

Future NEWS

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MENTAL AND SPIRITUAL CULTURE

“For the mind and the soul, as well as for the body, it is God’s law that strength is acquired by effort. It is exercise that develops. In harmony with this law, God has provided in His word the means for mental and spiritual development.

“The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.

“In searching out the various parts and studying their relationship, the highest faculties of the human mind are called into intense activity. No one can engage in such study without developing mental power.” Education, 124.

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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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In our January, 2006 newsletter we included a news item dealing with modern radical Islam, and also added some editorial comment and a couple quotations. One quotation was from A. T. Jones and the other from Uriah Smith.

The news item and editorial comment had been prepared and emailed to me from a friend who contributes often to the information we place into the newsletter. The Smith and Jones quotations were correctly identifying that the third woe brings a tremendous crisis into the history of planet earth. This is an established pioneer understanding. Jones said it this way:

"The word of God says that at that time there shall be such a time of trouble upon the earth as never was since there has been a nation. This is the very thing which the nations are dreading, and against this universal woe of war and tumult the great powers are holding the Ottoman Empire as long as possible as a bulwark, knowing that when that bulwark shall have been broken down, this appalling torrent must spread over all." A. T. Jones, *General Conference Bulletin Quarterly*, 1895, 692.

Smith said it this way:

"The series of seven trumpets is here again resumed. The second woe ended with the sixth trumpet, August 11, 1840; and the third woe occurs under the sounding of the seventh trumpet, which commenced in 1844. Then where are we? 'Behold!' that is to say, mark it well, 'the third woe cometh quickly.' The fearful scenes of the second woe are past, and we are now under the sounding of the trumpet that brings the third and last woe. And shall we now look for peace and safety, a temporal millennium, a thousand years of righteousness and prosperity? Rather let us earnestly pray the Lord to awaken a slumbering world." Uriah Smith, *Daniel & Revelation*, 538.

When I read and placed the news item and quotations in our newsletter, I initially removed the first two sentences from Smith's comment. Why?

About a year and a half ago I had personally concluded that though the pioneers were correct about the crisis which is brought about by the third woe, but I concluded they were incorrect about when the second woe ended. In Smith's second sentence he accurately reflects the pioneer understanding of when the second woe ended. They taught that the second woe concluded on August 11, 1840.

At the prophecy school which we held in Arkansas in 2004, a good and close friend of mine had a disagreement with me on this very subject. After the prophecy school, I took some time and wrote out some of my reasons for believing the second woe ended exactly where the third woe began—October 22, 1844. I included with my reasons the desire that he and I have a brief discussion of the subject by email, which I could include in our newsletter, in order to acquaint the readers with this consideration.

When I emailed this idea of a dialogue in the newsletter and my reasons for this position to my friend, he politely disagreed. He pointed me to the pioneer position on the second woe, and emphasized that were I to place our discussion of this subject in our newsletter—it would portray that he and I were in disagreement, and that a public disagreement would not be beneficial. I did not agree with his thoughts, but I did not feel that this aspect of the woes and trumpets was significant enough to cause my friend anxiety over the subject. I therefore dropped the subject.

Dear Reader: When do you believe the second woe ended? Does it matter in the eternal scheme of prophecy? Were the pioneers incorrect when they pointed to August 11, 1840 as the end of the second woe, or did it end on October 22, 1844? Or does it take place at the end of the world, as some in Adventism are suggesting? Or, as in a previous question—does it matter, one way or another?

For me, it is extremely important to recognize that the second woe ended on October 22, 1844, and not on August 11, 1840, as the pioneers believed. It is important because the trumpets of Revelation have a present truth application at the end of the world and this present truth application of the trumpets is established through correctly recognizing when the second woe ended. Perhaps you have never thought about when the second woe ended? Perhaps I am wrong and the pioneers were right? Perhaps they and I are wrong? Perhaps it does not matter one way or the other?

Though I disagree with the pioneers on this particular point concerning the trumpets, I wholeheartedly accept their overall reasoning on this subject. I also believe that the pioneer understanding of the trumpets was a foundational truth to the Millerites, and therefore a foundational truth for God's people here at the end of the world. With these thoughts, and others beyond, it seems important to me to set forth a defense of the pioneer position on the trumpets, which includes arguments that were not recognized on the subject during that foundational time period, while also pointing out a few disagreements I have with their understandings. I would hope that all who read this study will fulfill the Berean call:

“The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles. They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah. Daily they searched the inspired records, and as they compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts.

“Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God's word the messages brought them, there would today be a large number loyal to the precepts of God's law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven.

“All will be judged according to the light that has been given. The Lord sends forth His ambassadors with a message of salvation, and those who hear He will hold responsible for the way in which they treat the words of His servants. Those who are sincerely seeking for truth will make a careful investigation, in the light of God's word, of the doctrines presented to them.”
Acts of the Apostles, 232.

In our February, 2006 newsletter we closed by opening up the subject of the seven trumpets of Revelation eight through eleven. We focused primarily on some thoughts about the prediction made by Josiah Litch concerning the collapse of the Ottoman Empire, in fulfillment of the time prophecy in Revelation 9:15. This prophecy is set forth during the sixth trumpet, or second woe.

It is amazing to see how many arguments are raised within Adventism to destroy the history of the fulfillment of the prophecy of Revelation 9:15, and the inspired endorsement of the history leading up to and climaxing on August 11, 1840. I believe these false arguments have been brought about by Satan. Satan knows (even if we do not) that this prophetic history is foundational to Adventism.

