

# FUTURE NEWS

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## The Permanence of Truth

*Signs of the Times, June 3, 1886*

“God’s work is the same in all time, although there are different degrees of development, and different manifestations of his power to meet the wants of man in the different ages. Commencing with the fall, down through the patriarchal and Jewish ages, even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. Noah, Abraham, Isaac, Jacob, and Moses understood the gospel through Christ; they looked for the salvation of the race through man’s substitute and surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face, as a man talks with his friend.

“Through the sacred record, we may hold converse with the patriarchs, and listen to Moses as he legislates for Israel. We hear to the warnings of the prophets as they look down through the ages, and reveal scenes that are to take place even down to the close of time. And as we see the events which they have foretold transpiring just as they predicted, we are brought into closer sympathy with these men of God, who spake as they were moved by the Holy Ghost.

“As time rolls on, and new truths are revealed, light is thrown on that which has been known from the beginning; we see new beauty and force in the inspired word, and we study its sacred pages with a deeper and more absorbing interest. We see the significance of the Jewish economy, and the character and purposes of God are made manifest in his dealings with his chosen people. How grand was the arrangement of God to preserve the knowledge of himself, and of his law, which is the foundation of his government in Heaven and upon earth. Although darkness covered the earth, and gross darkness the people, the Lord would not leave himself without a witness.”

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

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## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

### *Future for America*

is a self-supporting 501c3 nonprofit corporation.

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Your donations are greatly appreciated.

Since the September, 2008 newsletter we have been opening the book of Revelation.

“Jesus knew that he could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for his new wine of doctrine, and made fishermen and unlearned believers the heralds of his truth to the world. And yet, though his doctrine seemed new to the people, it was in fact not a new doctrine, but **the revelation of the significance of that which had been taught from the beginning**. It was his design that his disciples should take the plain, unadulterated truth for the guide of their life. They were not to add to his words, or give a forced meaning to his utterances. **They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological stores to build up some man-made theory**. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition.” *Review and Herald*, June 2, 1896.

In the previous three newsletters we have been focusing on the little book identified in Revelation ten, and therefore inferred in Revelation eighteen. We have identified that the little book represents the special prophetic message for the generation that is living when it is presented. The little book is to be taken and eaten, meaning accepted and proclaimed by God’s people. The little book is the book Daniel, with the acknowledged caveat that Daniel and the Revelation are the same book.

The arrival of the little book confirms the prophetic message that had already been found and recognized by God’s “students

of prophecy,” when the book of Daniel was unsealed at the “time of the end.” The arrival of the little book empowers the work of God’s people and in so doing marks the beginning of the testing process that develops and ultimately demonstrates two classes of worshippers within God’s Church. The testing process is based upon how God’s people respond to the message of the little book. The little book for Adventism today is the last six verses of Daniel eleven.

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. Daniel 12:10.

When Christ descended on September 11, 2001, in fulfillment of Revelation 18:1, He had in His hand the little book of Daniel and proceeded to confirm the principle of the repetition of the Millerite history in the history of the 144,000.

This confirmation was established upon the fact that when He descended on August 11, 1840 in Revelation ten, He did so by fulfilling the time prophecy of the sixth trumpet, or second woe. The fulfillment of that prophecy was accomplished in history when the four great European powers came together and **placed a restraint upon Islam**. Immediately after September 11, 2001 the United States (the false prophet) went to the United Nations (the dragon) and announced that we were now in a world-wide war with Islamic terrorists and **placed a restraint upon Islam**. They did so by freezing Islamic assets, placing travel restrictions upon Moslems, increasing surveillance upon Moslems, invading Afghanistan and then Iraq. The third woe had arrived in history!

Just as the prophecy from a woe trumpet marked:

- The descent of Christ on August 11, 1840.
- The empowerment and confirmation of the first angel's message.
- And the beginning of the Millerite testing process.

So too September 11, 2001 marked a fulfillment of a prophecy from a woe trumpet, thus:

- Identifying the descent of the angel of Revelation eighteen.
- Confirming the prophetic message of the third angel as represented in the last six verses of Daniel eleven.
- And empowering a movement.

“How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1-3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that **I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power.** From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and **these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine.**” *The Review and Herald*, July 5, 1906.

When the Lord confirmed the principle of the repetition of the Millerite history He immediately opened up the understanding of the latter rain message being illustrated by bringing together the reform movements

of sacred history together “line upon line”, in fulfillment of Isaiah twenty-eight. When the reform movements are brought together their united testimony provides the illustration of the history of the development and work of the 144,000 during the time period of the latter rain. In conjunction with this truth He opened to His “students of prophecy” the understanding that the history of the seven churches of Revelation and the parallel histories of the seals and trumpets were to all be repeated within the history of Laodicea. All these prophetic truths were built upon the testimony within the little book which he brought with Him when He descended on September 11, 2001; and the little book is the last six verses of Daniel eleven.

