

Future NEWS

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ORDER AND DISCIPLINE

“I was pointed back to the children of Israel. Very soon after leaving Egypt they were organized and most thoroughly disciplined. God had in his special providence qualified Moses to stand at the head of the armies of Israel. He had been a mighty warrior to lead the armies of the Egyptians, and in generalship he could not be surpassed by any man. The Lord did not leave his holy tabernacle to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order he would have observed in bearing the sacred ark, and to designate a special family of the tribe of the Levites to bear it. When it was for the good of the people and for the glory of God that they should pitch their tents in a certain place, God signified his will to them by causing the pillar of cloud to rest directly over the tabernacle, where it remained until he would have them journey again. In all their journeying they were required to observe perfect order. Every tribe carried a standard bearing the sign which distinguished that tribe, and each tribe was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards. The Levites were designated by the Lord as the tribe in the midst of whom the sacred ark was to be borne, Moses and Aaron marching just in front of the ark, and the sons of Aaron following near them, each bearing a trumpet. They were to receive directions from Moses, which they were to signify to the people by speaking through the trumpets. These trumpets gave special sounds, which the people understood, and they directed their movements accordingly.

“A special signal was first given by the trumpeters to call the attention of the people; then all were to be attentive, and obey the certain sound of the trumpets. There was no confusion of sound in the voices of the trumpets, therefore there was no excuse for confusion in movements. The head officer of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do. If any failed to comply with the requirements given by the Lord to Moses, and by Moses to the people, they were punished with death. It would be no excuse to plead that they knew not the nature of these requirements; for they would only prove themselves willingly ignorant, and would receive the just punishment for their transgression. If they did not know the will of God concerning them, it was their own fault. They had the same opportunities to obtain the knowledge imparted as others of the people had, therefore their sin of not knowing, not understanding, was as great in the sight of God as if they had heard and then transgressed.” *Gospel Workers*, 158.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within 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 on the prophetic word includes 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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Kathy and I returned yesterday from a three day trip and found a message on our answering machine. A friend who had attended the prophecy school was asking for the clearest proof-text or reference that the Millerite time-period was repeated at the end of the world. I refer to this often in our presentations, but have never tried to pull all the passages that deal with this subject together. I am convinced that I have not recognized them all, but have found enough to be certain that the Millerite experience that took place from August 11, 1840 through October 22, 1844 is repeated to the very letter at the end of the world.

The repetition of the events will take place during the development of the 144,000. The following study I am preparing for my friend, but thought it would be beneficial to include in the newsletter. One point of reference before we begin: when I refer to August 11, 1840 through October 22, 1844, I am simply going to write 1840 through 1844.

The First and Second Angels' Messages

“There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the **first** angel's message, and the **second** angel's message, and we think we have some understanding of the **third** angel's message; but **we should not be satisfied with our present knowledge**. Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend **the Bible; for it is a sealed book even to the learned, who are wise in their own conceit**. Jesus meant just what he said when he directed his disciples to ‘search the Scriptures.’ Searching means to compare scripture with scripture, and spiritual

things with spiritual. **We should not be satisfied with a superficial knowledge**. We should search for the hidden treasure concealed beneath the surface, as the merchant-man seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth.” *Review and Herald*, June 4, 1889.

The first and second angel's messages were two steps.

“I was shown the interest which all heaven had taken in the work going on upon the earth. **Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing**. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. **I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God**. Multitudes received the light. . . .

“**Another mighty angel was commissioned to descend to earth**. Jesus placed in his hand a writing, and as he came to the earth, he cried, ‘Babylon is fallen, is fallen.’ . . .

“As the people of God united in the cry of the second angel, the heavenly host marked with the deepest interest the effect of the message. . . .

“Jesus commissioned **other angels** to fly quickly to revive and strengthen the drooping faith of His people and prepare them to understand the message of the second angel and the important move which was soon to be made in heaven. I saw these angels receive great power and light from Jesus and fly quickly to earth to fulfill their commission to aid the second angel in his work. A great light shone upon the people of God as the angels cried, ‘Behold, the Bridegroom cometh; go ye out to meet Him.’” *Early Writings*, 245–248.

This passage is describing two messages. Both messages have their own distinct characteristics. Simply as an example: One characteristic of the first angel's message is that it was carried to the world. One characteristic of the second angel's message is that it receives additional power when the message of the "midnight cry" joins it. Both messages have their own specific characteristics. There are other characteristics beyond these two examples.

There are really three messages in the first and second angels' messages. In the previous passage the first angel's message is delivered by "the mighty angel"; the second angel's message is delivered by "another mighty angel" and the midnight cry is delivered by the "other angels".

The first angel's message was a message of reform and it was designed to accomplish three primary things. It **warned** the people, it **awakened** the people and it led the people to **prepare**. I realize that these things are closely related and overlap, but Sister White associates these points with the first message far too often to disregard the distinction.

"To **prepare** a people to stand in the day of God, a **great work of reform** was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of **warning** to **arouse** them from their stupor and lead them **to make ready** for the coming of the Lord." *The Great Controversy*, 311.

Along with these purposes—the first message was carried unto the entire world.

"The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world.**" *The Great Controversy*, 611.

The second angel's message was a call out of Babylon, for Babylon had fallen. Babylon had fallen because it had rejected the previous message.

"As the churches **refused to receive the first angel's message**, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and **by opposing the first message** placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches.

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 237, 238.

The second angel's message closed when the third angel's message arrived on October 22, 1844. The last passage identified that the "midnight cry" arrived "near the close" of the second angel's message. The "midnight cry" was fulfilled at the Exeter, New Hampshire camp meeting from the 12th through the 17th of August, 1844. Roughly two and a half months later on October 22, 1844 the second angel's message closed. At that point the door in the parable of the ten virgins closed and the door into the holy place closed in the message to Philadelphia. Simultaneously the door opened into the Most Holy Place.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and **shutteth, and no man openeth**; I know thy works:

behold, I have set before thee **an open door**, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Revelation 3:7, 8.