The fulfillment of this prophecy confirmed the year/day principle, brought about the first angel's message, paralleled and prefigured the fourth angel's message of Revelation eighteen, propelled the Millerite message around the world, was the fulfillment of Christ coming down in Revelation ten, and is the prophetic catalyst the Lord used to empower the book of Daniel in the Millerite time period.

With all these important prophetic connections, it is easy to see why Satan has invented so many theological and historical arguments against the fulfillment of Revelation 9:15. (Let it here be stated, that I also believe that Satan's primary attack against this particular truth is the fact that Seventh-day Adventists are completely unfamiliar with this history and many of the doctrinal understandings which were established during this history.) I will now attempt to share what I have come to understand about these prophetic issues within the pages of this and the following newsletters.

The Number Four

I was a speaker at a meeting in Oklahoma a couple of years ago, that was by invitation only. The meeting was a discussion on Daniel 11:40–45. A General Conference employee and theologian shared his views on these verses for forty-five minutes and then answered questions for thirty minutes. Then I did the same. We traded off throughout the

day, until we finished a few days later. Needless to say, he and I were not in agreement about these verses. After the meeting we found that even though the meeting was by invitation only, there was one uninvited, but motivated man who had pushed himself into the meeting with the hidden agenda of exposing the heresies of Jeff Pippenger. His entire time interacting at the meetings was to convince those who were there of the errors which I present.

At our first meal, (which we all attended) while not yet understanding this man's motivations, I overheard him speaking a few chairs down the table—pushing a concept in a very aggressive fashion. His position was that the only “whole number” in the Bible which has any symbolic meaning is the number seven. He had a handful of men around him who were rejecting his hypothesis, but he did not draw back. How is it with you? Do you think that God has conveyed truths through the employment of symbols other than word symbols? I certainly do.

I was amazed that this brother would push this idea, for I had come to believe that as Adventists we had always recognized that certain numbers possessed symbolic meanings when used in an appropriate context. Isn't it standard understanding that the number four, is emphasizing the four points on the compass when used in a passage dealing with worldwide meaning? I think it is. I would also submit that the number four has another symbolic meaning. Can symbols have more than one meaning? What does a lion represent in prophecy? Does a lion represent Babylon, or Judah, or Satan, or Christ? It represents them all! The symbolic meaning is determined by context. Symbols can have more than one meaning, and the meaning must be determined by context. That being stated, I am not denying that the number four symbolizes—worldwide.

I am simply stating that there is another meaning as well. The symbolic meaning brings an argument to support Josiah Litch's prediction that the collapse of the Ottoman Empire on August 11, 1840 was the fulfillment of the time-prophecy in Revelation 9:15. Let us begin with Daniel 11:1-2:

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, **there shall stand up yet three kings in Persia; and the fourth** shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

At face value, we would understand these two verses are identifying that after Darius the Mede, there would be four kings before the Medo-Persian Empire began its warfare against Greece. In reality this is not even close to the case. Notice Uriah Smith's commentary on the history represented by these verses:

"The fourth shall be far richer than they all. **The fourth king from Cyrus was Xerxes**, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since. His army, according to Herodotus, who lived in that age, consisted of five million two hundred and eighty-three thousand two hundred and twenty men (5,283,220). And not content with stirring up the East alone, he enlisted the Carthaginians of the West in his service, who took the field with an additional army of three hundred

thousand men, raising his entire force to the almost fabulous number of over five million and a half. As Xerxes looked over that vast concourse, he is said to have wept at the thought that in a hundred years from that time not one of all those men would be left alive.

"VERSE 3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those."

"The facts stated in these verses plainly point to Alexander, and the division of his empire. (See on chapter 8:8.) Xerxes was the last Persian king who invaded Grecia; and **the prophecy passes over the nine successors of Xerxes in the Persian empire, and next introduces Alexander the Great.**" *Thoughts on Daniel and the Revelation*, 248.

Verses one through three are describing the transition from the Medo-Persian unto the Greek kingdom. These verses do not misrepresent history—they are simply identifying the portion of history which inspiration wants the reader to recognize. In the verses, inspiration wants us to understand that it was the fourth king after Cyrus that would bring about the historical motivation for Greece to rise up into history and begin its work of dominating of the world. There were actually 13 kings after Cyrus who preceded Alexander, but inspiration only mentions four—only four.

Four is a prophetic number associated with the finishing of a kingdom in Bible prophecy. These four Medo-Persian kings symbolize the ending of the time period of the Medo-Persian Empire, and the history of these four kings identifies the events that brought the Greeks into the struggle for world dominion. Out of thirteen kings, inspiration

only identifies four as it portrays the end of Medo-Persia. There are no accidents in God's word. How about Greece?

Uriah Smith just commented on verse three and stated among other things, "The facts stated in these verses plainly point to Alexander, and the division of his empire."

The number four is used in association with the division and disintegration of Alexander's kingdom:

After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. Daniel 7:6.

The number four is used every time Greece is mention in Daniel's prophecies, and when all the passages are brought together, they emphasize not only the initial division of the kingdom into east, west, south and north, but also how the Empire of Greece came to a conclusion:

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. Daniel 8:8, 9.

Alexander is the first king. Then his kingdom is divided by four, leading to the introduction of the little horn of Rome. The number four is identifying the end of a kingdom—the transition between Greece and Rome.

