

THE LAST WAYMARK NEWS

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Last Waymark Ministry's
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Jamaica

THE 144,000

Upon the crystal sea before the throne, that sea of glass as it were mingled with fire--so resplendent is it with the glory of God--are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." 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." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Revelation 7:14-16. Maranatha 328.

Last Waymark Ministry

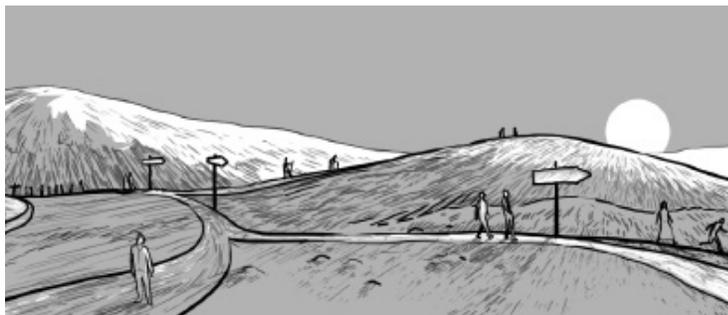
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The ministry is founded by a group of individuals who are studying the prophecies of Revelation 14: 6-12 based upon the rules and principles of William Miller and were inspired to formalize this ministry. We believe that we are called by God to teach this prophetic message, help in the preservation of health and to give the message of the hour by His grace.

Your donations are greatly appreciated.

MISSION STATEMENT

To restore and preserve the everlasting Gospel, is the life mission of The Last Waymark Ministry and we do so under the auspices of Hosea 12:13. Here we learn that Israel was freed and preserved of God through a prophet and we hope to have a similar effect on the world today.

The wide circulation of the third angel's message is another of our mission and we share its warning through principles left us by Father Miller. These principles have been our rules for Bible interpretation and we have found their use to be valuable. Fast joined to the work of the third angel is medical ministry and in this we have a field of labor as well. Isaiah 58 is the scriptural premise on which we work. In summary, we at The Last Waymark ministry are commissioned to give the everlasting gospel to the world.

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THE 144,000: AN APPLICATION

Many within the movement are often misplaced in their direction and work. This directionless behavior is sometimes attributable to a limited exposure to counsels like the one that heads this third issue. It is the intention of the writer to speak with some volume on the misconceptions that are often had in these set of prophetic messages. Our premiere place of focus will be Revelation 14: 6-11.

The three angels' messages are frequently taught as extending from Millerite history into our own but what if the Bible suggests a thought different to that previous one. Let me explain. This beginning understanding, as I named it, is correct; but what if the organization of the fourteenth chapter of Revelation 14 is instructing us on a deeper truth: primarily that it is assigned to the period of the one hundred and forty four thousand? Such a school of thought is unimaginable and may be considered to be contradictory to what has been taught within Adventism. But what if it is true, what if this is the direct application? And if it is to be understood as such, how will that new frame fit the line of the Millerites? As these questions are answered the beauties of that aspect of Advent History will illuminate more gloriously. The ensuing paragraphs will provide this experience.

Before we continue along this course, however, please consider these words of Matthew 24: 34- "Verily I say unto, this generation shall not pass, till all these things be fulfilled." What are the things here referenced? I want to suggest that the answer is in the preceding verses particularly verse 29: the end of the tribulation, the darkening of the sun, the moon not emitting her light, and the stars falling. In the Great Controversy "these things" are renamed heralds of the morning. If that chapter, chapter seventeen, is read with diligent keenest one will observe that these signs of the 18th and 19th centuries were to directly precede the Lord's coming. The churches of those experiences were Sardis, Philadelphia

and Laodicea: Protestantism, Millerism and the Seventh-day Adventists of the period post 1850; the last of which were to witness the advent. This latter mention will not be developed, however, on account of the direction this piece has taken.

The net result of the thoughts, so far suggested, is that the Millerites were to fulfill the Biblical specification for the proclamation of the angel's messages. Their generation was intended to be the last as the ensuing quote will prove:

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatening of God are alike conditional.