Both the door in the parable and the door in the holy place closed on October 22, 1844.

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of **the first and second angels’ messages** and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.” *Selected Messages*, book 1, 63.

There was a “shut door” on October 22, 1844—and it was shut upon those who rejected the first and second angels’ messages.

We should note at this point that the historical fulfillment of these first two angel’s messages, including the midnight cry, has now been associated with three different passages of scripture.

1. Revelation fourteen is where the messages are specifically set forth.

2. The midnight cry of the second angel’s message identifies the parable of the ten virgins as a second prophetic line in the history of 1840 through 1844.

3. The closed and open door of the Philadelphian church incorporates a third line of prophecy into the identical history. Truth is developed, established and defended by bringing together line upon line, here a little, there a little.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

For precept *must be* upon precept, precept upon precept; **line upon line, line upon line**; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, *This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.* But the word of the Lord was unto them precept upon precept, precept upon precept; **line upon line, line upon line**; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9-13.

“Much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either Daniel or Revelation.

“Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, ‘Revelation,’ is a

denial of this supposition. **Revelation is a sealed book**, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. **In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.**" *Manuscript Releases*, volume 8, 413.

Truth is established by bringing a line of truth, upon another line of truth. A truth that is illustrated with many lines of inspiration is of "great consequence". The repetition of the history of 1840 through 1844 emphasizes the "importance" that it "must be given".

The Holy Spirit "attended" the proclamation of these two messages, which also included the message of the midnight cry.

"A transforming power **attended** the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. **The power of the Holy Spirit was manifested.** There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction." *Manuscript Release*, volume 1, 47.

During the first two messages the "power of the Holy Spirit was manifested", but it was at the midnight cry—that the Holy Spirit was poured out.

"In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just pre-

sented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the 'midnight cry' was heralded by thousands of believers.

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age.** There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400, 401.

The "midnight cry" is where the outpouring of the Holy Spirit took place. The Holy Spirit "attended" the entire history of 1840 through 1844, but the "midnight cry" in August of 1844, is when the spirit was poured out upon the Millerites, and the message and its effects are compared with a "tidal wave". The "midnight cry" swept over the United States in 1844, **whereas;** the first angel's message was carried to the entire world in 1840.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had **a more direct**

application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid." *The Great Controversy*, 389.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." *The Great Controversy*, 611.

The "midnight cry" was fulfilled in the United States and the first angel's message was carried to "every missionary station in the world". (Take note that the fourth angel of Revelation eighteen has just been compared with the first angels' message. We now have a fourth line of truth connected with the history we are considering.)

The first and second angels' messages are directly and specifically connected to the parable of the ten virgins—line upon line. These passages cannot be separated. All the truths connected with the parable, and the truths connected with the three angels of Revelation fourteen and the message to Philadelphia are to be combined in order to establish the clearest understanding of the history represented.

"Pointing to the Bible the [the heavenly instructor] said: "The Scriptures of the Old and New Testaments are to be **combined** in the work of fitting a people to stand in the day of the Lord." *Testimonies*, volume 6, 167.

The parable of the ten virgins is also identified as an illustration of Adventism:

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people." *The Great Controversy*, 393.

The parable of the ten virgins was fulfilled to the very letter in the Millerite time period.

"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 parable of the ten virgins was “fulfilled to the very letter” during the first and second angels’ messages. The first angel’s message arrived on August 11, 1840, and the second angel’s message arrived in June of 1842:

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches against Mr. Miller.**” *Testimonies*, volume 1, 21.

After the first disappointment in March of 1844, the tarrying time of the parable took place.

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.’ Ezekiel 12:21–25, 27, 28.” *The Great Controversy*, 392.

As noted previously the second angel’s message ended on October 22, 1844.

“Near **the close of the second angel’s message**, I saw a great light from heaven shining upon the people of God. . . . And I heard the voices of angels crying, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’” *Early Writings*, 238.

The parable of the ten virgins is a line of prophecy, which aligns with the three angels’ messages. Revelation fourteen and the parable are identifying different aspects of the identical prophetic history. The seven thunders of Revelation 10:4, is another line of prophetic truth that portrays the identical history:

“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.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The seven thunders represent the historical events that took place during the first and second angel’s messages, and the seven thunders also represent the experience of the Millerites as they fulfilled the parable of the ten virgins—to the very letter. Therefore the prophetic events that took place during the first and second angel’s messages, that are represented by the seven thunders and that were a fulfillment of the parable of the ten virgins—will be fulfilled again to the very letter:

“This parable **has been and will be fulfilled to the very letter**” *Review and Herald*, August 19, 1890.

Inspiration informs us directly that the seven thunders represent not only the “events” that took place during the history of “the first and second angel’s messages”, but the seven thunders also represent “future events that will be disclosed in their order”:

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ **These relate to future events which will be disclosed in their order**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

When the parable of the ten virgins is fulfilled again to the very letter, the future events represented by the seven thunders will take place “in their order”. Their specific order has been purposely and specifically pointed out. The events “will be disclosed in their order”. The order of the events was established by prophecy, and then confirmed in the history of 1840 through 1844—when the first and second angel’s messages were fulfilled. The events and the specific order of events that were fulfilled in the Millerite time period of 1840 through 1844 are illustrated in the parable of the ten virgins, the message to Philadelphia, the history of the first and second angel’s messages and the history represented by the seven thunders. These four prophetic illustrations are also connected to other prophetic lines of truth. One is Daniel chapter twelve:

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. **Daniel shall stand in his lot** at the end of the days.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

When the history represented by the seven thunders was and is fulfilled, one of the prophetic characteristics identified in that history is Daniel standing in his lot. Daniel symbolically stands in his lot—when the book of Daniel is used by Christ to fulfill a specific purpose:

“When God gives a man a special work to do, he is to stand in his lot and place **as did Daniel**, ready to answer the call of God, **ready to fulfill His purpose.**” *Manuscript Releases*, volume 6, 108.