And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Daniel 8:21-23.

First Alexander, then four kings stand up and lead to the king of fierce countenance, which in the Scriptures is Rome. Four represents the conclusion of a kingdom of Bible prophecy. This is the identical testimony of Daniel 11:3, 4:

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for **his kingdom shall be plucked up, even for others beside those.**

In Adventism we generally emphasize that when Alexander drank himself to death, his kingdom was divided between his four generals. In reality when he died he had blood relationships that stood to inherit his throne, and many more than four generals began to struggle for control of his dominion.

Ultimately four of those generals prevailed over his blood line and the weaker generals, but the Bible simply emphasizes four generals to illustrate the transition from Greece to Rome. Daniel eleven propels the disintegration from beyond the four generals to simply two. With the Medes and Persians it was four kings. With the Greeks, it was four horns or four generals. When a kingdom is going down, inspiration uses the number four to identify this truth.

Scripture teaches that upon the testimony of two a thing is established. See Genesis 41:32; Deuteronomy 17:6, 19:15; Matthew 18:16; John 8:17; 2 Corinthians 13:1. There are several other passages of Scripture that uphold and establish this principle. We have noted that with the Medo-Persian and Greek empires the number four is used to identify the conclusion of their reign. How about Rome?

We agree with William Miller, who taught that the “robbers of thy people” in verse fourteen of Daniel eleven is representing Rome.

“Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died in 323 BC at Babylon; that his kingdom was divided among **his greatest generals, from which division arose four great kingdoms**, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 BC nearly all these kingdoms became Roman provinces. From Daniel 11:5, 13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and any one who may have the curiosity to see the exact agreement between the prophecy and history, can read *Rollin's Ancient History*, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake,

pass over these texts, and examine the text, Daniel 11:14, ‘And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.’

“The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, ‘also the robbers of thy people,’ evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this ‘establish the vision,’ as Antiochus is not spoken of any where in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, ‘to establish the vision,’ must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the last kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following.” *Miller's Works*, volume 2, 88–89.

It is Rome that establishes the vision. What vision? Rome establishes the prophetic vision at the end of the world. The prophetic vision is a vision that is life or death in its consequences:

Where *there is* no vision, the people perish. Proverbs 29:18.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the **vision**, and make *it* plain upon tables, that he may run that readeth it. For **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. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: Habakkuk 2:1-5.

See Isaiah 28 and 29.

There is a vision that speaks at the end of time. Those who do not understand the vision are portrayed as drunk—among other symbolic representations. Did you read Isaiah 28 and 29? You should, for Isaiah also speaks of those who are drunk at the end of time, and who also have no vision. Their lack of vision is represented as not being able to read the book that is sealed. The book that is sealed in the Bible is the book of Daniel, and it is in the book of Daniel where we are informed that Rome—establishes the vision. To reject this piece of information is to exhibit drunkenness.

The fact that Rome is the prophetic truth that establishes God's vision at the end of time demands that what has been recorded in inspiration concerning Rome, is information which God's students of prophecy must understand—if they are to correctly understand the vision for this appointed time.

“The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. **When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.**

“I have been shown that many who profess to have a knowledge of present truth know not what they believe. **They do not understand the evidences of their faith.** They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. **Certain it is that there has been among us a departure from the living God and a**

turning to men, putting human in place of divine wisdom.

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. **The Lord calls upon all who believe His word to awake out of sleep.** Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

“**Agitate, agitate, agitate.** The subjects which we present to the world must be to us a living reality. **It is important that in defending the doctrines which we consider fundamental articles of faith** we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and con-

tinuous searching of the Scriptures for greater light. **As a people we are called individually to be students of prophecy.** We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. **It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them.** The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. **We are living at a time when Satan is at work** on the right hand and on the left, **before and behind us;** and yet **as a people we are asleep.** God wills that a voice shall be heard arousing His people to action.

“Instead of opening the soul to receive rays of light from heaven, some have been working in an opposite direction. Both through the press and from the pulpit have been presented views in regard to the inspiration of the Bible which have not the sanction of the Spirit or the word of God. Certain it is that no man or set of men should undertake to advance theories upon a subject of so great importance, without a plain ‘Thus saith the Lord’ to sustain them. And when men, compassed with human infirmities, affected in a greater or less degree by surrounding influences, and having hereditary and cultivated tendencies which are far from making them wise or heavenly-minded, undertake to arraign the word of God, and to pass judgment upon what is divine and what is human, they are working without the counsel of God. The Lord will not prosper such a work. The effect will be disastrous, both upon the one

engaged in it and upon those who accept it as a work from God. Skepticism has been aroused in many minds by the theories presented as to the nature of inspiration. Finite beings, with their narrow, short-sighted views, feel themselves competent to criticize the Scriptures, saying: 'This passage is needful, and that passage is not needful, and is not inspired.'

"Christ gave no such instruction in regard to the Old Testament Scriptures, the only part of the Bible which the people of His time possessed. His teachings were designed to direct their minds to the Old Testament and to bring into clearer light the great themes there presented. For ages the people of Israel had been separating themselves from God, and **they had lost sight of precious truths which He had committed to them. These truths were covered up with superstitious forms and ceremonies that concealed their true significance. Christ came to remove the rubbish which had obscured their luster. He placed them, as precious gems, in a new setting. He showed that so far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which had never been discerned by the men of His time.** Himself the Author of these revealed truths, He could open to the people their true meaning, freeing them from the misinterpretations and false theories adopted by the leaders to suit their own unconsecrated condition, their destitution of spirituality and the love of God. He cast aside that which had robbed these truths of life and vital power, and gave them back to the world in all their original freshness and force.

