

# Future NEWS

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## A MESSAGE WILL SOON BE GIVEN

**T**he testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ Matthew 13:16, 17. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.

“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world’s history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power.” *Manuscript Releases*, volume 21, 437.

*Future for America* produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

*Future News*

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor—Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

*Futuro de America*

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

*Future News*—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

*Future for America*—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

*Future-Is-Now* Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

## 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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This publication is sent out free of charge. Your donations are greatly appreciated.

# MINISTRY UPDATE

Hi Jeff:

I am reading through your sermon notes and I am puzzled by one quote which states: “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. . . . All who receive the seal must be without spot before God—candidates for heaven.” *Testimonies*, volume 5, 214–216.

This to me sounds hopeless as I don’t see me ever being without spot or stain unless the Lord totally changes my life. I am willing; I desire it, but I don’t see it happening. Please explain this to me. N—AR

Dear N:

This quotation is similar to many in inspiration. I have used this quotation a great deal in our presentations for it nails down a few prophetic points. It comes from the chapter titled *The Seal of God*.

In the passage you can recognize that before the latter rain is poured out, we must receive the seal. You can also use this passage as evidence that the sealing of God’s people arrives at the Sunday law, which in the passage Sister White calls simply, “the decree”.

Therefore I use the passage to identify first we are sealed, then the latter rain is poured out. We finished a prophecy school here in our little fellowship recently. We started on Friday night, then all afternoon Sabbath and then a half day Sunday. The only day we missed in the three weekends was Christmas day. In the last Sabbath meeting we were joined by a pastor and his wife that I have interacted with for several years now. I am aware of several points where they and I are in disagreement. One of the points which they attempted to push during the final question and answer period I have dialogued with them on for years. They are of a group in Adventism which believes everyone is sealed at the same time. The final work of Christ in the Heavenly Sanctuary is to blot out the record of sins and seal His people.

This passage is one of many that clearly identifies the fallacy of that position. If we are sealed before the latter rain, and we are if we have prepared our character for that event, then the latter rain empowers us to proclaim the final warning message and stand during the time of trouble.

If everyone were sealed simultaneously, and then we received the latter rain, the passages where we are informed that the latter rain is what empowers the final warning message becomes meaningless.

Perhaps the latter rain would strengthen us to stand through the great time of trouble, but if everyone receives the seal at the same time then there is no one left to warn.

In Germany last year I read this quotation and a few people walked out of the church. In Southern California this year I had a brother interrupt in a very agitated fashion and ask me if I had just said that “it is left with us to remedy our defects of character”?

I responded, “No. Sister White stated, ‘it is left with us to remedy our defects in character’”.

What I am saying is that this is a hot-button quotation. Liberal Adventism cannot accept this passage at face value. One of the main attacks is the question, “What does without spot or stain mean?” The response to that question is in the following sentence when it states, “It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement.” Without spot or stain means to “cleanse the soul temple of every defilement”. How hard is that?

Disregarding those who wrest this quotation in order to meet their own private interpretations of prophecy, and those who reject the high calling of the everlasting gospel on those who are destined to make up the 144,000, I believe your question is not denying the truth of the passage, but pointing out the fearful magnitude of the demands upon our lives which this passage is setting forth. The passage is causing you anxiety, but you are not attempting to avoid the obvious meaning. I am certain that one of the necessities to actually bring this passage into our lives is an honest heart. It seems as though you have that, so from my limited human perspective you should take encouragement from that attitude. You asked for an explanation. I believe the explanation is in the chapter itself:

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## The Seal of God

“He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.’

“And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.

**“Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them.** ‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.

“Of the Amorites the Lord said: ‘In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.’

“Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction.

“The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

**“With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.**

“The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

**“But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity.** Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. **If** they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside.

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“As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. The rapidly swelling figures show that **the time for God’s visitation has about come.** Although loath to punish, nevertheless He will punish, and that speedily. **Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.** ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’

“These sighing, crying ones had been holding forth the words of life; they had re-proved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

“**In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings.** While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“**The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.** The Lord commissions His messengers, the men with slaughtering weapons in their hands:

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“Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

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

“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ring-leaders in apostasy and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

“It is with reluctance that the Lord withdraws His presence from those who have been blessed with great light and who have felt the power of the word in ministering to others. They were once His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.