With the collapse of the Soviet Union in 1989 the “time of the end” for the 144,000 had arrived and the last six verses of Daniel eleven were unsealed and there began an “increase of knowledge” upon those verses. But when He descended in 2001 the little book was then open and the message contained in those six verses was now to test the people of God.

We have previously identified that the prophetic histories of the seven churches of Revelation two and three governed not only the Christian dispensation, but also the history of ancient Israel. With this principle in place we are then in a position to bring that light together with the light on the “little book.” The last six verses of Daniel eleven are the events connected with the close of probation, so the obvious and correct recognition of this fact allows us to identify that these verses are fulfilled within the history of Laodicea. This being the case, the histories of the previous six churches must also be fulfilled within the last six verses of Daniel eleven. A careful analysis

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of this principle will demonstrate the validity of this claim. This we will now demonstrate, but we wish to point out that the application of the principle of bringing together the prophetic histories of the seven churches into the history of Laodicea and the principle of bringing together the characteristics of all the reform movements into the history of Laodicea, which is also the history of the 144,000 confirms and validates the message of the last six verses of Daniel eleven that has been presented within Adventism publically since shortly after the fall of the Soviet Union in 1989, in fulfillment of Daniel eleven, verse forty.

We will begin with identifying how the prophetic history of Philadelphia is repeated within the prophetic history of Laodicea. As we compare the history of Philadelphia, which was the history of the Millerites, we will do so at “the prophetic level.” By that we mean we will compare some broad prophetic parallels, but leave off the detailed comparison of Philadelphia and Laodicea until later, because a detailed comparison of the history of the Millerites and the history of the 144,000 would take up a newsletter in itself.

At the prophetic level, in 1840 (August 11) the mighty angel of Revelation ten descended with the little book of Daniel already open in His hand and commanded the Millerites (represented by John) to go and take the little book and eat it. At this point the prophetic principles that had been adopted by Miller were confirmed; the first angel’s message was empowered; and the testing process began. The restraint of Islam on that date was the prophetic fulfillment that marked the arrival of all these prophetic events. What took place in the history of Philadelphia in 1840 has been

repeated in the history of Laodicea in verse forty of Daniel eleven.

Though verse forty begins in 1798 with the “king of the south” (atheism: France) delivering the deadly wound to the “king of the north” (the papacy). The verse then identifies that the papacy would eventually retaliate against the king of the south (atheism: the Soviet Union). 1798 marked the “time of the end” for the Millerites and 1989 marks the “time of the end” for the 144,000.

But 1989 is not the end of verse forty, for the history represented by verse forty must continue until verse forty-one arrives. Verse forty-one is the Sunday law in the United States, and though the “king of the south” (atheism) was swept away by the “king of the north” (the papacy) and its end-time prophetic ally (the United States) in 1989; until the Sunday law in the United States arrives we are still living in the history of verse forty in 2009.

Therefore 2001 is still the history of verse forty. On September 11 of that year the mighty angel of Revelation eighteen descended with the little book of Daniel already open in His hand and commanded Adventism (represented by John in Revelation ten) to go and take the “little book” and “eat it.” At this point the prophetic principles already adopted by the “students of prophecy” that had recognized the truth concerning the last six verses of Daniel eleven were confirmed; the third angel’s message was empowered; and the testing of Adventism began. The restraint of Islam on that date was the prophetic fulfillment that marked the arrival of all these prophetic events. The history of 1840 in the time of Philadelphia was then repeated in the history of Laodicea still within verse forty of Daniel eleven.

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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. (See Appendix.) 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*, 335.

If you have not recognized that John in Revelation ten represents both the Millerites and the 144,000 then look carefully at the passage once again:

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. **And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.** And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:8-10.

As Adventists we have understood that in this passage John represents the Millerites that ate the book of Daniel and the message therein was sweet, but that at the disappointment of October 23, 1844 they suffered the bitterness of the “little book” in their belly. But history and inspiration teach us that the Millerites did not understand the history they were fulfilling:

“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 Seventh-day Adventists Bible Commentary*, volume 7, 971.

The Millerites did not know what was to happen to them beforehand, but in the verses John is told in advance that when he eats the little book it would be sweet and then become bitter. John represents both the Millerites and the 144,000; for the 144,000 are required to understand the history of the Millerites.

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

When the angel descends and the prophetic principles adopted by God’s people are confirmed to be correct - the testing process begins.

Verses forty-one and forty-two of Daniel eleven are identifying the sequence of the Sunday law testing process. The Sunday law test begins in the United States (the glorious land) and then it confronts every country on the globe (Egypt).

“...Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

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Revelation thirteen confirms this sequence, for first the United States first speaks as a dragon and then forces every country on the globe to accept the mark of the beast.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon... And deceiveth **them that dwell on the earth** by *the means of* those miracles which he had power to do in the sight of the beast; saying **to them that dwell on the earth, that they should make an image to the beast**, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And **he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark**, or the name of the beast, or the number of his name. Revelation 13:11, 14-17.