"If we have the Spirit of Christ and are laborers together with Him, it is ours to carry forward the work which He came to do. **The truths of the Bible have again become obscured by custom, tradition,**

and false doctrine. The erroneous teachings of popular theology have made thousands upon thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible that are really false interpretations of Scripture, adopted during the ages of papal darkness. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. 'Had they known it, they would not have crucified the Lord of glory.' It is ours to reveal to the world the true character of God. Instead of criticizing the Bible, let us seek, by precept and example, to present to the world its sacred, life-giving truths, that we may 'show forth the praises of Him who hath called you out of darkness into His marvelous light.'

"The evils that have been gradually creeping in among us have imperceptibly led individuals and churches away from reverence for God, and have shut away the power which He desires to give them.

"My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'" *Testimonies*, volume 5, 707-711.

One truth identified in the prophecies concerning Rome is that pagan Rome disintegrated into ten kingdoms. This is set forth in Daniel seven. Daniel two and eight have little to say about the crumbling of the kingdom, but Daniel eleven and the trumpets of Revelation eight through eleven speak to this subject. History and prophecy teach that pagan Rome crumbled away. The starting point for this crumbling was the year 330, when the emperor of Rome (Constantine) moved the

capitol of the empire from the city of Rome to Constantinople. The first step to the disintegration of pagan Rome was the division of the kingdom into East and West. The seven trumpets represent the providential forces which God symbolically identified in prophecy and literally employed in history to bring the empire of Rome to a conclusion. The first four trumpets identify when Western Rome would reach its end. This is prophetic and historical fact that was identified by the pioneers of Adventism.

The end of Western Rome was brought about by the first four, not the first three or the first five—but the first four trumpets. Four kings represent the end of Medo-Persia, four generals represent the end of Greece and four trumpets represent the end of Western division of the Roman Empire. There are no accidents in God's word.

In Daniel 11:24 a time prophecy identifying how long pagan Rome would rule the world supremely is set forth:

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.

Uriah Smith identifies that pagan Rome is the subject of this verse:

"The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The

custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner.

"And those who thus came under the dominion of Rome derived no small advantage there from. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

"To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices from strongholds, instead of against them. **This the Romans did from the strong fortress of their seven-hilled city. 'Even for a time;' doubtless a prophetic time, 360 years. From what point are these years to be dated?** Probably from the event brought to view in the following verse.

"VERSE 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

"By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, BC 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict." *Thoughts on Daniel and the Revelation*, 273.

The battle of Actium took place in 31 BC, and three-hundred and sixty years later, in the year 330, the emperor Constantine moved the capitol of the Roman Empire from the city of Rome, to the city of Constantinople. Smith cited the commentator Bishop Newton to emphasize that the stronghold where pagan Rome controlled their empire from was the

city of Rome. While they ruled from the city of Rome, they were invincible, but at the end of a “time”—(three-hundred and sixty years), their ability to rule supremely was over. I am not finished with the subject of the number four, but it is Rome that establishes the vision, and there is much important prophetic information that directly connects with verse twenty-four that must be touched upon in passing. The point is that in the year 330, in fulfillment of Bible prophecy the Roman Empire was divided into East and West. This historical fact is a significant prophetic fact in the books of Daniel and Revelation.

This prophetic history is addressed in Daniel seven, as Rome disintegrates into ten kingdoms. It is addressed in Daniel 8:11, where the “sanctuary” that is cast down is identifying Constantine’s choice of Constantinople above the city of Rome. It is also addressed in Daniel 11:24–31. The seven trumpets of Revelation eight through eleven are symbolic of the providential historical forces that brought about the demise of the Roman Empire, and therefore are connected to verse twenty-four as well. It is also addressed in Revelation 13:2, where the seven European kings gave their military “power” to the papacy from the year 496 and onward; and where Justinian gave the civil “authority” to the papacy in the year 533; and of course the year 330, where Constantine gave the “seat” of power—the city of Rome to the papal power.

The trumpets of Revelation eight through eleven are symbolic of the forces that brought about the conclusion of the Roman kingdom. The first four trumpets represent Alaric, Genseric, Attila the Hun and Odeacer respectively. By the year 476, the barbarians had taken complete control of the city of Rome, and Western Rome had been brought to conclusion. It wasn’t for several hundred

more years that the last emperor of Eastern Rome was removed. This final emperor and his demise is also the subject of prophecy. The last emperor of Eastern Rome and the history of his demise is the ending of the fifth trumpet, and also the beginning of the sixth trumpet. At the same time, the ending and beginning of the fifth and sixth trumpet is also—the ending of the one hundred and fifty year time prophecy located within the prophetic history of the fifth trumpet, and it is the beginning of the three-hundred ninety-one year fifteen day time prophecy located within the history of the sixth trumpet.