“The day of God’s vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity. ‘The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.’

**“Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons.** Already a few drops of God’s wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin.

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“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.’

“When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!

**“Courage, fortitude, faith, and implicit trust in God’s power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny.** Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and should they come to the close of life with their work undone, it would be an eternal loss. **They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus.** When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them.

“Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

**“Not all who profess to keep the Sabbath will be sealed.** There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master’s will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

“By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men who have so often opened to them the treasures of God’s word, they will surely endanger their souls. Jesus is the only true pattern. **Everyone must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him.** However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.

**“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.

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**“We are too easily satisfied with our attainments.** We feel rich and increased with goods and know not that we are ‘wretched, and miserable, and poor, and blind, and naked.’ Now is the time to heed the admonition of the True Witness: ‘I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.’

“In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. **There has been so little self-denial, so little suffering for Christ’s sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus nor the joy that comes through conscious victory.** The most exalted of the redeemed host that stand before the throne of God and the Lamb, clad in white, know the conflict of overcoming, for they have come up through great tribulation. Those who have yielded to circumstances rather than engage in this conflict will not know how to stand in that day when anguish will be upon every soul, when, though Noah, Job, and Daniel were in the land, they could save neither son nor daughter, for everyone must deliver his soul by his own righteousness.

**“No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.**

**“Oh, for a living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience. In that day when God has a controversy with His people this experience will be a source of comfort and hope.**

**“It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. ‘Today if ye will hear His voice, harden not your hearts.’** We are in a most trying position, waiting, watching for our Lord’s appearing. The world is in darkness. ‘But ye, brethren,’ says Paul, ‘are not in darkness, that that day should overtake you as a thief.’ It is ever God’s purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness for the waiting, longing soul.

“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.



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**“Now is the time to prepare.** The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. **All who receive the seal must be without spot before God—candidates for heaven.** Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” *Testimonies*, volume 5, 207–216.

Dear N:

You stated, “This to me sounds hopeless as I don’t see me ever being without spot or stain unless the Lord totally changes my life. I am willing; I desire it, but I don’t see it happening. Please explain this to me.” I believe the answer was clearly set forth in the chapter. It stated among other things that “No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.”

We are living in a time-period where genuine Christianity is very rarely seen. This reality has desensitized us to the high calling of the gospel, and subtly taught us that this high calling is either incorrect or unattainable. But to live without a spot or stain, which is to cleanse and maintain ourselves from every defilement is nothing more or less than to live the life of a Christian.

I have had the privilege to share Bible prophecy for the a few years. In doing so many have taken upon themselves to ask for spiritual counsel on this and other subjects. I am not

sure that I possess the qualifications of a good counselor on these subjects, but I can share my own personal convictions.

If I had an actual practical recommendation for Seventh-day Adventists who were seeking to bring their life and experience up to the high calling of the 144,000 at this time period, I would tell them to increase their Bible study, but to also return to the *Testimonies*. I believe it is time to carefully return to the nine volumes of the *Testimonies for the Church* and allow the Holy Spirit to identify the areas in our lives that need to be polished and refined.

I believe the *Testimonies* have the practical counsel along with the intellectual information that God’s people need at this point in history. There is more that we can accomplish in cleansing our soul temples from every defilement, but the Bible and the *Testimonies* will identify those things much clearer than I ever could. Hope this is helpful. Jeff

“Christians are Christ’s jewels. They are to shine brightly for Him, shedding forth the light of His loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But everyone who is pronounced worthy of a place in the Lord’s temple must submit to the polishing process. Without the polishing that the Lord gives, they can reflect no more light than a common pebble. Christ says to man, You are mine. I have bought you. You are now only a rough stone; but if you will place yourself in My hands, I will polish you, and the luster with which you shall shine will bring honor to My name. No man shall pluck you out of My hand. I will make you My peculiar treasure. On My coronation day, you will be a jewel in My crown of rejoicing.” *In Heavenly Places*, 267.

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I dislike to point up a snafu, especially over a year after the Prophecy School is over, but the video and the Notes book I have are opposite on Mareh & Chazown. I don't have Were's book (I hope you didn't mind how I marked up the copy you loaned me), so I studied my *Strongs* for their meanings, and how often they appear. It seems like the notebook is wrong and the video was right.