When the angel descended in 1840 the testing process was initiated as the first angel's message was carried to the world.

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

In June of 1842 the Protestant churches of the United States had failed the test.

"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.**" *Testimonies*, volume 1, 21.

Some stumble over identifying the arrival of the second angel's message in June of 1842 for Sister White states that the second angel's message was proclaimed in the summer of 1844:

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.' She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included

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in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.” *The Great Controversy* 389.

The arrival of the second angel is not the same as when the message was first preached. The historical evidence that Babylon had fallen was when the Protestant churches rejected the first angel’s message and gave evidence of the rejection by forbidding the Millerite message to be taught in the congregations. The closing of the church doors carries a symbolic representation of the churches closing their probation against the first angel’s message, but it was an event that needed to take place before it could be recognized and given a prophetic application. The closing of the church doors had to precede the proclamation of what that action represented. There are several factors that allow us to recognize the arrival of the second angel’s message in 1842.

One of them is the fact that due to pressure from his associates William Miller began to identify 1843 as the year that the Lord would return in unequivocal terms. Before 1842 Miller had identified the year 1843 as the time of the Lord’s return but he always qualified it with the possibility that some of his calculations may be faulty. In 1842 he began to be specific about the time.

“I had never been positive as to any particular day for the Lord’s appearing, believing that no man could know the day and hour. In all my published lectures will be seen, on the title-page, **‘about the year 1843.’** In all my oral lectures I invariably told my audiences that the periods would terminate in 1843 if there were no mistakes in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached,**

**with great positiveness, the exact year, and censured me for putting in an IF.** The public press had also published that I had fixed upon a definite day, the 23<sup>rd</sup> of April, for the Lord’s advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that, some time between March 21, 1843, and March 21, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the Feast of Tabernacles.

“During the year 1843, the most violent denunciations were heaped upon me, and those associated with me, by the press and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on, and the 21<sup>st</sup> of March, 1844, went by without our witnessing the appearing of the Lord. Our disappointment was great, and many walked no more with us.

“Previously to this, in the fall of 1843, **some of my brethren began to call the churches Babylon,** and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God, a wresting of Scripture. But the practice spread extensively; and, from that time, **the churches, as might have been expected, were closed against us.** It prejudiced many against us, and created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that **most of the Adventists were separated from their respective churches.** This was a result which I never desired nor expected; but it was brought about by unforeseen circumstances. We could, then, only act in accordance with the position in which we were thus placed.” S. Bliss, *Memories of William Miller*, 329.

As soon as Miller became specific in identifying the time, the persecutions began. The reason Miller’s associates pressured him



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to be more specific was no doubt based upon the fulfillment of another prophecy, and that prophecy was located in Habakkuk chapter two.

“In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. **Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab. 2468 years before**, where it says, ‘And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it.’ This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it...” Joseph Bates, *The Advent Review*, September, 1850.

The 1843 Chart was recognized as a fulfillment of prophecy and the Chart identified 1843 in specific terms. Joseph Bates adds another insight concerning the 1843 Chart:

“Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp.” Joseph Bates, *A Seal of the Living God Hundred Forty-four Thousand, of the Servants of God Being Sealed in 1840*, 17.

All the Millerite preachers used the Chart, that identified in no uncertain terms the year 1843 as the year of the Lord’s return,

yet William Miller was not being dogmatic concerning that point. His associates pressured him to remove the “IF” out of his application, and in so doing the message was then specific and pointed. It then began to cause a shaking. The arrival of the 1843 chart in 1842 placed the first angel’s message into a perspective that demanded a decision, and the Protestant churches then began to demonstrate their decisions by closing their churches against the first angel’s message.

James White comments on the fall of Babylon and this history.

“That we may better understand the third angel’s message, let us take a brief view of the first and second.

“FIRST ANGEL’S MESSAGE. - ‘And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.’ Rev. 14:6,7.

“This angel’s message represents the last mission of mercy to the world; and it has been fulfilled. The original apostolic message was - ‘But now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness.’ Acts 17:30,31. But the last message to the world was - ‘Repent for the hour [time] of his judgement is come.’ Time was connected with that message, and **that time was 1843**. God said by the prophet, ‘Write the vision and make it plain upon tables, that he may run that readeth it.’ - Hab. 2:2.

**“The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfillment of this prophecy; and the unbelief of those who doubt now,**

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**does not prove that we were all mistaken then.** The passing of the time, and the perpetual backsliding and unbelief of Adventists **has not changed this truth of God into a lie;** but **it remains truth still.**

“You who participated in this first angel’s message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings **where the time, 1843, was proclaimed from the chart.** With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner’s heart; for God was with them, and his spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their church and their minister, here learned to ‘fear God’ alone, and ‘give glory to him.’ This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message ‘from heaven or from men?’ I know you answer - ‘from heaven.’ Amen.