The beginning of the sixth trumpet and the end of the fifth trumpet is identified in Revelation 9:15:

And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Here we see the time calculation for the prophecy, but we also recognize that when the final emperor of Eastern Rome comes to his end—the four angels are loosed. Four angels announce the conclusion of Eastern Rome. The Medes and the Persians conclude under the symbol of four kings. The Greeks come to a conclusion under four generals. Western Rome concludes under the four trumpets and Eastern Rome concludes with four angels. Uriah Smith explains the four angels:

“The Four Angels—**These were the four principal sultans of which the Ottoman empire was composed, located in the country watered by the great river Euphrates. These sultans were situated at Aleppo, Iconium, Damascus, and Bagdad.** Previously they had been restrained; but God commanded, and they were loosed.

“In **the year 1449**, John Palaeologus, the Greek emperor, died, but left no children to

inherit his throne, and Constantine, his brother, succeeded to it.*** But **he would not venture to ascend the throne without the consent of Amurath, the Turkish sultan.** He therefore sent ambassadors to **ask his consent**, and obtained it before he presumed to call himself sovereign.

**** Some historians have given this date as 1448, but the best authorities sustain the date here given, 1449. See *Chamber's Encyclopedia*, art., Palaeologus.

"Let this historical fact be carefully examined in connection with the prediction given above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, 'I cannot reign unless you permit.'

"The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period, during which Ottoman supremacy was to exist, amounts to three hundred ninety- one years and fifteen days. Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years; a prophetic month, thirty prophetic days, is thirty literal years; one prophetic day is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the whole amounting to three hundred and ninety- one years and fifteen days.

"But although **the four angels were thus loosed by the voluntary submission of the Greeks**, yet another doom awaited the seat of empire. Amurath, the sultan to whom the submission of Constantine XIII was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by Mohammed II, who set his heart on securing Constantinople as the seat of his empire.

"He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the capture of the city, and the death

of the last of the Constantines, on the 16th day of May following. And the eastern city of the Caesars became the seat of the Ottoman Empire.

"The arms and mode of warfare which were used in the siege in which Constantinople was to be overthrown and held in subjection were, as we shall see, distinctly noticed by the Revelator. *Thoughts on Daniel and the Revelation*, 508-509.

This prophetic history is the end of the one hundred and fifty year prophecy of the fifth trumpet, while simultaneously beginning the time prophecy located within the sixth trumpet. This prophetic history is identifying the end of Eastern Rome; and it takes place in connection with four, (not three or five) angels being loosed.

Four is employed in inspiration to represent the end of a kingdom. The three-hundred ninety-one year and fifteen day time prophecy of the sixth trumpet Began in 1449, but more specifically it began on July 27, 1449. This truth is established in the history of the fifth trumpet. The beginning of this prophecy is also the end of the one-hundred and fifty year time prophecy of the fifth trumpet. The historical event that marks the beginning of the one-hundred and fifty year time prophecy was a battle that occurred, not simply in a year, but on a specific day of the year. That day was July 27th, 1299. Because of this, the time prophecies of the fifth and sixth trumpet are specific to not only the year, but also to the day of the year. Uriah Smith sets forth the fulfillment of the beginning of the one-hundred fifty year time prophecy:

"VERSE 10, 11. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

"Thus far, Keith has furnished us with illustrations of the sounding of the first five trumpets. But we must now take leave of him, and proceed to the application of the new feature of the prophecy here introduced; namely, the prophetic periods.

"Their Power Was to Hurt Men Five Months—1. The question arises, what men were they to hurt five months?—Undoubtedly the same they were afterward to slay (see verse 15); **'The third part of men,' or third of the Roman empire,—the Greek division of it.**

"2. When were they to begin their work of torment? The 11th verse answers the question.

"(1) 'They had a king over them.' From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no general civil government extending over them all. Near the close of the thirteenth century, Othman founded a government which has since been known as the Ottoman government, or empire, which grew until it extended over all the principal Mohammedan tribes, consolidating them into one grand monarchy.

"(2) The character of the king. 'Which is the angel of the bottomless pit.' An angel signifies a messenger, a minister, either good or bad, and not always a spiritual being. 'The angel of the bottomless pit,' or chief minister of the religion which came from thence when it was opened. That religion is Mohammedanism, and the sultan is its chief minister. 'The Sultan, or grand Seignior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority.'—*World As It Is*, 361.

"(3) His name. In Hebrew, 'Abaddon,' the destroyer; in Greek, 'Apollyon,' one that exterminates, or destroys. Having two different names in two languages, it is evident that the character, rather than the name of the power, is intended to be represented. If so, as expressed in both languages, he is a destroyer. Such has always been the character of the Ottoman government.

"But when did Othman make his first assault on the Greek empire?—According to Gibbon, *Decline and Fall*, etc., 'Othman first entered the territory of Nicomedia on the 27th day of July, 1299.'

"The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error; for they were not only to have a king over them, but were to torment men five months. But the period of torment could not begin before the first attack of the tormentors, which was, as above stated, July 27, 1299.

"The calculation which follows, founded on this starting-point, was made and published in a work entitled, *Christ's Second Coming*, etc., by J. Litch, in 1838.

"'And their power was to hurt men five months.' Thus far their commission extended, **to torment** by constant depredations, **but not politically to kill them.** 'Five months,' thirty days to a month, give us one hundred and fifty days; and these days, being symbolic, signify one hundred and fifty years. Commencing July 27, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual warfare with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came, the history of which will be found under the succeeding trumpet." *Thoughts on Daniel and the Revelation*, 506–507.