Its probably immaterial by now, but both the video and notebook say both words appear five times in Daniel 8, but *Strongs* shows six of Chazown and four of Mareh. I hope everything at your place is good and your plans are coming together well, by Gods grace. P—CA

Dear P:

You are the second of three to point this error out to me. It is frustrating, but common. It is very unoften when humans attempt to accomplish a project when their is not some imperfection that takes place. Here is how it happened.

When I share Daniel eight I do it from the notes in my Bible, but when we decided to hold a prophecy school, we wanted everything to be on powerpoint for a number of reasons. I was the one who entered the information into powerpoint, and when it came to placing Mareh and Chazown into powerpoint, I reversed them in the powerpoint illustration. I did not know that I did this.

We were professionally recording the prophecy and under a time schedule. We did not want to start a presentation and then stop and start over if we made a mistake. I knew when I started a presentation that I had a specific time I had to finish within. When I began the presentation on Mareh and Chazown I was working from the powerpoint notes and not the notes in my Bible. At some point we realized that I had reversed Mareh and Chazown in the powerpoint slides. (Before we produced the prophecy school the man who did the work corrected the powerpoint presentation), but needless to say, that

particular presentation fell apart for me. We have never corrected the notebook. We will do this.

When I recognized that I had the words reversed and looked at the notes in my Bible, the screen, then the powerpoint notes—I lost my train of thought for the rest of the presentation. That's what I remember about that presentation.

The following is our clarification of Mareh and Chazown in Daniel eight. Both Hebrew words are translated as “vision”, and “appearance” in verse fifteen is also mareh. I define Mareh as the “snapshot” vision and Chazown as the “complete” vision.

Mareh in *Strongs* concordance is number 4758, and it's first or primary definition is “a view”. In *Strongs*, Chazown is 2377, and its primary definition is “a sight”.

8:1—In the third year of the reign of king Belshazzar a **complete** vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

8:2— And I saw in a **complete** vision; and it came to pass, when I saw, that I was at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a **complete** vision, and I was by the river of Ulai.

8:3—Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns were high; but one was higher than the other, and the higher came up last.

8:4—I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was *there any* that could deliver out of his hand; but he did according to his will, and became great.

8:5—And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

8:6—And he came to the ram that had *two* horns, which I had seen standing

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before the river, and ran unto him in the fury of his power.

8:7—And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8:8—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.

8:9—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*.

8:10—And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

8:11—Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

8:12—And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

8:13—Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the **complete** vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

8:14—And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

8:15—And it came to pass, when I, *even* I Daniel, had seen the **complete** vision, and sought for the meaning, then, behold, there stood before me as the **snapshot** appearance of a man.

8:16—And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the **snapshot** vision.

8:17—So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the **snapshot** vision.

8:18—Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

8:19—And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

8:20—The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

8:21—And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

8:22—Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8:23—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.

8:24—And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

8:25—And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

8:26— And the **snapshot** vision of the evening and the morning which was told *is* true: wherefore shut thou up the **complete** vision; for it *shall be* for many days.

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8:27—And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the **snapshot** vision, but none understood it.

Mareh is translated four times as vision and once as appearance. Chazown is translated six times as vision. The distinction between these two Hebrew words impacts several truths identified in Daniel eight. One is Daniel nine. In Daniel nine, after Daniel's prayer Gabriel comes to make Daniel consider the complete vision. He makes him consider the **chazown** vision:

9:20— And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

9:21—Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the **complete** vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

9:22—And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

9:23—At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the **complete** vision.

9:24—Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the **complete** vision and prophecy, and to anoint the most Holy.

The word chazown translated in these words as vision is one of the linguistic links to the complete vision of Daniel chapter eight. Gabriel did not come to make Daniel understand the **snapshot** vision, he came to have Daniel consider the **complete** vision.

It is noteworthy that in Daniel eight we see Daniel gaining understanding of the complete vision, but in Daniel ten we see him gaining understanding of the snapshot vision:

10:1—In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the **snapshot** vision.