When the events of the seven thunders are once again “fulfilled to the very letter”—the book of Daniel will once again, fulfill its purpose.

In the Millerite time period, the book of Daniel fulfilled its purpose when the first angel’s message arrived in 1840:

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, **when the first angel’s message should be proclaimed to our world.**” *Testimonies to Ministers*, 115.

The events of 1840 through 1844 **began** with the book of Daniel fulfilling its purpose. Therefore; when those events begin to repeat, the book of Daniel will once again fulfill its purpose—at the beginning of the sequence of events.

The repetition of the history represented by the seven thunders will fulfill the parable of the ten virgins.

The repetition of the history represented by the seven thunders will follow the same order of events that took place in 1840 through 1844.

The repetition of the history represented by the seven thunders will possess the identical characteristics represented by the historical arrival of the first and second angel’s message.

The repetition of the history represented by the seven thunders will fulfill the prophetic history represented in Daniel chapter twelve.

Jesus illustrates the end from the beginning, for He is the first and the last, the alpha and the omega, the beginning and the ending! The characteristic that Christ emphasizes about Himself above all others in Revelation chapter one is that he identifies the end, with the beginning.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Verse 8.

Saying, I am Alpha and Omega, the first and the last. Verse 11.

Fear not; I am the first and the last. Verse 17.

The meaning of this truth is established by allowing the Bible to define what it means that Christ in Revelation chapter one is the first and the last:

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; **I am the first, and I am the last**; and beside me *there is* no God. And who, as I, shall call, and shall declare it, and set it in order for me, since **I appointed the ancient people? and the things that are coming**, and shall come, let them show unto them. Isaiah 44:6, 7.

Tell ye, and bring *them* near; yea, let them take counsel together: **who hath declared this from ancient time? who hath told it from that time? have not I the Lord?** and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me. Isaiah 45:21.

Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, **Declaring the end from the beginning, and from ancient times the things that are not yet done**, saying, My counsel shall stand, and I will do all my pleasure. Isaiah 46:9, 10.

One of the arguments the Bible uses to identify that Christ is the true and only God is His ability to portray the events at end of the world with the history of the beginning of the world. For Christ to portray the end of Adventism with the beginning of Adventism is perfectly consistent with who and what He is.

Write **the things which thou hast seen [past]**, and **the things which are [present]**, and **the things which shall be hereafter [future]**. Revelation 1:19.

One characteristic of the history of 1840 through 1844 is that the events and circumstances of the time-period created a purification process. The purification process is specifically identified in the parable of the ten virgins in the distinction between the wise and foolish virgins.

The Wise and the Foolish:

“At the final day, many will claim admission to Christ’s kingdom, saying, ‘We have eaten and drunk in Thy presence, and Thou hast taught in our streets.’ ‘Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?’ But the answer is, ‘I tell you, I know you not whence ye are; depart from Me.’ Luke 13:26; Matthew 7:22; Luke 13:27. **In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy.** ‘What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.’ 1 Corinthians 2:11.

“Saddest of all words that ever fell on mortal ear are those words of doom, ‘I know you not.’ The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. **You are shut out from heaven by your own unfitness for its companionship.**” *Christ’s Object Lessons*, 413.

The very same purification process is specifically identified in Daniel 12:

The Wise and the Wicked:

And they that be **wise** shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and

knowledge shall be increased. . . . And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. **Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.** . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:3, 4, 9, 10, 12.

Not only is “Daniel standing in his lot” identified by inspiration as one of the components of the history we are considering, but also the purification process of Daniel twelve has been pointed out:

“The remnant people of God, who keep His commandments, will understand the word spoken by Daniel, ‘**Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**’” *This Day With God*, 84.

The history of 1840 through 1844 was designed by God to purify a people unto Himself. The first and second angels’ messages are specifically identified as a purification process.

“All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first mes-

sage could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place." *Early Writings*, 259.

The climax of the process was the disappointment of 1844. Therefore this history was a progressive purification process that reached a specific conclusion in 1844. In another line of prophecy that illustrates this identical history, Christ identifies Himself as the one who accomplished the purification:

Behold, I will send **my messenger**, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his temple**, even **the messenger of the covenant**, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for **he is like a refiner's fire, and like fullers' soap**: And he shall sit **as a refiner and purifier** of silver: and **he shall purify the sons of Levi, and purge them** as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1-4.

The messenger that comes suddenly to the temple was Christ moving into the Most Holy Place in 1844.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of **the same event**; and **this is also represented by the coming of the bridegroom to the marriage**, described by Christ in **the parable of the ten virgins**, of Matthew 25." *The Great Controversy*, 426.

When Christ suddenly came into the temple to purify His people in 1844, it was the climax of the purification process that began in 1840. The coming of Christ in Malachi is also identified in the previous passage as another prophetic description of the parable of the ten virgins—which "**has been and will be fulfilled to the very letter**".

The climax of the purification that took place in 1844 was at the conclusion of the second angel's message. The Millerite movement at this point went from roughly 50,000 down to roughly fifty—virtually overnight. This reduction of numbers took place when Christ suddenly came to His temple.