“We then ‘tasted of the good word of God, and the powers of the world to come,’ and we can not, will not, dare not give it up, and call it a ‘mistake,’ the ‘work of man,’ ‘mesmerism,’ and ‘of the Devil,’ as many have done, and have fallen away. ‘It is impossible’ ‘to renew’ such ‘to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.’ See Heb. 6:4-6.

“SECOND ANGEL’S MESSAGE. - ‘And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’ Rev. 14:8. - ‘Come out of her my people.’ Rev. 18:4.

“This second angel did not go on his mission and deliver his message in company with the first angel; but he ‘followed’ **after** the first had delivered the burden of his message. **The first message was to the churches; but soon their religious papers refused to**

**publish it, and the doors of their houses of worship were closed against it.** In this way they shut out the ‘everlasting good news’ of the coming kingdom; and when that was accomplished, Jesus, and the **Spirit of truth left them for ever, and the churches or Babylon fell.** There were a few living souls in all these churches who had received the advent message, whose ‘meat and drink,’ and very life was to talk of the coming of Jesus, and the restitution; but they were not allowed to bear that testimony. Then the way was fully prepared for the second message - ‘Babylon is fallen, is fallen,’ ‘Come out of her my people.’

“Every advent believer knows that we heard just this message. We have not forgotten the excellent sermons that were preached and published by Eld. Joseph Marsh and many others, on this very point. Neither have we forgotten the effect that it had upon God’s people; for they obeyed the message, and with haste left the churches. This prophecy was exactly fulfilled, and in the right time, and place. Some tell us that Babylon here, is the Roman Catholic church; but **God’s people were not in that church.** The first message was to the churches, **from about 1840 to 1843;** and the second angel ‘followed,’ therefore the message - ‘Babylon is fallen’ - ‘Come out of her my people’ was in 1844. - We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, as the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon. As we have seen so perfect a fulfillment of the first and second angels’ messages in our past experience, we are now prepared to examine

“THE THIRD ANGEL’S MESSAGE...”  
James White, *The Present Truth*, April, 1850.

James White identifies that the first angel’s message was from “**about 1840 to 1843**” and Sister White informs us that in 1840 the first angel’s message was carried to every mission station in the world.

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“...The advent movement of 1840-44 was a glorious manifestation of the power of God; **the first angel’s message was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.” *The Great Controversy*, 611.

The Millerites gave testimony to the fact that the first angel’s message had reached the entire world by 1842.

“E. R. Pinney, in his Exposition of Matthew, Chapter 24, says:

“**As early as 1842**, second Advent publications had been sent **to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains**. Joseph Wolfe, the Jewish missionary, we find from the journal of his labors, visited most of the missionary stations in the East, from 1831 to 1834, and preached this doctrine. He had free conversation with the Missionaries, and also with the Jewish and Mohammedan priests. We find this doctrine in Tartary, about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish Missionary in Tartary to whom the question was put by a Tartar priest, ‘When Christ would come the second time?’ And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible - and remarked, ‘he thought that everybody might know that, who had a Bible.’ The Tartar priest then gave his views, stating that Christ, be thought, would come about 1844. - The Missionary wrote home a statement of the facts, which were published in the Irish Magazine in 1821. The commanders of our vessels and the sailors, tell us that they touch at **no port where they find this proclamation**

**has not preceded them, and frequent inquiries respecting it are made of them.**” James White, *The Advent Review, and Sabbath Herald*, August 28, 1853.

The first angel’s message was the testing message of that history; it began in the United States and then went to the world. By 1842 the Protestant churches began to close the door of their probation against the message. The second angel’s message had arrived, though at that point it had not yet been proclaimed.

“...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 9, 134.

“To the Saints scattered abroad:

“The Apostle Paul says, ‘call to remembrance the former days,’ Heb. 10:32; so I will give you a brief sketch of our travels and trials here.

“In 1842, we heard the ‘everlasting gospel’ and obeyed it. We verily believed that Christ would come in 1843, and we tried to be ready. When that time passed we were disappointed, but we soon found in the word of the Lord - ‘Though it [the vision] tarry, wait for it.’ In this tarry the cry was raised - ‘Babylon is fallen, is fallen,’ - ‘Come out of her my people.’ We believed the message was to us, and out we came, declaring ourselves free from all human organizations. Said the Methodist minister of Melbourne, ‘The cream of the church is gone.’ In the Autumn of 1844, the midnight cry - ‘behold the bridegroom cometh, go ye out to meet him’ was given here, and in Melbourne, and there was a mighty move.” Letter from Brother Lindsay, *The Advent Review*, August, 1849.