I know many wish to separate and isolate Daniel eight and nine and ten, but correct traditional Adventist understanding is that the visions of Daniel repeat and enlarge upon one another. The prophetic line in Daniel two is repeated and enlarged upon in Daniel seven, and then again in Daniel eight and therefore Daniel's last vision found in chapters ten through twelve also repeats and enlarges upon his previous visions. Therefore the truths established in chapter eight will be dwelt upon and enlarged in Daniel nine. This we have always believed, and therefore the truths dwelt upon in Daniel's last vision will repeat and enlarge his previous prophetic lines. It is in Daniel nine that Daniel understands the complete vision and in Daniel's last vision he comes to understand the snapshot vision!

There are several truths impacted by Daniel's employment of the two Hebrew words translated as vision in Daniel eight. One example is the "daily" in the book of Daniel. The pioneers of the Millerite movement identified the "daily" as paganism, and Sister White endorsed their understanding. A thorough study of the "daily" in the book of Daniel fully upholds paganism as the power which Daniel was symbolizing in the word "daily", but in the two words translated vision the pioneer position is fully defended as well.

We have always taught, and rightly so that Daniel nine is the explanation of the twenty-three hundred year prophecy of Daniel 8:14. Part of the validation for this is in the fact

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that Gabriel instructs Daniel to consider the complete vision in verse twenty-three of chapter nine before he provides Daniel with the breakdown of the twenty-three hundred year prophecy. The complete vision is dealing with an expanse of time. The complete vision is covering a long passage of history. In Daniel 8:13, we have a question that elicits the answer of verse fourteen:

8:13—Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be the complete* vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

The question is: How long is the complete vision which concerns the daily and the transgression of desolation? There is a description of what the daily and transgression of desolation accomplish as they tread down the sanctuary and the host, but the question is about duration—and the duration is the time which the daily and transgression of desolation would tread down.

The answer is given in the next verse. The answer is twenty-three hundred years. The conclusion of the duration is October 22, 1844.

The question of verse thirteen is about duration and the end of the time period is 1844. Therefore whatever the daily and transgression of desolation represent, they must represent something that covers a history that begins twenty-three hundred years before 1844.

Those in Adventism that identify the daily in the book of Daniel as the work of Christ in the heavenly sanctuary which was removed by the introduction of the mass by the papacy can only go back into the history of Catholicism to identify the duration of the question of “how long” in verse thirteen.

If the daily and transgression of desolation

are the papacy and its work, the question is how long is the vision of the papacy and its work of obscuring or removing the understanding of Christ’s work in the sanctuary.

We know the answer to the duration of the complete vision is twenty-three hundred years, and we know those years conclude in 1844—so, the question becomes: How was the papacy removing Christ’s work in the sanctuary 2300 years before 1844?

A follow-up question is when did Christ begin His work in the heavenly sanctuary? His work can’t be removed before it begins, so the earliest we could see His work removed would be 34 AD. Correct? Therefore, if the daily and the transgression of desolation represent the work of the papacy in obscuring or removing the understanding of the work which Christ is doing in the heavenly sanctuary—1844 and Adventism are destroyed!

When we retain the truth that the daily represents paganism and the transgression of desolation represents the papacy we have a duration of history that fits perfectly with the equation of verses thirteen and fourteen. The complete vision of paganism and papalism in Daniel eight began with the Medes and the Persians and during the time period of the Medes and Persians the historical event that marks the beginning of the twenty-three hundred years was fulfilled. This particular defense of the foundation of Adventism is established on recognizing and applying the correct definition of the two words translated as vision in Daniel eight.

There are other truths in Daniel that have support and are clarified by the distinction between these two Hebrew words. When we acknowledge that each of Daniel’s prophecies are governed by the principle of repeat and enlarge, we then bring all of Daniel’s prophecies together in order to develop the

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clearest picture of his information. We are instructed that truth is established by bringing line upon line. In Daniel eleven verse fourteen we have a key which establishes Daniel's visions.

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 **complete** vision; but they shall fall.

William Miller publicly addressed the Protestants of his time for identifying the "robbers of thy people" as the political descendents of Alexander the Great. Miller correctly understood the "robbers" were Rome. In Adventism today, many of the theologians have reverted to the old fallen Protestant view that the "robbers are descendants of Alexander, but Miller's position is still correct today.