A principle which Smith and the pioneers apply to the beginning and end of the three-hundred ninety-one year fifteen day time prophecy is as follows:

Of whom a man is overcome, of the same is he brought in bondage. 2 Peter 2:19.

The last Constantine sought permission from the four great sultans before he dared ascend the throne, which was his by right of inheritance. His action demonstrated that he was not ruler over the sultans, but they over him. He had been overcome without a shot being fired. We have already noted Smith's comment on this when he stated, "Let this historical fact be carefully examined in connection with the prediction given above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, 'I cannot reign unless you permit.'"

Thus the prophecy began with a king surrendering his kingdom, without a shot being fired, and also to be noted is that shortly thereafter the king's domain was swept away. The pioneers identified and emphasized that the king surrendered his kingdom without a shot being fired, though they did not make a distinct connection with the loss of the king's domain shortly thereafter. They did not tie together the king's surrender with his eventual loss of his kingdom, though they did acknowledge the loss of his kingdom.

I think we should note the loss of his kingdom in connection with the prophetic action that begins and ends the prophecy. (I will explain my reasoning for this later, but at least I need to take note of it here in passing. In Daniel 11:40, Michael Gorbachav made a significant trip to the Vatican and surrendered himself to the papacy, and shortly thereafter the Soviet Union was swept away like a whirlwind. In the next verse, the United States bows to Rome and the Sunday law, and then national apostasy is followed by national ruin.

The next two verses describe how the papacy conquers Egypt, which is representing when the ten kings of Revelation seventeen "agree" to give their "kingdom unto the beast" and shortly thereafter the final earthly kingdom is swept away. We will address these truths at a later time.)

The pioneers taught that the beginning of the three-hundred ninety-one year fifteen day prophecy was when the last king of Eastern Rome gave his kingdom away to the Ottoman Turks. They teach that the prophetic action that concludes that time prophecy is when the last sultan of the Ottoman Empire gave his sovereignty over to the four great powers of Europe. The pioneers identify that the last sultan of the Ottoman Empire gave his sovereignty away, and in so doing the time prophecy reached completion. The pioneers identify the four great European powers, but make no connection with the fact that when a kingdom is concluding in Bible prophecy, God employs the number four to represent this action.

The Medo-Persian kingdom concludes under the symbol of four kings. The Greek kingdom concludes under the symbol of four generals. Western Rome concludes under the symbol of four trumpets. Eastern Rome concludes under the symbol of four angels that are bound and loosed at the Euphrates and the Ottoman Empire concludes as the four great European powers take away the Ottoman's national sovereignty. The pioneers were correct in their understanding of the trumpets, including August 11, 1840, and there are prophetic arguments which they never recognized to support their position! The number four is one of those arguments.

The last kingdom to oppose God and his people is modern Babylon. As Seventh-day Adventists we have correctly understood that

this final kingdom is a three-fold union made up of the beast, the dragon and the false prophet. This kingdom is addressed in Revelation 16:19:

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

A city in Bible prophecy is a kingdom. See Revelation 11:8 where the city represents the kingdom of France; Revelation 11:13, where one tenth of the city is once again France, but the city is the kingdom of pagan Rome which was divided into ten nations, of which France was a tenth; Revelation 14:8; 17:8; 18:10, 16, 18, 19, 21 where the kingdom of spiritual Babylon is identified at the end of time; and Revelation 3:12; 11:2; 14:20; 20:9; 21:2, 10, 14–16, 18, 19, 21, 23; 22:19 where the holy city Jerusalem represents God’s kingdom.

The final earthly kingdom to oppose God and His people is modern Babylon, and it consists of three entities—the beast, the dragon and the false prophet. In Adventism we correctly identify the beast as the papacy. The false prophet is symbolic of the United States, when it reaches the point in history that it takes up the work of forcing the whole world to worship the papacy. The dragon is less definite in the minds of many in Adventism today, but in reality it is easy to demonstrate that the dragon power at the end of the world is the United Nations.

Many resist this truth because they say the dragon is Satan. Is the dragon Satan? Absolutely! Revelation twelve is clear that the dragon is Satan:

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation 12:9.

Commenting on this Sister White broadens the understanding of the dragon:

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**” *The Great Controversy*, 439.

Satan is the dragon, but he raises up earthly kingdoms to accomplish his work. In Revelation chapter twelve the earthly kingdom that was representing the dragon was pagan Rome. It is different at the end of time:

“**Kings and rulers and governors** have placed upon themselves the brand of antichrist, and are **represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.” *Testimonies to Ministers*, 38.

During the Sunday law time-period the dragon is represented by a group of political leaders—kings, rulers and governors—the United Nations.

There are several lines of prophecy that uphold this fact, even if Adventism has placed itself in a position which makes it very difficult to recognize and proclaim this truth. The final earthly kingdom to oppose God and His people is modern Babylon, and it comes together into a three-fold alliance—at the Sunday law:

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this three-fold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

In this quote the United States is Protestantism—the false prophet, Catholicism is the Roman power and spiritualism is the dragon. I thought we said the United Nations was the dragon? It is, and the religious manifestation of the United Nations is spiritualism, or as it is called by the globalists of modern times—new ageism.

The three-fold union of prophecy is cemented prophetically at the Sunday law in the United States. Then Satan appears personating Christ, then national apostasy is followed by national ruin, then God’s people are sealed in the United States and then the

latter rain is poured out without measure. More specific to our study though is that at the Sunday law the sealing begins. Certainly those who receive the seal of God at the Sunday law have formed the character necessary to qualify for the seal in the time period before the Sunday law, but it is at the Sunday law crisis in the United States that God’s people are sealed. It is also at the Sunday law that the latter rain is poured out without measure:

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost. . .