Inspiration associates this climax or conclusion of the cleansing process with the two times that Christ cleansed the earthly temple, and in so doing, teaches that the cleansing which took place at the conclusion of the second angel's message—will be repeated at the end of the world:

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of

the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The **second angel's** message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' Revelation 14:8. And in **the loud cry of the third angel's** message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' Revelation 18:4, 5." *Selected Messages*, book 2, 118.

The line of prophecy in Daniel twelve is describing the identical history of the parable of the ten virgins, which is also represented as the seven thunders and the history of 1840 through 1844, when the first and second angel's messages were fulfilled. The purification process in Daniel twelve is representing the experience of the Millerites as they were confronted by, and responded to those progressive messages.

"I was shown **three steps**— the first, second, and third angels' messages." *Early Writings*, 259.

The steps or events that took place in that history were brought about when the book of Daniel fulfilled its sacred purpose. The book of Daniel was unsealed and the wise understood the increase of knowledge and simultaneously entered into the progressive, step by step purification process which climaxed on October 22, 1844.

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. 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 unsealing of the little book was the message in relation to time. . . .

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Daniel's prophecies have a "proper place" in the history of 1840 through 1844. The place where Daniel "stands in his lot" is at the *beginning* of the history. The Millerites understood the time prophecies in the book of Daniel, and that understanding led them to proclaim those very messages. Thus began the purification process that led to 1844. They did not come to understand the message of Daniel at the end of the history of 1840 through 1844. Daniel stood in his lot at the beginning of this sacred history, when the book of Daniel was unsealed and the Millerites came to understand the time prophecies of Daniel and Revelation. The "prophecies" of Daniel have "their proper place" in the history of the first and second angel's messages.

In that time period the knowledge that was unsealed from the book of Daniel was the understanding of the time prophecies in both Daniel and Revelation. The "increase of knowledge" is a component of Daniel twelve, just as is the purification process and as is Daniel standing in his lot. We have already identified passages that show that the purification process of Daniel twelve is

repeated, and also passages identifying that Daniel standing in his lot, is repeated. The increase of knowledge is also identified as being repeated:

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ Daniel 12:4. When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days.** . . .

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. **They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.**” *Selected Messages*, book 2, 106.

The “increase of knowledge” in the “latter days” has to do with the papacy and the Sunday law. This very increase of knowledge is what prepares God’s people to stand in the latter days.

The experience of the wise that has been symbolized in Daniel twelve, was fulfilled in the Millerite time-period and is repeated at the end of the world.

Daniel twelve also parallels the parable of the ten virgins, which was fulfilled in the Millerite time-period and is repeated “to the very letter” at the end of the world.

Daniel twelve also parallels the history of the first and second angel’s messages, as

symbolized by the seven thunders and is repeated at the end of the world.

In connection with the increase of knowledge is the identification of Christ as the One who unseals, or brings about the increase of knowledge. When Daniel twelve deals with the increase of knowledge it is important to recognize that it is Christ who accomplishes this work. The increase of knowledge is represented in Revelation ten as Christ, represented as a mighty angel, who descends, having the little book of Daniel opened in His hand. The book is opened, or it is unsealed, and knowledge is increasing as the book of Daniel fulfills its purpose.

Did He truly descend? No, not physically. He symbolically descended by revealing the truth of His word to His people. His empowerment of the Millerites is symbolized by the angel that descends:

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: 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, And **cried with a loud voice, as when a lion roareth: and when he had cried**, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which

the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. Revelation 10:1-6.

When Christ descends he has the book of Daniel open in His hand, representing His empowerment of the message from Daniel which the Millerites were proclaiming. His feet on the land and sea represented that in 1840, He had providentially opened the way for the Millerite message to be carried to every mission station in the world. The historians confirm that this actually took place in 1840! He cried with a loud voice, and the seven thunders sounded.

Jesus, the mighty angel brought about the sounding of the seven thunders as a response to His loud cry. Christ's loud cry precedes the illustration of the seven thunders creating a "cause and effect illustration".

He cries, then, the history unfolds that is represented by the seven thunders. How is it that Christ cries out? He accomplishes this by unsealing His word. When He cries out, it is as the voice of a "lion". There are only four places in Revelation where a lion is mentioned. One is describing one of the four beasts before the throne in chapter four, verse seven and another describes one of the attributes of the papal beast in Revelation thirteen verse two. The third is the text above which we are

considering, and the final is in Revelation five, verse five:

And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Judah**, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

In Adventism we are somewhat vague about the book, which the Lion of the tribe of Judah unseals. There is no argument that the lion is Christ, but some would teach that the book is a book containing God's providential history—a history book. This is partially correct, but misses the point. The book that is sealed is the Bible. It is sealed not by physical bands, but by human customs and traditions!

"When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

"But the Lion of the tribe of Judah prevailed. He opened the seal that closed **the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. **There were men and women who were eagerly seeking for knowledge, the sure word of prophecy, and when it came, it was as a light**

shining in a dark place.” *Spalding and Magan*, 58.

The book which was sealed and the book that the Lion of the tribe of Judah has and will open is the Bible. How was and how is it sealed? The truths of the Bible are sealed up through “traditions” and “human interpretations” that had been handed down from generation to generation. It was Christ that placed the prophecies in His word, and at the cross He secured the right to unfold present truth to His people as history continued to unfold. After all, history is simply: His story.

In Revelation five, John was weeping, thus illustrating his sorrow for the darkness which is always prevalent prior to the unsealing of God’s word. Darkness precedes every reformation and revival in sacred history. The darkness is always removed through an unfolding of the truths of the Bible, and it is Christ’s who always accepts responsibility for accomplishing the unsealing of the present truth message for the particular generation when the unsealing occurs. Christ unsealed the time prophecies in the book of Daniel to the Millerites: He cried out! The unsealing of Daniel brought about the history represented by the seven thunders. It was cause and effect. He cried out as a lion. What Lion? The Lion of the tribe of Judah, which the book of Revelation associates with Christ’s work in unsealing the truths of the Bible, which have been sealed up through customs and traditions.