In the book of Daniel the symbol that establishes the complete overall prophetic message is Rome, not Antiochus Epiphanes! The complete vision is established upon the prophetic history of pagan and papal Rome. The complete vision is established upon the prophetic history of the daily and the transgression of desolation! The prophetic relationship between pagan and papal Rome is the focal point of Daniel's prophecies and this truth is a life and death understanding. This is what Paul is telling us in second Thessalonians:

2:3—Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2:4—Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

2:5—Remember ye not, that, when I was yet with you, I told you these things?

2:6—And now ye know what withholdeth that he might be revealed in his time.

2:7—For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. 2:8—And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2:9—*Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,

2:10—And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

2:11—And for this cause God shall send them strong delusion, that they should believe a lie:

2:12—That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2:13—But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2:14—Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

2:15—Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Verse eleven says for this "cause". What "cause"? Verse ten describes the "cause" as an unwillingness to receive the "truth". What "truth"? Verses three through seven identify the "truth". The truth that God's people refuse to love is the prophetic information describing the relationship between pagan and papal Rome! Its not the Sabbath truth. It's not the truth about the state of the dead. It's not the health message or country living. The truth that God's people reject that brings them strong delusion is the prophetic information

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about the relationship between pagan and papal Rome. That is why Daniel informs us that it is Rome—the robbers of thy people—that establishes the complete vision.

In any case, this is our disclaimer for the prophecy school notes, and we will correct them in the future printings.

Dear Brother Jeff Pippenger,  
We got last week the mail box with your books "The Final Rise and Fall of the King". In the name of all our students let me express our thankfulness and wish that God can guide you in your studies and protect you from evil spirits.

Daniel 12:10 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. LP—Romania

#### **CHURCHES LOSE BUT GAIN**

When mainline Protestant leaders came to Washington D.C. last March to denounce President Bush's proposed budget as "unjust," they were received much like the Old Testament prophets they look to for inspiration. . . . another lonely voice, crying out in the wilderness. [But] By year's end, the budget they rejected as immoral passed only by the narrowest of margins—Vice President Dick Cheney was called in to break a 50–50 tie in the Senate.

And even though they lost the budget battle, activists say they have succeeded at something more important and long-lasting. They have finally been heard, they say, and have discovered a way to portray arcane budget debates into stark moral choices that test the nation's commitment to the poor.

"When we began this year, no one would have guessed that the vice president would be needed to break a tie on the budget," said Maureen Shea, director of the Episcopalians' Washington office. "Our advocacy made a difference."

For years, Catholic and mainline Protestant churches have lobbied for social service programs to aid the poor. In the 1980s, it was the Catholic bishops who said the US budget is—or should be—a moral document. But this year was the first time they came together in a concerted, coordinated effort to save those programs.

"The basic concern about the poor and preventing budget cuts is not a new concern," said John Green, a senior fellow at the Pew Forum on Religion and Public Life. "They're just more vocal and active about it than they have been in a long time." Green, an expert on religion and politics, said church groups have succeeded in "laying down a marker" in future budget debates and even the 2006 elections, but must find a way to widen their appeal. *AdventistReview.org*, January 11, 2006.

**Editor's Note:** As militant mainline churches become used to flexing their power in the halls of government it is easy to see that one day they will feel confident enough to demand Sunday laws.

"Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance." *The Great Controversy*, 592.

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## INTRODUCTION TO THE ARTICLES BY JOSIAH LITCH

My wife (Jackie) and I were speaking with Steve Dickie after one his talks on the role of Islam in Bible Prophecy and he was telling us that he needed credible evidence from an historical source such as newspaper article of the day, or a record of history that would authenticate the collapse of the Ottoman empire on August 11, 1840.

This prediction of the date was made by Josiah Litch, based upon Revelation 9:15, and calculates to 391 years 15 days. He made his prediction two years before their occurrence in 1838. The fulfillment was later verified by two articles printed in the *Signs of the Times* November 1, 1840 and February 1, 1841.

The two articles are an account by Litch himself of the accuracy of the prophetic time to the very hour and day of their fulfillment. These articles are recommended to the readers as credible evidence to the leading role of the fulfillment of Bible prophecy to the remnant church. It is our wish and hope this will help some along the way to understand better the words of the great apostle Peter in 2 Peter 1:16 "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord but were eyewitness of his majesty. Verse 19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as a light that shineth in a dark place until the day dawn and the day star arise in your hearts."

