite experience, for when they woke up at the Midnight Cry in the summer of 1844, they soon demonstrated that they, as Zechariah had prefigured, did not understand the sanctuary. When Isaiah was given the vision of God's glory in Isaiah six, he is representing God's people today.

Isaiah

“Isaiah had denounced the sin of others; but **now he sees himself exposed to the same condemnation he had pronounced upon them.** He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, ‘O wretched man that I am! who shall deliver me from the body of this death?’ . . .

“**The vision given to Isaiah represents the condition of God’s people in the last days.** They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.: *Review and Herald*, December 22, 1896.

Isaiah had been functioning as a biblical prophet “denouncing the sins of others” when the Lord presented His glory unto

him. Isaiah represents a Laodicean Adventist that is working and practicing his Adventism oblivious to the realization that he is wretched, poor, blind and miserable.

John

When the prophets are used as examples within the prophecies they set forth, they are illustrating God’s people at the end of the world. When John eats the little book he represents not only the Millerites, but also the 144,000. This fact is marked in the very passage where John is commanded to eat the book. In verse nine, John is told before he takes and eats the little book that it will be sweet in his mouth and bitter in his stomach.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. Revelation 10:9.

The Millerites did not understand their experience before they walked through the history of 1840 through 1844.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. **It was not best for the people to know these things,** for their faith must necessarily be tested.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The Millerites did not know in advance that their history would consist of the sweet understanding of the message for their generation, or that the sweetness was to be followed by their bitter disappointment. Though the 144,000 repeat the Millerite history, unlike the Millerites the 144,000 will know that history

in advance, in fact they are required and warned to understand that history. In this sense John is more specifically representing the 144,000 than he is the Millerites.

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.**” *General Conference Bulletin*, January 29, 1893.

“There is a work of sacred importance for ministers and people to do. They are to study the **history of the cause and people of God**. They are not to forget the past dealing of God with His people. They are to revive and recount the truths that have come to seem of little value to those who do not know by personal experience of the power and brightness that accompanied them when they were first seen and understood. In all their original freshness and power these truths are to be given to the world.” *Selected Messages*, book 1, 157.

When the prophets are used as examples within the prophecies they set forth, they are illustrating God’s people at the end of the world. John is not the only prophet to eat God’s word, for both Ezekiel and Jeremiah also illustrated this action. In so doing, they like John, represent God’s people at the end of the world, and their combined testimony identifies that when a prophet eats the little book he is marking a testing process among God’s people that is accomplished by a testing message.

Ezekiel

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, **I send thee to the children of Israel**, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, **Thus saith the Lord God**. And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. But thou, son of man, **hear what I say unto thee**; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee**. And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, **eat that thou findest; eat this roll, and go speak unto the house of Israel**. So **I opened my mouth, and he caused me to eat that roll**. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. **Then did I eat it; and it was in my mouth as honey for sweetness**. And he said unto me, Son of man, go, **get thee unto the house of Israel, and speak with my words unto them**. For thou *art* not sent to a people of a strange speech and of an

hard language, *but* to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto **the children of thy people**, and speak unto them, and tell them, Thus saith the Lord God whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me. Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, **Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.** When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he

turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. Ezekiel 2:1–10; 3:1–21.

Ezekiel took the book from the Lord's hand just as John did. He was identified as a watchman to Israel, and the book that he ate provided him with a message to carry to God's people that would test that generation. The prophetic testimony is more specific to the end of the world than the history in which they lived when they recorded their messages, so Ezekiel is simply a second testimony to the lesson that John is used to convey.

"Never are we absent from the mind of God. God is our joy and our salvation. **Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us.** 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Corinthians 10:11). 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter 1:12).

"The Bible has been your study-book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy

influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God, in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world but, amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ.

“Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of inheritance has been given. Concentrating all the influence of the past with new and increased light of the present, accrued power is given to all who will follow the light. Their faith will increase, and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and through dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.”
Selected Messages, book 3, 339.