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.” *Testimonies*, volume 5, 214, 216.

It is also at the sealing time that God begins to bring to a conclusion the final earthly kingdom which is composed of the beast, the dragon and false prophet. How does God represent the forces which bring down modern Babylon?

And after these things I saw **four** angels standing on the **four** corners of the earth, holding the **four** winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the **four** angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation 7:1-3.

The Bible represents the providential forces which bring to conclusion the kingdom of modern Babylon as four winds that are released by four angels standing on the four corners of the earth. When the Medes and the Persians were brought down we find four kings, with the Greeks we find four generals, with Western Rome four trumpets, with Eastern Rome four angels, with the Ottoman Empire four great European powers and with modern Babylon the four winds of strife. The pioneers were correct concerning the trumpets. They may have missed a few prophetic details, but certainly they missed much less than we have missed—as we stumble along in our Laodicean condition. There is at least one other kingdom in Bible prophecy that has been prophetically associated with the number four as it reaches its conclusion, but we will wait to bring that argument forth in the following newsletter.

There is more that we need to establish and identify concerning the message of the trumpets as understood by the pioneers, but suffice it to say that there are prophetic arguments to support the foundations of Adventism that were not recognized by the pioneers, which will also not be recognized by many in Adventism. One action which keeps the prophetic truth of God's word sealed up to our understanding is our unwillingness to set aside preconceived ideas as we approach the study of God's word. The brother who infiltrated the meeting in Oklahoma, who also happens to be a man who leads out at a self-supporting college in Adventism, rejects the possibility that numbers other than seven possess any symbolic meaning in God's word. For me it cannot be an accident that from the Medes and Persians onward God identifies either in prophecy or history the number four in connection with the conclusion of a kingdom.

“Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

In our February *Future News* Jackie and Duane shared three sources from Adventist pioneers that can be used to show the fall of the Ottoman Empire on August 11, 1840. We printed one of the three articles, believed to be by Uriah Smith. This month we will include the second article, this time by Josiah Litch. In our May *Future News* edition we will print the third article. We want to thank Jackie and Duane for their contribution to this discussion and encourage you to read *The Battle Begun!!* from *Signs of the Times*, November 1, 1840 immediately following our advertisements and announcements.

Advertisements and Announcements

■ A local Seventh-day Adventist self-supporting college allows students to come from all parts of the world to learn canvassing. The draw of this college for many foreign students is the ability to earn money while learning and living in a conservative Adventist environment. This was the case for Pastor Anani Joseph. He is a pastor, husband, and father from Ghana, Africa. He came across the ocean with promises of Christian education and money for his family and church.

The situation at the college was not as it appeared. Pastor Joseph realized his predicament only after his arrival and in an attempt to make the best of his time in the United States he enrolled in correspondence courses. Pastor Joseph also began attending the Hot Springs Fellowship church. Over the Christmas and New Year holidays a prophecy school held by Jeff Pippenger was conducted at Hot Springs Fellowship church. Pastor Joseph attended every meeting. It was during these meetings that Pastor Joseph realized why he was brought to the United States of America from Ghana, Africa.

It is our understanding that few people get the opportunity to leave Africa and when they do they do not return. It is considered foolish by African friends and family to return to Africa once you have arrived in America. Pastor Joseph is returning to Ghana, Africa. He is returning to share the present truth message to his own people in Ghana. He is returning with the understanding that God did not bring him to the United States for college, but instead to learn the present truth and give the people of Ghana a chance to awaken before their door of probation is closed.

We solicit your funds for this ministry that Pastor Anani Joseph is beginning. He is leaving Hot Springs for Africa in March of 2006. The Lord is leading this Christian man and we have the opportunity to help. Please mark your donations Ghana Fund. The people of Ghana, Africa are soon to be reached with a most solemn message for the church.

“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. 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.

Prophecy School 2004

New series consisting of forty hours of presentations covering the material featured in the February, March, November, & December 2005 newsletters. This is the most complete study available on Daniel 11:40-45 and the surrounding prophecies.

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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.

Signs of the Times

November 1, 1840

The Battle Begun!!

The waters of the great river Euphrates are dried up; the way of the kings from the rising sun is prepared. The unclean spirit has gone forth from the dragon, beast, and false prophet. The nations are gathering under its influence, to the great battle of God Almighty! “Let him that readeth understand.” Blessed is he that watcheth and keepeth his garments, that he may not walk naked, so that men should see his shame: For (says Christ) “Behold I come as a thief.”

Morning Herald

Later from Europe.

By the Acadia, we have received the following alarming intelligence from the East.

Fall of Beyrout. The important intelligence of the destruction of Beyrout, by the forces of the Allied Powers of Russia, Austria, and England, was received in London, on the evening of October third, by an extraordinary express from Iles: Marseilles.

Malta, September twenty seventh. The Prometheus, which left Beyrout the twentieth, announces after a bombardment of nine hours which reduced the town to ashes, the Egyptians evacuated the town in the night, and the Allies took possession of it.

The Oriental, which quitted Alexandria on the twenty fourth, makes known that the firman, deposing Mehemet Ali, had been communicated, on the twenty first, to his Highness, by the Consuls General of the Four Powers, who instantly struck their flags, and retired on board their shipping.