In addition to the articles by Litch, my wife found an article in the *Review and Herald*, August 5, 1858 entitled *The Sounding of the Seven Trumpets, When did Mahomedan independence in Constantinople depart?*

Although this article is not signed, because of it's date the author is most likely Uriah Smith. For at that time he was the editor of the *Review*. The writer places the events prior to and after the collapse of the Ottoman Empire in a convincing arrangement as to show the accuracy of the historical event. We believe that this is the primary source material that will help to establish the legitimacy of the historical event for all who are studying the books of Daniel and Revelation.

To other students of Bible prophecy, Duane and Jackie—

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## The Sounding of the Seventh Trumpets, Revelation 7, 8, 9. When did Moham-medan independence in Constantinople depart?

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839, hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced in August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, **England, Russia, Austria and Prussia** interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.



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The following extract from an official document, which appeared in the *Moniteur Ottoman*, August 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840:

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note declared that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, **accepted the intervention of the great powers.**"

Here was certainly **a voluntary surrender of the question into the hands of the great powers.** But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore dispatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, **the powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty**, whereby the Sultan offers the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, **the four powers**, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been dispatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,

1. That the Sultan, conscious of his own weakness, **did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.**

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; **the great powers stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne.** But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did dispatch Rifat Bey in a government steamer (which **left Constantinople August 5**) to Alexandria, to communicate to Mehemet the ultimatum.

This was **a voluntary governmental act of the Sultan.**

The question now comes up, When was that document put officially under the control of Mehemet Ali?

The following extract from a letter of a correspondent of the *London Morning Chronicle*, of September 18, 1840, dated, Constantinople, August 27th, 1840, will answer the question:

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"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of **the four powers**, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor, by his own presence, to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of his absence, **the Turkish government steamer, which had reached Alexandria on the 11th**, with the envoy Rifat Bey on board, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had **had an audience of the Pacha, and had communicated to him the command of the Sultan**, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

**According to the foregoing statement, the ultimatum was officially put into the power of Mehemet Ali, and was disposed of by his orders, viz., sent to quarantine, on the 11th day of August, 1840.**

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated, Constantinople, August 12, 1840:

"I can add but little to my last letter, on the subject of **the plans of the four powers**; and I believe the details I then gave you comprise every thing that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the least light on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated, Constantinople, August 12th.

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to **the ambassadors of four Christian nations**, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "about any contingency which might afterwards arise!!" **From that time, then, they, and not he, would manage that.**

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Where was the Sultan's independence that day? Gone. Who had the supremacy of the Ottoman empire in their hands? The great powers.

According to previous calculation, therefore, Ottoman Supremacy did depart on the 11th of August into the hands of the great Christian powers of Europe. *Review and Herald*, August 5, 1858.

We will place the two other articles by Josiah Litch in the following newsletters. Why should we be dealing with this subject? A couple of days ago I had a phone conversation with a friend who attended our prophecy school in Arkansas at then end of 2004. Although most of those who attended were friends we had invited, this brother was invited as a friend of one of our friends, and he and I had never met, and he was unfamiliar with the prophetic message we share.

He has a very nice story about how he was directed to attend the school, and how the Lord opened the doors for him to do so. He was so convinced that he was supposed to be at the school, that even though he was hearing many things which he had previously not considered or recognized, he had a peace about the message he was hearing. One of the events that had prepared him for this attitude during the school was the story he shared with me a few evenings ago.

A night or so before he was going to leave for the prophecy school he had a dream where he kept hearing the name Josiah Litch repeated over and over. He had never heard the name before, but he had heard it so clearly that he was impressed to get up and get his concordance. The only place he could get any insight was in the fact that Josiah was the only completely good king in Israel's history.

After he read the passages in the Bible where Josiah is mentioned he returned to bed. Before the next morning the name Josiah

Litch was repeated once again in a dream, and he was back to where he started in terms of knowing what the dream meant.

Within a day or so he was at the prophecy school and suddenly he was hearing that the prediction of Josiah Litch was the foundation of Adventism!

Is Josiah Litch's prediction the foundation of Adventism? Yes and no. Prophetically we know that Daniel 8:14, and the twenty-three hundred year time prophecy is the foundation of Adventism, but what empowered the message of Daniel 8:14, which the Millerites were proclaiming was the fulfillment of the prophecy identifying the collapse of the Ottoman Empire on August 11, 1840. The fulfillment confirmed the year-day principle which was the key to establishing the validity of Miller's argument concerning Daniel 8:14.