The seven thunders represent the history of 1840 through 1844. After John is instructed to seal up the seven thunders, we see Christ swearing that “time should be no longer.” We understand that prophetic time came to a conclusion in fulfillment of this verse on October 22, 1844.

Therefore Revelation ten, verses one through four is the history of August 11, 1840

through October 22, 1844, and that history is represented by the seven thunders. Then in verse seven we have the sounding of the seventh angel:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The seventh angel began to sound on October 22, 1844. So verse one through four are identifying the history of 1840 through 1844, while emphasizing that this very history was to be sealed up. The verses emphasize that at the conclusion of the history (October 22, 1844)—prophetic time ceases, the seventh trumpet begins to sound and the process of the development of the 144,000 has begun, as represented by the finishing of the mystery of God. Then in verses eight through ten the history of 1840 through 1844 is covered once again—emphasizing the role of the book of Daniel in this history:

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.

John here is brought into the history represented in the first four verses, to emphasize the role that the book of Daniel played in the history of 1840 through 1844. These verses raise some questions. Who brought the little book? It was the Lion of the tribe of Judah. What did the little book accomplish? It empowered the Millerite movement. How was the book of Daniel, and therefore the Millerites empowered in this history? By a fulfillment of a prophecy, found in the book of Revelation. Where at in Revelation? In a prophecy located within the messages of the seven trumpets. Which trumpet empowered the little book of Daniel that was in Christ's hand as he descended? The book of Daniel was empowered by a prophecy located in the sixth trumpet or second woe. What part of the sixth trumpet empowered the book of Daniel and the Millerite movement? The fulfillment of the collapse of the Ottoman Empire in fulfillment of Revelation 9:15! When did this fulfillment of prophecy and therefore empowerment of the message and the Millerites take place? It took place on August 11, 1840.

Therefore a message from the trumpets in the book of Revelation was employed by Christ to empower the book of Daniel and His people in the Millerite time period. But what does verse eleven say about all this history?

And he said unto me, **Thou must prophesy again** before many peoples, and nations, and tongues, and kings.

It all gets repeated. At the end of the world Christ will descend again and unseal a message in the book of Daniel, and simultaneously empower His people. What fulfillment of prophecy brought this experience about in the

Millerite time period? A prophecy, in Revelation 9:15 that predicted a collapse of a kingdom in Bible prophecy. It all gets repeated! How will Christ bring about a repeat of this history? By once again, unsealing His sacred word.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

In the parable of the ten virgins there is a delay in the appearance of the Bridegroom. This was fulfilled in the Millerite time-period when the first disappointment of March 1844 arrived. The delay is a component of this sacred history.

“There is a delay in the coming of the Bridegroom in order that all may have an opportunity to hear the last message of mercy to a fallen world. The first and second angels' messages are all united and complete in the third: ‘And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’

“John was shown these things in holy vision. He saw the company represented by the five wise virgins, with their lamps trimmed and burning, and he exclaimed in rapture, ‘Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’

“Many who heard the first and second angels' messages thought they would live

to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world.

“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels’ messages will need to be repeated. The call will be given to the church, ‘Come out of her, My people, that ye be not partakers of her sins.’ ‘Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities’ [Revelation 18:2–5].

“Take each verse of this chapter, and read it carefully, especially the last two: ‘And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found

the blood of prophets, and of saints, and of all that were slain upon the earth.’

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.** We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.” *Manuscript Releases*, volume 16, 269, 270.

This passage associates the mighty angel of Revelation eighteen and the work that He accomplishes, with the parable of the ten virgins and also states that his work will be “similar” to first and second angel’s messages. Revelation eighteen is another parallel passage to the sacred history we are considering. It is not identifying the Millerite history though, for it is simply identifying the history at the end of the world that has been prefigured by the Millerite time period!

The history of 1840 through 1844 possesses several characteristics, but there were only two messages. Yes, the second message had two parts, yet we are always told that there were simply two messages. In Revelation eighteen there are two distinct messages portrayed:

And after these things I saw **another angel come down from heaven**, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For

all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And **I heard another voice from heaven**, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Verses 1–4.

In Revelation eighteen John first sees a mighty angel *come down* and he then *hears* another voice.

The mighty angel in Revelation ten we know is Christ. He came down in 1840, for inspiration and history confirm that the Millerite message was carried to the world in 1840, and when He came down he placed one foot on the land and one foot upon the sea symbolizing a world-wide message. He came down at the beginning of the history. In Revelation fourteen we hear the voices of the three angels. We have been told the first of three messages arrived in 1840.

In chapter eighteen we again see the mighty angel first come down, and then the other voice is heard. The fourth angel's message of Revelation eighteen must be combined and studied as a parallel passage to Revelation ten where the first and second angels' messages are illustrated.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows**. The third angel proclaims

his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, **the light of all the three messages is combined.**” *The 1888 Materials*, 804.

The first, second and third angel's messages are combined by applying the historical fulfillment of 1840 through 1844 to the events at the end of the world that take place when the fourth angel's message is proclaimed.

“The great message, **combining the first, second, and third angels' messages**, is to be given to the world. This is to be the burden of our work.” *The Seventh-day Adventist Bible Commentary*, volume 7, 949.

The parable of the ten virgins is a representation of the historical fulfillment of the first and second angel's messages in the Millerite time-period. It is also illustrated in Daniel twelve and symbolically represented by the seven thunders. This parable, and therefore all the other illustrations of this history and experience will be repeated at the end of time. Our present message and our work are to understand this past history in order to understand our future history. This is our most important work.