"God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning. The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming.

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.

"But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. Dissensions and divisions came in. The majority opposed

with voice and pen the few who, following in the providence of God, received the Sabbath reform and began to proclaim the third angel's message. Many who should have devoted their time and talents to the one purpose of sounding warning to the world, were absorbed in opposing the Sabbath truth, and in turn, the labor of its advocates was necessarily spent in answering these opponents and defending the truth. Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history.

“It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in “because of unbelief” (Hebrews 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years. Selected Messages, Volume 1, 67- 69.

While this extract is by all means lengthy, it needed to be quoted in full for it to be seen that the Millerite generation was not to pass without the coming of Christ. This understanding would put into proper focus the introductory thought of this piece and would offer a new way at interpreting Millerite history. The angel's messages were, by a combination of human failures, delayed in their work; especially is this the case for the third message. This message has been spanning the history of Seventh-day Adventism: a history that has been over a century in going. Compare this with the rapidity at which the first was fulfilled

among the Millerites: forty-six years. This figure, when compared to our one hundred and seventy-four years, is extremely short: a realization that seems to concur with the statements of inspiration found in Selected Messages Volume 1. Additional to this, one can observe many quotes from the prophetess' pen where she predicts the translation of members of the then church. None such quotes will be referenced here, but they may be found when searched.

Having developed the thoughts to this point, let us review. The three angels' messages were assigned to the one hundred and forty-four thousand for proclamation. The reasons for this are:

1. Matthew 24: 29 and 34,
2. The location of verses 6-11 between the final references made on the 144k (Revelation 14:1-5; Revelation 15:2 and 3)
3. Some of the quotes from the pen of Inspiration and
4. The fact that this is the group that is to witness the Second Advent.

The implications of this understanding, simplistic though it appears, would suggest that the Millerite-generation was to be the last within the church and world. This bizarre statement, when considered in isolation, may unsettle some. But for me, it is only glorious; because of the glow it places on that aspect of our church's history. Further to that last thought, this understanding validates the label we have placed to the currently running reform line: 144k. The definitions that are attached to this label are indicative of us being within the curtain call of Earth's history. Additionally, they forecast an unimagined element: prediction. I offer a quote as a reason for the last thought.

“...Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses’ did when he came down from Mount Sinai.

“The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus’ new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another’s feet and salute the brethren with a holy kiss, and they worshiped at our feet.” Early Writings 14, 15.

The thoughts are many that this article is suggesting but the ones I wish understood are bulleted below:

1. Seventh-day Adventist were set apart to be members of 144000
2. Only the 144000 are assigned the work of proclaiming the messages of the three angels
3. Only they are apportioned the blessing of seeing our Lord appear
4. Our history, from its inception had this truth inbuilt into it: we were assigned this work from the beginning through our ancestors: the Millerites and

5. Our work and direction is clearly defined in the Bible and Spirit of Prophecy.

One may argue in opposition to the above thoughts that they are untrue and unfit for the history under discussion. Such a position may be taken if the individual decides; but as a response to this probable stance, we offer the following suggestion: application. There are multiple ways to interpret the experience of our pioneers. One is the idea expressed above, while the other is that the verses on the angels’ messages were a mere application in the Millerite’s history: a type to our antitype. This idea may engender some thoughts for those acquainted with line upon line methodology and so will not be developed beyond the already expressed words.

In closing please consider the words of the article, especially within the frame work of 1 Peter 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praised of him who hath called you out of darkness into his marvelous light.

HEALTH NUGGET

In our last issue it was explained that anatomizing is the action of dissecting or cutting. Such an act frequently takes the Christian mind into the past to the mode and operation of the Jewish Economy. The priestly vocation is the first thing to be viewed when our minds are surveying the Jewish past. There, we see that to be a priest was the highest position to be attained in Judaism; and while within that role, the function of the priest ranged from medical to religious. In our last piece we addressed this function of the priest within his religious duty but what of the medical aspect?