“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, in *Signs of the Times, and Expositor of Prophecy*, August 1, 1840.

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“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 this prophecy is marked in several places prophetically. Although Miller had been proclaiming his message since at least 1832, this is where the first angel’s message is located in history. Miller brought the first angel’s message, but it was in 1840 that Christ empowered the message. It was at this point that Miller’s message went to the world.

**“The prophecy of the first angel’s message**, brought to view in Revelation 14, found its fulfillment in the Advent movement of 1840–1844. In both Europe and America, **men of faith and prayer were deeply moved as their attention was called to the prophecies**, and, tracing down the inspired record, **they saw convincing evidence** that the end of all things was at hand. The Spirit of God urged his servants, to give the warning. Far and wide spread the message of the everlasting gospel, ‘Fear God, and give glory to him; for the hour of his Judgment is come.’ Revelation 14:7.

“Wherever missionaries had penetrated, were sent the glad tidings of Christ’s speedy return. In different lands were found isolated bodies of Christians, who, solely by the study of the Scriptures, had arrived at the belief that the Saviour’s advent was near. In some portions of Europe, where the laws were so oppressive as to forbid the preaching of the Advent doctrine, little children were impelled to declare it, and many listened to the solemn warning.” *Spirit of Prophecy*, volume 4, 222.

In 1840 the first angel’s message arrived and it was empowered by the Lord. The Lord empowered this prophecy by convincing “men of faith and prayer” with “convincing evidence” that the “prophecies” which Miller was identifying were about to be fulfilled. How did the Lord convince these men?

With the historical fulfillment of Revelation 9:15, which had been predicted before-hand by Josiah Litch! Most of us in Adventism know little about the history of 1838 through August 11, 1840 and the implications connected with that experience, and the reason we don’t know much is Satan has been attempting to bury the truth connected with this history in the trash heap of Laodicea.

“Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. 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 13, 134.

Not only was the fulfillment of Revelation 9:15 the arrival and empowerment of the first angel’s message, this is also where Christ came down in Revelation ten!

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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. Revelation 10:1–3.

This angel was Christ and He came down and empowered the little book of Daniel on August 11, 1840! Not only was Litch's prediction connected with the empowerment of the first angel's message, when it came to pass Christ Himself came down.

“The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

“After these seven thunders uttered their voices, the instruction 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.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

“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.

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“The Angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.” *Manuscript Releases*, volume 19, 319–321.

Litch’s prediction was connected with the empowerment of the first angel’s message and the little book of Daniel, and it marked when Christ came down in Revelation ten.

While discussing this truth Sister White identifies an important understanding to those of who will see. She teaches that the seven thunders represent two things. First they represent the Millerite experience or history from 1840 through 1844, but the seven thunders also represent future events. She states, “‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order”, and then also states, “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 seven thunders represent both the history of 1840 through 1844 and the history of the development of the 144,000 at the end of time. When Sister White says the thunders represent the history which would “transpire under the first and second angels’ messages” she is specifically identifying 1840 through 1844. We have already read the quotes where the first angel’s message is identified as arriving in 1840. The second message arrived in 1842:

“In June, 1842, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions the different denominations closed the doors of their churches against Mr. Miller.** Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, while many were unable to enter the house.” *Testimonies*, volume 1, 21.

Sister White does teach that the second message was proclaimed in 1843, but the historical fulfillment was June of 1842—even if the Millerites did not at that point recognize or apply it. The third angel’s message arrived on October 22, 1844. At this point men could by faith look into the heavenly sanctuary and see God’s law, and understand the demands of the Sabbath. Did the Millerites understand the Sabbath Sunday issue on October 23, 1844? No, but the message had arrived.

Therefore the events that transpired under the first and second angels’ messages, were the events from 1840 through 1844. Even more specifically the seven thunders represent the history from August 11, 1840 through October 22, 1844. This is of course the history symbolized in Revelation chapter ten. It is Christ who came down and empowered the first angel’s message with the fulfillment of the prophecy of Revelation 9:15, that identified the collapse of the Ottoman Empire. By the end of chapter ten we see John eating the little book of Daniel and it becomes bitter in his stomach. This concludes chapter ten at the disappointment of October 23, 1844.