In 1842 through the Lord’s providence, the Millerites held their first camp meeting. At the very time the church doors were being

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closed, the Lord opened another venue for the message. It was at the very same conference that the Millerites voted to print the 1843 Chart that they decided to begin holding camp meetings. The decision to produce the Chart brought about a directness to the message that hitherto had not existed; it was this directness that ‘forced’ the churches to close their doors and the decision to hold camp meetings provided the necessary venue to replace the churches. Both these decisions took place at the same meeting, and both took place well before any of the Millerites had recognized that Babylon had fallen.

“The camp meeting had been used for revival and evangelistic purposes for some time, but not by the Millerites before Himes joined them. At a general conference of advent believers called by Joshua V. Himes in Boston in May, 1842, it was voted to schedule several camp meetings.

“The first of these camp meetings at East Kingston, New Hampshire, was directed by Himes. He reported in the Signs of the Times, July 13, 1842, that ten to fifteen thousand attended that camp meeting. Curious visitors and media men swelled the attending throng. Even John Greenleaf Whittier was among those who wrote describing the event. He was evidently impressed with the organization of the meetings and the sincerity of the worshipers...

“Newspapers were astonished at the speed with which it was dismantled, transported by wagon, steamboat, or train, and raised in another town. When it was pitched, people wagered that it wouldn’t fill. When meetings began, they were stunned to see it jammed. **About one half million people attended the one hundred twenty-five camp meetings held from 1842 through to October of 1844!**

“Ellen White said this concerning camp meetings, This method of presenting the truth to the people is by the devising of our God...

Our camp meetings should be so conducted as to accomplish the greatest possible amount of good.” *Adventist Pioneer Library, Lest We Forget*, volume 2, number 4.

The Millerites correctly understood that the arrival of the second angel’s message was based upon the rejection of the first. Bates notes that by “1843”, “**most of the professed**” “**Churches had closed their doors.**” If they had closed their doors by 1843, then they had to have accomplished that action in 1842.

“Still further, according to John’s vision in 14 Rev. Babylon must fall in the time that the angel is giving the everlasting gospel at the hour of God’s judgment, for he says there followed another angel. Then this was the next thing in order after the flying messengers had fairly introduced the Second Advent doctrine, and it was opposed and rejected by the Churches. Their cry was, Babylon is fallen, is fallen. **She has rejected the message of the angel that preceded.** It was now obvious that she had drank from the cup of poison so deeply, that it had seized her vitals. She therefore utterly rejected her coming Lord.

“**Where is the history for the fulfillment of this event?** We answer. Just where it ought to be, following in its order, and no where else. When this subject first began to be introduced **in 1843, the most of the professed nominal Churches had closed their doors** against the Second Advent doctrine, and began to treat the message with scorn and contempt...” Joseph Bates, *Waymarks and High Heaps*, 64.

The testing of the first angel’s message began in 1840; by 1842 the message had been carried to the world, and the churches in United States were closing their doors against it. The history of 1840 through 1842 in the time of Philadelphia is represented in verses forty-one and forty-two of Daniel eleven, as

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the Sunday law test first confronts the United States and then the world.

In 1842 the doors of the organized churches closed against the message and the messengers and in so doing they rejected the first angel's message; closed their probation; went into total darkness and the second angel's message announcing the fall of Babylon had arrived.

The Millerites did not recognize in 1842 that the second angel had arrived, but neither did they recognize that the first angel had arrived in 1798 or that the third angel had arrived on October 22, 1844. All the messages arrive in history before God's people recognize that fact; it is only after they arrive that God's people begin to proclaim the message.

The history of Philadelphia and the Millerites identifies the descent of the angel in 1840 and a testing process in 1841 and 1842. The history of Laodicea as set forth in the last six verses of Daniel eleven identifies the descent of the angel in verse forty and a testing process in verses forty-one and forty-two. The angel that descended in Philadelphia was the angel of Revelation ten and the angel that descends in Laodicea is the angel of Revelation eighteen. Sister White draws a direct parallel between both angel's more than once.

“The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven ‘having great power.’ **The first message is to be repeated** proclaiming the second advent of Christ to our world. **The second angel's message is to be repeated**, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of

the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies’ [Revelation 18:2, 3].” *Manuscript Releases* volume 16, 40.

When describing the work of the first angel she uses the terminology of the angel of Revelation eighteen in a parallel interchangeable fashion.

“...Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. **I was told that his mission was to lighten the earth with his glory** and warn man of the coming wrath of God. Multitudes received the light.” *Early Writings*, 245.

After describing the first angel she then goes on to describe the second angel and then the Midnight Cry of 1844. First the mighty angel descends with a testing message, and then when the test is rejected Babylon is marked as falling.

In 1843 the Millerites received the blessing of Daniel twelve, verse twelve:

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The Millerites correctly understood this time prophecy to begin in the year 508 and end in the 1843. Sister White comments on the blessing associated with the year 1843 and she associates it with a testing time and the proclamation of the special message of that testing time:

“The 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

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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.” *Manuscript Releases*, volume 21, 436, 437.