Jeremiah

Jeremiah provides a third witness to the fact that God’s people are to take the little book from the angel’s hand and eat. In so doing he also identifies that from the eating of the book he was commissioned to carry a message to the house of Israel, and that the house of Israel was not receptive to the message.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. **Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.** I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that* fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. **And I will make thee unto this people a fenced brazen wall:** and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:15–21.

When the mighty angel of Revelation ten and eighteen descends He is marking that He is then delivering a testing message to His people. His people are then to receive the message and make the experience represented by the message their own experience. They are to present that very message to God’s people, with the foreknowledge that God’s

people will reject not only the message, but also the messengers of the message. The time when the angel descends marks the beginning of this testing process and it also marks the beginning of the latter rain. Sister White describes the testing experience that Jeremiah and Ezekiel identify.

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them.

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

“As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. **Some, I saw, did not participate in this work of agonizing and pleading.** They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves

by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth **the straight truth. Some will not bear this straight testimony.** They will rise up against it, and this is what will cause a shaking among God’s people.

“I saw that the testimony of the True Witness has not been half heeded. **The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded.** This testimony must work deep repentance; all who truly receive it will obey it and be purified.

“Said the angel, ‘List ye!’ Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, ‘Look ye!’ My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy.

“The numbers of this company had lessened. Some had been shaken out and left by the way. **The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it**, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them.

“I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. **The honest who had been prevented from hearing the truth now eagerly laid hold upon it**. All fear of their relatives was gone, and **the truth alone** was exalted to them. They had been hungering and thirsting for **truth**; it was dearer and more precious than life. I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.’” *Early Writings*, 270–272.

The “solemn testimony upon which the destiny of the church hangs” is a prophetic message that is presented to the Laodiceans during the latter rain time period when the 144,000 are developed. Those that accept that message are those that had been “hungering and thirsting for truth.” Some of them were initially prevented from hearing the “truth”, but when they finally received it they will not be prevented from exalting that very “truth.” The “truth” that accomplishes this separation within Adventism, brings about the shaking of Adventism and also empowers God’s people, is represented by the little book that is in the hand of the mighty angel when He descends.

We will continue to open the book of Revelation in our next newsletter. We will then identify how the little book that is now to be eaten by God’s people is once again the little book of Daniel and we will explain why it is identified as a little book, while also explaining why it is the entire Bible.

Prophecy School 2008

“But near the close of earth’s harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest ‘in the time of the latter rain.’ In response, ‘the Lord shall make bright clouds, and give them showers of rain.’ ‘He will cause to come down . . . the rain, the former rain, and the latter rain,’ Zechariah 10:1; Joel 2:23.” *The Acts of the Apostles*, 55.

The most recent prophecy school is one you will not want to miss. Each of the four speakers arrived well prepared and with a message for God’s end time people. Duane Dewey spoke each morning about the forerunners of Adventism and the role of Millerite history in our day. Randy Moeller shared messages on the 2520 prophecy found on the Millerite charts and Islam as seen through the Bible. Manuel Carrasco thoroughly covered Daniel 11:40-45 so that anyone can watch and understand the message contained in those 6 verses and then be prepared to share the message with others. Jeff Pippenger taught line upon line the compelling messages that lead to the Lion of the Tribe of Judah opening the seven seals. These messages deserve consideration and thought as the close of earth’s harvest is near. Each speaker is packaged individually or you can purchase the complete set. Notes are conveniently included on a CD for you to view or print. Duane Dewey’s presentations do not contain a CD with notes.

◆ **Prophecy School 2008 DVDs \$100**

Prophecy School 2004

This series is a comprehensive prophecy study recorded during a week long prophecy school in 2004. The material is eye-opening and full of scripture, Spirit of Prophecy, and historical facts that lead down through prophecy to the end of time. The 40 hour set is an excellent source for personal enrichment or group studies.

- ◆ 2004 DVDs \$128
- ◆ Spiral Bound Notes \$23

Eatonville~Jeff Pippenger

The meetings held in Eatonville include subjects on the seven thunders, the 2300 days, Islam represented as the 3 woes, and early Adventist history. Each subject is studied in relation to the time of the end. The DVDs contain 2 studies with a total of 5 DVDs. That means that in only 10 studies you can gain an understanding of end time events like never before. We received an excellent response to these studies. Many people were excited about the material presented and asked for additional copies to be sent to family and friends. We know you will feel the same after studying and listening to the message from Eatonville.