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Sister White identifies that this history—1840 through 1844 is represented by the seven thunders, and that these thunders also represent future events. Revelation ten represents the same history that Sister White teaches the seven thunders of Revelation 10:4 represent:

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.

But Sister White doesn't leave the thunders as simply applying to the Millerite time-period, she also applies the history to "future events" that "will be disclosed in their order". She is teaching that the beginning of Adventism illustrates the end of Adventism. This is also what Revelation ten teaches, for as soon as John has a bitter stomach he is then told:

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:11.

The experience of the Millerites is repeated. John stomach was bitter in 1844, but the message was carried to the world in 1840. It wasn't carried in 1844. In fact the midnight cry, though pointing forward to the loud cry, and paralleling Pentecost was not where the Millerite message was carried to the world. The message was carried to the world in 1840. The midnight cry found its fulfillment primarily in the United States!

When John is told that he "must prophesy again" it is pointing forward to the loud cry message, while establishing that the loud cry message has been prefigured by the time when Christ came down in Revelation ten. In other word—Christ's descent in Revelation ten in connection with Josiah Litch's prediction about Revelation 9:15, is paralleling when the mighty angel of Revelation eighteen descends.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. Revelation 18:1.

Today in Adventism we no longer understand this history much. The reason why is found in Revelation ten:

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.

The thunders here a symbolizing the Millerite history, while at the same time pointing forward to the history of the 144,000. Here at the end of the world we do not understand the history, or should I say sacred history of the Millerite time period. We do not understand it for a variety of reasons:

1. Our Laodicean attitude, that suggests that Bible study is not that relevant, as long as we love the Lord, or some other foolish self-deception.

2. The teachers among us who attempt to address this history, place an incorrect slant upon it.

3. Our desire to present something new and exciting, yet impossible to bring into agreement with the history and message of 1840 through 1844.

There are other reason why our understanding of this history has become sealed, but it has. Fortunately Christ has promised that at a certain point in time He would unseal this history and its significance to our understanding. I believe that time has arrived. I believe that the events taking place on planet earth today demonstrate that probation is about to close. I also believe that Jesus has promised that He would unseal the information contain in the thunders, and that He would do it just before probation closes:

The books of Daniel and Revelation bring each other to perfection and they must be studied together. When Michael stands up in Daniel 12:1, human probation closes. The book of Revelation adds to that information by telling us what Christ says as He stands up and human probation closes:

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 22:11.

Just before He makes this pronouncement He identifies that the time has come to unseal the passage in the book of Revelation that has been sealed up. There is only one passage in Revelation which 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. Revelation 22:10.

What saying in the book of Revelation was 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.

The seven thunders are to be unsealed just before probation closes. The seven thunders represent the history of the Millerite time-period from August 11, 1840 through October 22, 1844. The seven thunders represent future events that take place during the time period when the fourth angel descends to earth with the loud cry message.

In the Millerite time period the book of Daniel was unsealed and the Millerites increased in knowledge of the time prophecies of Daniel and Revelation. Those Millerites were represented in Daniel twelve as the wise. Those who rejected the increase of knowledge in Daniel twelve were called the “wicked”.

The Millerites fulfilled the parable of the ten virgins, and so do God’s people at the end of the world:

“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.

In our next newsletter we will take up a discussion of the trumpets of Revelation. Not simply as the pioneers correctly identified the trumpets, but as they apply to God’s people today. Why the trumpets? A message from the trumpets, (Revelation 9:15) empowered the message from the book of Daniel ( Daniel 8:14) that the Millerites were proclaiming, and it is only right to expect that the God who identifies Himself as the first and the last, the beginning and the ending, the alpha and omega would prefigure the end of Adventism with the beginning of Adventism. This is the truth of the seven thunders and the parable of the ten virgins.

It is obvious that probation is about to close, so we should expect light to arise from the prophecies that glorify Christ, confirm the foundations which He established in 1840 through 1844, and prepare His wise virgins to shine as the stars, and connect the prophetic message of the hour with the events that are now unfolding on planet earth. The seven thunders in connection with the trumpets and the book of Daniel do this very thing!

The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is no new thing* under the sun. Ecclesiastes 1:9.