Notice that Sister White did not say that “**some**” of the messages that were given from 1840 through 1844 were to be made forcible now, but that “**all the messages given from 1840-1844 are to be made forcible now.**” One of those truths is the pioneer understanding of the “daily” found in the book of Daniel. And we should not deceive ourselves by thinking that the pioneer understanding of the “daily” was simply a theological definition of the

meaning of the word. The identification of the “daily” as “paganism” was an integral component of several of the messages the Millerites presented, including the 2,300, the 1260, the 1,290, the 1,335, and the 2,520 year time prophecies.

In *Early Writings*, page seventy-four we are told that those who gave the judgment hour cry had the correct view of the “daily” and any serious investigation of Millerite history will easily establish the fact that those who gave the judgment hour cry held that the “daily” in the book of Daniel represented paganism.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that **the Lord gave the correct view of it to those who gave the judgment hour cry.**”

Applying that fact to the 1335 year prophecy locates the year 508 as the point when the “daily” or paganism was taken away.

When Clovis, king of the Franks broke the resistance of the Visigoths and drove them into Spain; the last remaining pagan resistance against the rise of papal power was taken away. Beginning in the year 508 and extending 1335 years, brings one to 1843. Daniel identifies a “blessing” for those that “waiteth” and “cometh” to the year 1843. In order to understand what the blessing is, we must also consider what the blessing has to do with **coming to** and **waiting for** that date.

The Millerites were employing the biblical reckoning of time, which meant that the biblical year of 1843 began on March 22, 1843 and ended on March 21, 1844. They identified 1843 as the fulfillment of the 2300 year prophecy, but in so doing they understood that 1843 did not actually end until March 21<sup>st</sup>

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1844; which was when the first disappointment arrived and the tarrying time in the parable of the ten virgins began.

“When the time passed at which the Lord’s coming was first expected, - in the spring of 1844, - those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

**“Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.**

“Among these prophecies was that of Habakkuk 2:1-4: ‘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.’

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

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, **The days are prolonged, and every vision faileth?** Tell them therefore, Thus saith the Lord God... The days are at hand, and the effect of every vision... I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.’ Ezekiel 12:21-25, 27, 28.

**“The waiting ones rejoiced,** believing that **He who knows the end from the beginning** had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of

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Scripture, admonishing them to **wait** with patience and to hold fast their confidence in God's word, their faith would have failed in that trying hour.

**“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.** In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24. In this parable **their experience is illustrated by the incidents of an Eastern marriage.**

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and **went forth to meet the bridegroom.** And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While **the bridegroom tarried**, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.’

**“The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom.** The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of

Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while ‘they that were foolish took their lamps, and took no oil with them,’ ‘the wise took oil in their vessels with their lamps.’ The latter class had received the grace of God, **the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path.** In the fear of God **they had studied the Scriptures to learn the truth**, and had earnestly sought for purity of heart and life. These had a personal experience, **a faith in God and in His word**, which could not be overthrown by disappointment and delay. Others ‘took their lamps, and took no oil with them.’ They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, **satisfied with the flickering light of good emotions**, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.

“While the bridegroom tarried, they all slumbered and slept.’ By **the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay.** In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose **faith** was based on a **personal knowledge of the Bible** had a rock beneath their feet, which the waves of disappointment could not wash away. ‘They all slumbered and slept;’ one class in unconcern and abandonment of their faith, the other class **patiently waiting** till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent,



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their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself." *The Great Controversy*, 391-394.

In the book of Daniel the blessing of coming to 1843 and waiting is the same blessing that is identified in the book of Revelation:

Let us be glad and rejoice, and give honour to him: for **the marriage** of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God. Revelation 19:7-9.

The blessing of coming to the conclusion of the 1335 year prophecy and then waiting is that you have then reached the period in prophetic history when the invitation to the marriage of the Lamb is proclaimed.

The Millerites were **waiting** for their Lord to return in 1843, which meant they held out their hopes until the very last day. When March 22, 1844 arrived the first disappointment set in. Their prediction concerning 1843 encompassed the entire year; for they waited to the very last day of the year. Understanding this fact allows us to mark the blessing as March 22, 1844, for the prophecy says, "Blessed *is* he that waiteth, and **cometh to** the thousand three hundred and five and thirty days." The point of emphasis in the prophecy given is the conclusion where the disappointment and tarrying time began.

March 22, 1844 was not simply the first day of the new biblical year, but more importantly to Millerite history - it was the first day of what is known as the seventh month movement.

The movement of the Millerites that began on March 22, 1844 reached its climax in the Midnight Cry seven months later on October 22, 1844, but the Midnight cry cannot be separated from the seventh month movement. The Midnight Cry was simply the conclusion of that movement and inspiration identifies that movement as the most sacred reform movement since Pentecost.