- ◆ Eatonville DVDs \$40

Serious Loss in Remaining Away

“Our camp-meetings are arranged and held at great expense. God’s ministers who advocate unpopular truth, labor excessively at these large gatherings to bear the message of mercy from a crucified Redeemer to poor fallen sinners. To neglect or treat these messages with indifference, is to slight the mercy of God and His voice of warning and entreaty. Your absence from these meetings has been very detrimental to your spiritual welfare. You have missed the strength that you might have gained there by listening to the preached word of God, and mingling with the believers of the truth.

“It is no small matter for a family to stand as representatives of Jesus, keeping God’s law in an unbelieving community. We are required to be living epistles, known and read of all men. This position involves fearful responsibilities. In order to live in the light, you must come where the light shines. Brother K, at any sacrifice, should feel under solemn obligation to attend, with his family, at least the yearly gatherings of those who love the truth. It would strengthen him and them, and fit them for trial and duty. It is not well for them to lose the privilege of associating with those of like faith; for the truth loses its importance in their minds, their hearts cease to be enlightened and vivified by its sanctifying influence, and they lose spirituality. They are not strengthened by the words of the living preacher. Worldly thoughts and worldly enterprises are continually exercising their minds to the exclusion of spiritual subjects.

“Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges which He has provided that they may become strong in Him and in the power of His grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God.

“Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures which you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have and the toils and sufferings of a lifetime. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world.” *Christian Service*, 198.

PATH OF THE JUST MINISTRIES & JOINT SDA FELLOWSHIPS

present

Prophecy Campmeeting July 19-26, 2009

Presenters: Jeff Pippenger, Darrio Taylor, Jamal Sankey,
Kevin Howard & Manuel Carrasco

Campground Description & Costs

The following prices include **meals** and **course syllabus**. Reservation deadline is fast approaching. We are operating on a first come first serve basis. Reserve your spot with a nonrefundable \$50.00 deposit for each individual in your party.

C A S A G R A N D E :

\$ 3 2 5 per adult

\$ 2 9 5 ages 4-9

Each Casa Grande can sleep a total of 32 people and is divided in the middle by a central meeting room. Each side sleeps 16 and can be sectioned off in the middle for families wanting more privacy. They also come with heat, closets, and restrooms with showers. Clean rustic rooms can comfortably sleep a family of 8. The Casa Grandes come with a central meeting room.

C A S I T A :

\$ 2 5 1 per adult

\$ 2 2 1 ages 4-9

Like the Casa Grande, the Casita sleeps a total of 32 people and is divided in the middle by a wall; there is no central meeting room. The Casitas are set up dormitory style, sleeping 16 people to a section. There are no closets or restrooms in the Casitas. Casitas also sleep 32 people but sleep 16 per side and have no restrooms. Perfect for youth or single adults.

T E N T S :

\$ 2 3 0 per adult

\$ 2 0 0 ages 4-9

There are two large areas that can be used to setup tents. One is the field near the Casitas, Casa Grandes, and meeting room. The other is a short distance away in a meadow surrounded by trees and is the perfect area for those desiring much needed quiet. This meadow area has portable restrooms but no shower area. (Shower area located near the Casa Grandes and Casitas.) Put up your tent for that old family camp meeting experience. Pitch your tents in the central field close to the meeting hall or in the high meadow for peace and quiet.

Airport and Travel Accomodations

Located at: Rancho La Scherpa Conference Center 2504 Refugio Rd. Goleta, CA 93117

If flying please plan to arrive in Los Angeles, CA at LAX on the morning of July 19th and plan to depart on the afternoon of the 26th. We are arranging an airport pickup schedule for these days so please call with your flight details ASAP. Roundtrip transportation fee is \$25.00.

Contact Cyndi Carrasco at (323) 552-6109 or thecarrascos@gmail.com