In Leviticus 13 and 15 we have our medical points of reference. Within these passages of

scripture we see how the priest was to diagnose common ailments brought to his attention. Take Leprosy for example, this disease or plague was recognizable by the priest through a series of investigation told to him through the divine instructions of Moses. All sufferers within Israel were expected to seek the priest for any of the physical examination needed for diagnosis. The Bible is clear as to the procedures to be followed as well as the processes to be done to determine the true condition of a complainant. I request that these passages of scripture be read; because they will only be referenced here.

Leprosy was not the only disease or plague that the priest received medical insights on identifying and medicating. A host of other maladies were named within the chapters and in a subsequent article I'll cover the different types of leprosy as well as the diseases named especially in Leviticus 13.

Let it be remembered, however, that the priests were both the religious and physical physician within Israel and God took care in instructing Moses on how these men were to be trained. Leviticus 13, for example, documents for us these methods of examination, still in use today. We spoke on them briefly during our first article; but for refreshment, I'll mention them again: Palpating, Auscultation, Percussion. These methods of examination were used in both of the priests' duties.

In upcoming articles we will focus on this observation in greater detail. Just let it not be missed that the priest served a dual role within Israel and as these roles are deeply observed we will find a wealth of insight into our spiritual role as Priest.

CREATIVE CORNER

The wind caressed her care-worn face, her hand in his, and as they entered the building they both sighed. "Must we really do this?" asked Alexandria to her brother. The look he sent back at her suggested he was himself unsure. "I think so," said he in a whisper that betrayed the

unease in his smile. Their pause and whispers at the door seemed appropriate as they saw the occupants arise from their knees with amens. In this manner, however, Alexandria shook nervously and became rigid as Micah tugged her forward. "What's wrong? It can't be as bad as it has been rumored" said Micah concernedly. "But it probably is," responded his sister, her body half turned to leave. By this time all within the building had their gazes fixed to the door and on the two that were delayed there. The speaker, watching the time slipping by and their resolve far from possible, piped up gently; yet fatherly: "Alex and Micah will you please join us?" The invitation thus extended allowed both young people to realize the true extent of their delay at the door. "Shall we go forward? I won't if you don't want to" said Micah as he tightened his hold on his younger sister's hand. The smile and comfort that shaded her face Okayed him to proceed on as guide.

"Brethren, the nature of this movement has been consistent for these many years," began the speaker as the siblings sat down. All eyes seemed glued on him as he wrote his thoughts upon the series of lines he drew some minutes before. Alexandria looked about her and wondered some at the words he spoke and wrote. It did not make sense to her. A look at her brother provided her with some company because he too looked lost under the words being spoken. They both were fascinated though by the seamless connections his words had with the historical dates of 1776, 1798, 1844, 1863 and 1989. But to each advancement he made on his understanding of these date, the questions increased in the siblings' minds. They exchanged their inquiry between themselves and found their discourses pointless.

Their unbroken talks allowed for frustration to mount in the mind of the younger until she screamed an interruption: "I can't get this... nothing makes sense! Why should I even try?" Her outburst seemed expected and in response to it the speaker with a tender smile pointed the

direction of both to a list he wrote on the board while they spoke. "Once you know these, my dear child, all else will make sense." The list she looked to was long and the labor it forecast was daunting; but she wrote them down dutifully as the others of the assembly left for home.