“In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. **There is no other work of so great importance.** They are to allow nothing else to absorb their attention.” *Testimonies*, volume 9, 19.

We will now set forth the characteristics of the history of 1840 through 1844 that will illustrate the future “events” that will be “disclosed in their order”. We will attempt to develop this sequence of events from illustrations found in the parable of the ten virgins, the events that transpired under first and second angels’ messages, Daniel twelve and Revelation ten and eighteen.

Prior to 1840 the Lion of Judah began to unseal the book of Daniel to His waiting people. As Christ unsealed the prophecies there was an increase of knowledge, particularly in connection with the time prophecies found in Daniel and Revelation. Daniel was standing in his lot!

In the process of unsealing these truths Christ used Josiah Litch to fine-tune the prophetic understanding of Revelation 9:15, which identifies the collapse of the Ottoman Empire. This prophecy was already being presented by William Miller and his associates, but the Lord led Litch into a clearer understanding of this prophecy.

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’—Josiah Litch, *Signs of the Times, and Expositor of Prophecy*, August 1, 1840.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, **multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement.** Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334, 335.

The fulfillment of the prophecy confirmed the rule of Bible prophecy that the Millerites were using in their calculations of prophetic time. The fulfillment proved the accuracy of the year/day principle, and suddenly what Miller and his associates were identifying would happen at the end of the twenty-three hundred years of Daniel 8:14, was validated before the eyes of the world.

“The tidings of the Lord’s soon coming in power and great glory to our world is truth, and **in 1840 many voices were raised in its proclamation.**” *Manuscript Releases*, volume 19, 134.

The Lion of Judah unsealed the book of Daniel, and Daniel stood in his lot, ready to fulfill his purpose. The purpose of the unsealed message in the book of Daniel was to warn and awaken men and woman to prepare for His return. The first angel’s message arrived when Christ the mighty angel came down with the little book of Daniel open in His hand. John the Revelator, representing the Millerites took the book of Daniel and made it part of his experience. The Millerites ate up the messages from the books of Daniel and Revelation and the increase of this knowledge was sweet in their mouths. In 1840 the time

had come for the message to be carried to the entire world.

Christ, the Lion of Judah empowered the message of Daniel 8:14, by fulfilling a time prophecy located in the sixth of seven trumpets in the book of Revelation. The prophecy predicted the collapse of a great empire of Bible prophecy. At the collapse of the Ottoman Empire on August 11, 1840, the Millerite message became clothed with a sacred solemnity and was fearful and convicting to those who heard the arguments.

“In March, 1840, William Miller visited Portland, Maine, and gave his first course of lectures on the second coming of Christ. **These lectures produced a great sensation**, and the Christian church on Casco Street, occupied by Mr. Miller, **was crowded day and night**. No wild excitement attended these meetings, but **a deep solemnity pervaded the minds of those who heard his discourses**. Not only was there manifested a great interest in the city, but the country people flocked in day after day, bringing their lunch baskets, and remaining from morning until the close of the evening meeting.

“In company with my friends I attended these meetings and listened to **the startling announcement** that Christ was coming in 1843, only a few short years in the future. **Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers**. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. **Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound**.

“Special meetings were appointed where sinners might have an opportunity to seek their Saviour and prepare for **the fearful events soon to take place**. **Terror and conviction spread through the entire**

city. Prayer meetings were established, and there was a general awakening among the various denominations, for they all felt more or less the influence that proceeded from the teaching of the near coming of Christ.”
Testimonies, volume 1, 14.

The first message brought a purifying test to those who heard it. Providentially at that very time, Christ had prepared the Millerites to send their publications around the world. Thus the first message went to the world!

Ultimately the denominated churches closed their doors against Miller’s message without realizing that in truth they were closing the door of probation against themselves and their denominations. Many were being tried and made white and tested. The wise understood, but the wicked did not understand.

The door closed on the organized churches in 1842, and by 1843 the Millerites had recognized that the rejection of the Millerite message by the denominated churches was the fulfillment of the second angel’s message. The second angel’s message had then joined the first angel’s message.

The testing process continued when the tarrying time arrived and the expectation and hope of 1843 came and went. Then in August 1844, at the Exeter camp meeting the Lion of Judah once again unsealed His prophetic word. New light was recognized that allowed the Millerites to perfectly calculate the twenty-three hundred year prophecy.

“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.’ Matthew 25:5–7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days

would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'

"That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844." *The Great Controversy*, 398.

New prophetic light that was directly connected to the message of the hour was unsealed by the Lion of Judah and the wise virgins arose and went out and sounded the midnight cry message! From August 17 until October 22 is sixty-seven days. In those days the message that started in Exeter, New Hampshire was carried across the United States, with no radio, no television, no automobiles, no airplanes and no internet.

"In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the 'midnight cry' was heralded by thousands of believers.

"Like a tidal wave the movement swept over the land. **From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused.**" *The Great Controversy*, 400.

As Christ unsealed the prophetic information necessary to correctly predict the conclusion of the twenty-three hundred year prophecy He set in place three characteristics of the prophetic fulfillment of the "midnight cry".

The first is that the midnight cry was brought about by *new* prophetic light.

The second is that the new prophetic light was *directly connected to the message of the hour*. The message of the hour was Daniel 8:14, and the new light which was unsealed allowed the Millerites to be certain of—the starting of and the ending point—for the twenty-three hundred years of Daniel 8:14.

The third characteristic of the midnight cry was that *when the new light was fulfilled in history—the door closed*. On October 22, 1844 the very day that the new prophetic information had pointed out—the door closed on the virgins; the door closed in the holy place and the second angel's message had finished.