Director of the Telegraph Flocon

The above is the most important and alarming intelligence that could be received.

The above is the most important and alarming intelligence that could be received. As members of the French government have said that if the treaty were executed a Poutrance, there must be war, I dare not say more to alarm the public mind, but I view it as much fatal news, and I have good reason to do so.

A general war is inevitable; the king of the earth, and the *whole world* will be involved in the conflict.

The Rev. Mr. Cook of *The Puritan* in some remarks on the recent intelligence from Europe, among other things, says: "The *prophecies* teach us to expect, that at some period not *far distant*, there will be a general war in Europe, which, with its immense carnage will lay the finishing stroke upon the mystical Babylon; and open the way for giving the kingdoms of this world to Christ." Thus it appears, that Mr. Cook is among the prophets! The kingdoms of this world are given to Christ at his second advent. *That advent is near by his own showing.*

Mr. Miller in his eighth lecture, makes the following remarks: "And whoever lives until the year 1839 (Gibbon, fixes on the rise of the Turkish Empire 1299, which is the correct date; its fall would be in 1840. Himes.) will see the final dissolution of the Turkish Empire, for when the sixth trumpet will have finished its sounding; which, if I am correct, will be the final overthrow of the Ottoman power. And then will the seventh trump and last two begin, under which the kingdoms of the earth and the anti-christian beast will be destroyed, the powers of darkness chained, the world cleansed, and the church purified."

The following remarks of Brother Litch, on this question will be read with interest.

Dear Brother Himes-

I seize a few moments to say the news from the east is most thrilling on the public mind, so far as I have opportunity of witnessing.

What a prospect! Nothing short of one universal blaze of war all over the old world can be anticipated. It must and will come, and for it the nations are mustering.

Well, so be it.

"The plague, and death, and din of war,

Our Savior's swift approach declare,
And bid our hearts arise;

Earth's basis shook, confirms our hope,

It's cities fall, but lifts us up,
To meet him in the skies."

The world have, since the eleventh of August, had a strong disposition to triumph, as though they were past all danger, and could give full scope to their opposition to the doctrine of Christ's near approach. But what will they say now? The calculation on the prophetic periods of Revelation, the ninth chapter, were, that they would end August eleventh, and that up to that period the Ottoman power would stand; but that that time would seal its doom.

Now what are the facts? Why, that on the fifteenth of August, the Sultan, by his ambassador, presented to the Pacha of Egypt the ultimatum of the four powers. He replied by an oath of God, or in the words, in the name of God, he signed the death warrant of the Ottoman power.

"An oath by God. I will not give up one foot of the land I possess, and if the powers make ware upon me, I will turn the empire upside down, and be buried in its ruins." Mehemet Ali.

What is the result of that decision? What do the politicians say is the result of it? Why, a war of the most destructive character the world ever witnessed. Beyrout already in ruins, and the host of Europe, Asia and Africa, mustering for still more dreadful scenes of slaughter and blood.

And well Mehemet knew that a war once begun on that question, would never end until Turkey was in ruins. That must be the result of the war. Finally, it is a very striking fulfillment of the calculation; for that decision was but for days after the eleventh of August, the period fixed for the termination of the prophecy. The like singular accuracy in the fulfillment of a prophetic period cannot be found in history. Will men lay it to heart? Josiah Litch

The time was given as near as it could be, unless the prophet had descended to reckon by *minutes*. An hour, a day, a month, and a year. An hour is fifteen days. The Ottoman power was given into the hands of the four powers just four days after the expiration of the time given by the prophet. He could not give it more definite without descending to *minutes*. The *four days*, would make just 16 *minutes*, so we have the fulfillment as near as it could be given in prophetic time. Himes.

“And not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth. As a safeguard against this degeneracy, and a stimulus to development, nothing else can equal the study of God’s word. As a means of intellectual training, the Bible is more effective than any other book, or all other

books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite cannot but expand and strengthen.

“And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God’s word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development.

“In its wide range of style and subjects the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household—principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought. Viewed in the light of this thought, every topic has a new significance. In the most simply stated truths are involved principles that are as high as heaven and that compass eternity.

“The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, ‘They shall see His face; and His name shall be in their foreheads’ (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man’s uplifting,—the power of God, ‘which giveth us the victory through our Lord Jesus Christ.’ 1 Corinthians 15:57.

“He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God’s word.

“The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite—‘kept in silence through times eternal’ (Romans 16:25, R.V.); the science that will be the study of God’s redeemed throughout endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul.

“‘The excellency of knowledge is, that wisdom giveth life to them that have it.’ ‘The words that I speak unto you,’ said Jesus, ‘they are spirit, and they are life.’ ‘This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send.’ Ecclesiastes 7:12; John 6:63; 17:3, R.V.

“The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.

“The life thus imparted is in like manner sustained. ‘By every word that proceedeth out of the mouth of God’ (Matthew 4:4) shall man live.

“The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. Of every human being privileged with access to the Scriptures, God says, ‘I have written to him the great things of My law.’ ‘Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.’ Hosea 8:12; Jeremiah 33:3.

“With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which ‘the angels desire to look’ (1 Peter 1:12), he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught on mountain and plain and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth’s sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions—voices that here he learned to distinguish and to love. He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven’s companionship.” *Education*, 127.