**"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God."** *The Great Controversy*, 401.

Here we are informed that those that participated in this movement remembered the holy influence connected with that time, but only if they remained on the platform of truth. To deny or step off the platform was to fall away from the truth. Even now, for Adventists deny the platform that was set up during that sacred history is to fall off the path. This fact was included in Ellen White's very first vision.

**"It was not long after the passing of the time in 1844 that my first vision was given me. I was visiting a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find**

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them, when a voice said to me: 'Look again, and look a little higher.' At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling toward the city. Behind them, **at the beginning of the path, was a bright light which an angel told me was the midnight cry. This light** shone all along the path, that their feet might not stumble. Jesus Himself went just before His people to lead them forward, and as long as they kept their eyes fixed on Him, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, from which came a light that waved over the advent band; and they shouted: 'Alleluia!' **Others rashly denied the light behind them, and said it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**" *Testimonies*, volume 1, 57.

The blessing of the 1335 year prophecy is so important that denying the truths connected with it is to fall off the path to the wicked world below, for the Midnight Cry cannot be separated from the seventh month movement, and the seventh month movement began with the first disappointment on March 22, 1843; and March 22 1843 was identified in the prophecy of Habakkuk two, Ezekiel twelve and Daniel twelve, verse twelve!

The blessing of the 1335 year prophecy identifies the blessing of arriving at the point in history when the seventh month movement would announce the marriage. This is why Sister White says in agreement with Daniel,

**"Blessed are the eyes which saw the things that were seen in 1843 and 1844."**

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

"In the summer and autumn of 1844 the proclamation, 'Behold, the Bridegroom cometh,' was given. The two classes represented by the wise and foolish virgins were then developed - one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been **satisfied with a theory of the truth**, but were destitute of the grace of God. In the parable, when the bridegroom came, **they that were ready went in with him to the marriage.**' The coming of the bridegroom, here brought to view, takes place before the marriage. **The marriage represents the reception by Christ of His kingdom.** The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' Said the angel to John: 'Come hither, I will show thee the bride, the Lamb's wife.' 'He carried me away in the spirit,' says the prophet, 'and showed me that great city, the holy Jerusalem, descending out of heaven from God.' Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If guests, they cannot be represented also as the bride. Christ, as stated by the

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prophet Daniel, will receive from the Ancient of Days in heaven, 'dominion, and glory, and a kingdom;' He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.' Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to 'sit down with Abraham, and Isaac, and Jacob,' at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

"The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to **the marriage**, the reception of His kingdom. **'They that were ready went in with Him to the marriage: and the door was shut.'** They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to **'wait for their Lord**, when He will return from the wedding.' Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.

"In the parable it was those that had oil in their vessels with their lamps that **went in to the marriage**. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light - these saw the truth concerning the sanctuary in heaven and the Saviour's change in ministration, and by faith they followed Him in His work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as He enters in before God to perform the last work of mediation,

and at its close to receive His kingdom - **all these are represented as going in to the marriage.**" *The Great Controversy*, 426-427.

In 1843 - within the history of the Philadelphian time-period and the Millerite movement - the marriage celebration was announced and initiated. The last six verses of Daniel eleven, which are the events connected with the close of probation and therefore are the last scenes of prophetic history, are identifying the antichrist of Bible prophecy, represented in these verses as the "king of the north."

**"The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message..."** *Selected Messages*, book 2, 102.

Here Sister White identifies that the last scenes of prophecy deal with the papacy and that the scenes are the third angel's message. Many modern theologians within Adventism argue that the last six verses are not the third angel's message and they should prayerfully consider this last statement.

The "king of the north" in the last verses of Daniel eleven is the papacy, which is also represented as the "man of sin" and the "antichrist" of Bible prophecy. The papacy counterfeits the works of Christ. Jesus was born and **thirty years** later He was anointed at His baptism, and thus **empowered** He gave His testimony for **three and a half years** after which He was **crucified**. His work included the change of dispensations from the earthly temple to the heavenly temple, and from the old covenant the new.

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Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Hebrews 10:9.

The papacy was empowered in 538 exactly **thirty years** after the former satanic dispensation of paganism had been taken away in 508. In 538 the antichrist power was **empowered** and gave its testimony for **three and a half prophetic years**, after which it received **its deadly wound**. In prophecy the papacy is attempting to counterfeit the work of Christ and is even governed prophetically by the prophetic history of Christ.

In 1843 the Millerite movement reached the blessing of the marriage and in verse forty-two of Daniel eleven the papacy's deadly wound is fully healed and then in verse forty-three we see a counterfeit satanic marriage that is marked by the king of the north's reception of its wedding gifts.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps. Daniel 11:43.