Christ had arranged all three of these characteristics connected with midnight cry and when the midnight cry concluded on October 22, 1844, He pronounced:

There should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:6, 7.

When the second message concluded—the door in the parable of the ten virgins and the door of the holy place closed.

Christ then announced that prophetic time prophecy had concluded and that the sounding of the seventh trumpet had begun. (It is still my intent to provide the arguments to demonstrate that the sixth trumpet ended at this date, but we are not yet there in our study.)

With the previous overview of the history of 1840 through 1844 in place I would now like to summarize it down even further for prophetic analysis.

Christ began to unseal the messages of Daniel and Revelation prior to 1840. The unsealing was an increased understanding of the time prophecies located in these two books. In the process of providing the increased knowledge, Christ created a testing process which demonstrated the difference between the wise and the wicked in Daniel twelve; or the wise and foolish virgins in the parable of the ten virgins.

In 1840, He empowered his message by fulfilling a prophecy predicting a collapse of a world empire. That empowerment propelled the message around the world. It was followed by the second angel's message that is a call out of Babylon. The first disappointment in March of 1844, created a tarrying time which was followed by the outpouring of the Holy Spirit in the midnight cry and the message was then propelled forward with divine power until probation closed.

These events are repeated in the fourth angel's message of Revelation eighteen.

Revelation eighteen is divided into two parts. The first is when the mighty angel comes down and the world is lightened with its glory. The second is when the other voice calls men and women out of Babylon. This parallels the first and second angels' messages.

As the mighty angel comes down there will be an increase of knowledge within Adventism concerning the papacy and the Sunday law. This is in agreement with the passage we have already noted, where we are told that it is by an increase of knowledge God's people are prepared to stand in the latter days. The passage further defines the increase of knowledge as information about the papacy and the Sunday law. Identifying the increase of knowledge in terms of the papal power and its mark of authority is in agreement with the information connected with the mighty angel that comes down in chapter eighteen, for his

message is nothing more or less than a description of the Papal power—modern Babylon.

And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication,

and the kings of the earth have committed fornication with her,

and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelation 18:2, 3.

The prophetic message about the papal power begins a sifting or testing process within Adventism. The wise virgins will understand the message—and the foolish virgins will not.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

The message will be a warning and awakening message calling men and woman to prepare for the return of Christ, but more specifically to prepare for the close of probation. The message will be empowered

when an empire of Bible prophecy collapses in fulfillment of God's prophetic word. That empire was the Soviet Union that was removed from history in 1989, in fulfillment of Daniel 11:40.

The second part of the message of the fourth angel of Revelation eighteen is the voice calling men and woman out of Babylon.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Revelation 18:4, 5.

This voice is raised at the Sunday law in the United States, when the wise virgins in Adventism who have recognized and assimilated the first message of reform calling for personal preparation, receive the seal of God, and then begin to call men and woman out of Babylon under latter rain power. This event is also a fulfillment of prophecy, for in the verse that follows Daniel 11:40, identifying the collapse of the Soviet Union, we see the Sunday law in the United States, thus beginning the latter rain that empowers the loud cry of the third message.

The description of this message and the papacy continues in the following verses until Michael stands up and human probation closes five verses later.

The history represented by the seven thunders that is fulfilled at the end of the world began to unfold in 1989! We are rapidly approaching the next step in these events, which is the Sunday law in the United States. The history represented by the seven thunders began in 1840, with the collapse of the Ottoman Empire and began once again in 1989,

with the collapse of the Soviet Union. The mighty angel of Revelation ten came down in 1840, and He came down again in 1989, to mark the beginning of the repeat of the history represented by the seven thunders.

In our last newsletter we dealt with the number four as a symbol identifying the conclusion of an empire of Bible prophecy. With the Medo-Persian Empire it was four kings, with Greece four generals, with Western Rome four trumpets, with Eastern Rome four angels loosed, with the Ottoman Empire the four great European powers, with modern Babylon it will be the four winds of strife let loose when God's people are sealed.

The mighty angel of Revelation ten descended with the collapse of the Ottoman Empire and prefigured the descent of the mighty angel of Revelation eighteen who came down in 1989 at the collapse of the Soviet Union. What symbolically identified the collapse of the Soviet Union was the coming down of the fourth angel. The number four represents the conclusion of an empire of Bible prophecy.

The parable of the ten virgins was fulfilled to the very letter in the Millerite time-period and the beginning of the fulfillment of that parable at the end of world began in 1989! The next step in the parable was the second angel's message, which of course also includes the tarrying time and the midnight cry.

We are now in the tarrying time.

"All heaven is astir, engaged in preparing for the day of God's vengeance, the day of Zion's deliverance. **The time of tarrying is almost ended.**" *Review and Herald*, November 13, 1913.

The second angel's message was empowered at the midnight cry. The Lion of Judah purposely unsealed a specific passage of prophecy that was new light directly connected to the message of the hour, and

when that new light was fulfilled in history the door closed!

The message of the hour today is the third angel's message, which is a warning against receiving the mark of papal authority. That information is identical to the message brought to the world by the mighty angel of Revelation eighteen. The message is about the papal power. Daniel 11:40, predicted the collapse of the Soviet Union in 1989, while also identifying that the papal power in cooperation with the United States have begun their work to place the papacy back on the throne of the earth. The understanding of Daniel 11:40 empowers the third angel's message as certainly as Josiah Litch's prediction confirmed the year/day principle. The verse cries out that the final movements of prophecy are now under way. The verse cries out that the message of Adventism has now changed from truth unto present truth. The verse cries out that the door is about to close upon the virgins of Adventism.