Habakkuk's Tables, Biblical Names, Two Temple Cleansings, The Everlasting Gospel, the 7 Thunders of Revelation 10, The Symbols of the Book of Joel, The Importance of the Number in the Bible, The Day of the Lord, Ezra 7:9, The Midnight Cry of Samuel Snow, The Blending and Combining of the Messages of the Bible, Joining of the Two Sticks (Ezekiel 37), The Book of Esther in Prophecy, The Binding Off, The Woes of Revelation 9 and 11, Fractals, Time Dilation, David's Four Anointing, Investigative Judgement, Daniel 11, The Prediction of Midnight, The Three Angels' Messages, Church Militant and Triumphant, Midnight, Mareh and Marah Visions. With all the diligence imaginable Micah joined his sister in writing these topics down and at the close of doing so they received the instruction: "Now, study the bible to find out what all these mean and wherever you stumble come by me and I'll help you along but this list is the best place to begin." At the end of receiving these words Alexandria and Micah looked from their page to each other and sighed. "It probably wasn't so good an idea to come," said Micah with a frown. "No, we should have; that's why we did. We'll get it done. We can do it together. We now have what we need: this list."

CHILDREN'S CORNER

Hi boys and girls! I am the primary writer for the articles you will read in this feature of our newsletter. My name is Gabrielle Whyte. Today I am going to be writing about Daniel 11. The Bible verses we will focus on are Daniel 11:23 and 24. Their words say the following: "And after the league made with him he shall work deceitfully: for he shall come up, and shall be strong with a small people. He shall enter peaceably even

upon the fattest places of the province: and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time."

Now, these verses are talking about Rome. Within the time they speak of, Rome wanted to take over the world. But, instead of fighting the other countries of the world, it worked deceitfully by giving them gifts to charm them. This action made it easier for Rome to rule the world. Let me try to explain how it all happened. You see, some countries would go to Rome for protection; because it was a bigger and more powerful country to them. These nations would then become its satellite state. A satellite state is a country controlled by a bigger more powerful country, now in that case Rome, like I described is the bigger more powerful country and the other countries are, by this means, controlled by it.

Let us review: Daniel 11: 23 and 24 tells us how Rome achieved to rule the world. Its method was different from the other nations before; because of the gifts and charms it used. Isn't it amazing, boys and girls, how the Bible tells us all these information in just two verses? I think it is.

Anyways, boys and girls, that is all for today! I hope you enjoyed this writing and learned something new

Have a blessed day

FREQUENTLY ASKED QUESTIONS ON THE 144,000.

1. Is this a symbolic number or is it literal?
2. Is Sister White among that number?
3. Why is their song so special and

why can others not sing it with them?

The above are three frequently asked questions about the One Hundred Forty and Four Thousand. They are by no means the only questions out there on the subject. They are instead the only ones we will have time to answer.

With regards to question one, we venture to say that the number is symbolic. Why? Because of the information that surrounds it. Below we have mentioned the most prominent:

1. They are said to be descendants of the tribes of Israel. If this was literal then the 144,000 would be literal Jews and one does not need an explanation into why this cannot be the case.

2. They are said to be virgins: undefiled by women. This would make the 144, 000 only males; another observation needing no explanation. And

3. They are said to be the redeemed of the earth. This concept is a principle borrowed from Old Testament accounts; like those found in Leviticus, Numbers and Ruth. At the First Advent of our Lord, this ceremony was among those nailed to the cross. In consequence to this, one cannot but conclude that John is symbolically representing this group's attainment of salvation and not a literal redemption.

Question two has been in circulation for many years and we believe it originates from statements Sister White made with herself and the 144,000.

But this group, by definition, does not die. This fact alone eliminates Sister White from being within their ranks.

Question three is explainable through the quote found at the beginning of this issue. There, the song is said to be an experience none else had save the 144, 000. This experience is what excludes all else from knowing the song's lyrics and melody. A special song for a group who goes through a special experience: our God is indeed a just rewarder of them that diligently seek him.

In conclusion, permit it to be said that many evidence, besides the most obvious ones, can be provided to show the symbology behind the group of Revelation 7: 1-8 and Revelation 14: 1-5. And, as a people living within the curtain call of earth's history, it is becoming necessary for us to understand the difference between the natural and spiritual: literal and symbolic. We, at The Last Waymark Ministry are hopeful that this small periodical has provided you with all the information you need to understand who the One Hundred Forty and Four Thousand are. As each word is considered, please include these sentences from Sister White: "Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve." Review and Herald, March 9, 1905