The only difference between Josiah Litch's history and now, has to do with the church that we are symbolically members of. The church of Josiah Litch's day and age was the church of Philadelphia—but we are Laodiceans.

The third angel's message is dealing with the papal power. The fourth angel's message is dealing with the papal power. The message that Sister White states prepares God's people to stand in the latter days is dealing with the papal power. Sister White states "there will be an increase of knowledge on this subject".

The midnight cry will be new light directly connected with the message of the hour, and when the new light is fulfilled the door will close on the virgins of Adventism! The new light that accomplishes this at the end of time is the verse that follows verse forty of Daniel eleven. Verse forty-one is identifying a Sunday law in the United States. This is new light,

directly connected the message of the hour, and when it is fulfilled in history the door closes on the virgins of Adventism.

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls 'My holy day,' you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God." *Review and Herald*, July 13, 1897.

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

The history of 1840 through 1844 is light that was specifically identified in inspiration as being sealed up.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. Revelation 10:4.

Because of this, the repetition of this very history was also sealed up. If God's people no longer understand the history and significance of 1840 through 1844, they certainly do not know what it means that this history is repeated. We cannot look for a repetition of something we do not recognize.

The truths of the Bible are sealed up to our understanding due to traditions and customs that have been handed down from generation to generation. As the Lion of Judah repeats the work He accomplished at the beginning of Adventism, when He progressively unsealed the truths of Bible prophecy point by point—He is now doing the same work. Just before the close of probation He unseals the prophecy in Revelation that has been sealed up.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

The fact that the history of the Millerites, and the repetition of that history are now being recognized is demonstrating not only that the Lion of Judah is once again unsealing and fulfilling His word, but that probation is about to close.

“Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand’ (Daniel 12:10). The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross.” *Manuscript Releases*, volume 10, 317.

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘at the end of the days’—in the closing period of this world’s history—he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. ‘Shut up the words, and seal the book,’ he was directed concerning his prophetic writings; these were to be sealed ‘even to the time of the end.’ ‘Go thy way, Daniel,’ the angel once more directed the faithful messenger of Jehovah; ‘for the words are closed up and sealed till the time of the end. . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’ Daniel 12:4, 9, 13.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God’s people all through the centuries, the promise is, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which

are written therein.' Revelation 1:3." *Prophets and Kings*, 547.

It is my understanding that the Lion of the tribe of Judah is now unsealing the history represented by the seven thunders, in order to acquaint His waiting saints with the message and work for our time.

Letters From Our Reader's

Dear Brother and Sister Pippenger,

I am so thankful for the Colton, California fellowship tapes, as parts of them were spoken more slowly, which makes them easier to share with others who aren't acquainted with this way of thinking.

I am prying to understand what the warning is—that the prophet says we all need to understand before the end. (See EGW Letter 161, July 30, 1903.) I don't have the CD-Rom. Do you have any light on this Brother Pippenger? If you have a flat rate long distance plan, it may be easier to give a call than write, if you can manage either!

What a time to be alive, when the last movements are happening! God help us to do our part! Thank God He spared your life there in the Columbia kidnapping. God bless you both in 2006.

With Love, L. and S. F.

Brother and Sister,

I thank Jesus for your teaching. I can not begin to thank you for your teaching on Daniel 11:41 and onward. I was taught differently when I came into the truth and never doubted for a minute what I was taught because I had been enlightened on so many truths: the pillars of our faith, state of the dead, sanctuary, the three angel's message and on. I was taught by an elder who had come out of the church. In fact I believe I received one of your tapes from him, but I see now much that was taught as though true has been passed down from the church without doubt that any of the Advent messages could have been in error or

misinterpreted. I agree with you, to sum it up. This question will be on the test, we must get this right. Thank you in Christ. Looking forward to the DVD teaching. T.

Dear Jeff,

Thanks for your ministry. I attended your meeting at Christian Fellowship in Colton, California and was challenged to study more! In fact, I brought a lady with me who has been reading thru *The Great Controversy* with me the past 6 months. We are now embarking on all 9 volumes of the *Testimonies* in large part to the suggestion you made while you were here. Thanks for inspiring us!

Thank you for the tapes and newsletters May God bless your studying and teaching.

Sincerely, J.A.

Future for America,

Keep working for the Lord by the grace He gives. Gain back lost ground. You are in our prayers. Jesus be with you always and use our trials to build-up and strengthen our faith and character so we can be made fit for translation.

I know of 4 time setters in my neck of the woods. One has moved to California. A couple of them are claiming that the daily is the Sunday law. All are reapplying the 1290 and the 1335.

If there are 4 time setters I know about, they must be everywhere. This in itself shows how close we are to the end. Get ready.

In Jesus, M. and J.

Future for America,

I recently re-read the book *Adventism's New View* and was blessed. I often hear the erroneous theories of man concerning Christ and His righteousness, and this book has allowed me to clearly see not only Christ's mercy and acceptance but also His expectations. Thank you for this little book packed with a big blessing! B.P.

Foundations of the Seventh-day Adventist Message and Mission

By P. Gerard Damsteegt

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“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.**” *Review and Herald*, August 19, 1890.

“Temptations are being brought in by men who have been long in the truth. **The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 317.

“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.

Colton, California 2005 Prophecy Series

By Jeff Pippenger

This series of 15 audio cassettes is a prophecy study taught by Jeff Pippenger in 2005. The cost is \$37.50 plus shipping and handling. The Colton, California Fellowship Church recorded the meetings. Some of the tapes are not of a professional quality, but what the tapes lack for in sound quality they make up for in prophetic insight. We have received letters and calls of appreciation regarding this particular set of tapes. We featured two of those letters in this month’s Letters From Our Readers column. You will be blessed as Jeff Pippenger leads step by step through prophecies and how they relate to current events.

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