In verses forty through forty-two the papacy conquers the three obstacles that must be removed before its deadly wound is fully healed. Jesus illustrates the end with the beginning, and He establishes truth upon the testimony of two. When pagan Rome and papal Rome came to power, they both first needed to overcome three geographical powers. When the three obstacles were defeated then Rome ruled supremely. Pagan Rome's three obstacles are noted twice in the book of Daniel.

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 8:9.

But he that **cometh against him** shall do according to his own will, and none shall stand before him: and he shall stand in **the glorious land**, which by his hand shall be consumed. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall **give him the daughter of women**, corrupting her: but she shall not stand *on his side*, neither be for him. Daniel 11:16, 17.

Papal Rome's three obstacles are identified in Daniel seven:

I considered the horns, and, behold, there came up among them another little horn, before whom there were **three of the first horns** plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall **subdue three kings**. Daniel 7:24.

Pagan Rome's obstacles were Israel, Egypt and Syria and papal Rome's three obstacles were the Heruli, Ostrogoths and Vandals. Modern Rome's three obstacles are noted in verses forty through forty-two as the "king of the south," the "glorious land" and "Egypt;" the Soviet Union, the United States and the United Nations (all the countries of the world) respectively. When modern Rome has conquered Egypt in verse forty-two the marriage between her and the ten kings of Revelation seventeen takes place and the gifts that she receives from this wedding are the gold, silver and precious things of the world, represented as Egypt.

And there came one of the seven angels which

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had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. Revelation 17:1-2.

John identifies when the papacy commits fornication with the “kings of the earth” at the end of time and Isaiah gives testimony to this same time.

And it shall come to pass in that day, that Tyre shall be forgotten **seventy years**, according to the days of one king: **after** the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing. Isaiah 23:15-18.

Isaiah’s “**seventy years**” symbolically (not prophetically) represents the period of time from her deadly wound in 1798, until she returns and the whole world wonders after her.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. Revelation 13:3.

Isaiah identifies that when she commits fornication with all the kingdoms of the world she is given “merchandise.” The merchandise is the gold, silver and precious things of Egypt, for Egypt in verses forty-two and forty-three

of Daniel eleven represents all the kingdoms of the world. She receives her “merchandise” when she commits the fornication with the kings of the earth, thus marking the satanic wedding between church and state during the Sunday law testing time.

The history of Philadelphia from 1840 through 1843 parallels verses forty through forty-three of Daniel eleven, which is the history of Laodicea.

- In vs.40 the mighty angel comes down, just as He did in 1840.
- In vs.41 & 42 the testing process of the third angel’s message is noted, just as the testing process of the first angel’s message was accomplished in 1841 & 1842.
- In vs.43 the counterfeit marriage of the “king of the north” and the “ten kings” is marked, as the whore of Rome receives her wedding gifts. Just as in 1843 the call to the marriage is accomplished within the Millerite history.
- In vs.44 the message of the hour - represented by tidings out of the east and the north - is identified, thus paralleling the message of the Midnight Cry from August through October 1844.

The Midnight Cry concludes with the closing of the door and in verse forty-five the door closes for all mankind for Daniel 12:1 states:

**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, every one that shall be found written in the book.

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When the verse begins with the statement “**and at that time**” it is identifying that in the previous verses Michael stands up and the door of probation closes. Verse forty-four describes the message of the hour and the persecution that ensues, so when verse forty-five arrives - it is marking the closing of the door, and in agreement with the correct standard understanding within Adventism, when human probation closes, the world will have been divided into two classes. Verse forty-five describes the two classes as the “seas” and the “glorious holy mountain.” The seas are the people of the world.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

And the glorious holy mountain is God’s people. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. Daniel 9:16.

Therefore verse forty-five is describing the point in time when Michael stands up and human probation closes. When that takes place the world will have been divided into two classes and the point of contention that will have accomplished that action will have been the papacy’s mark of authority and the ensuing test.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:45.

The papacy’s tabernacle and palace identify the issue of church and state, for a tabernacle

or tent in the Scriptures represents a church and a palace represents civil authority. The marriage between the “kings of the earth” and the whore of Rome that is marked in verse forty-three is the combination of church and state that allows the enforcement of the mark of the beast to be brought against all the world and this test divides the world into two classes and reaches its climax with the close of probation.

The last six verses of Daniel eleven are the little book, and they represent the history of Laodicea. The history of Philadelphia, which was the history of the Millerites, is repeated in the history of Laodicea, and the history of the Millerites from 1840 through 1844 parallels perfectly the last six verses of Daniel eleven.

It is of interest to note at this point that the basic outline of both the Millerite history of 1840 through 1844 and the last six verse of Daniel eleven is as follows:

- The angel descends - in 1840 & in Daniel 11:40.
- The testing process begins, identifying the fall of Babylon - in 1841-1842 & in Daniel 11:41-42.
- The marriage is marked - in 1843 & in Daniel 11:43.
- The message is proclaimed and the door closes - in 1844 & in Daniel 11:44-45.

When we recognize this simplified line of prophecy we can then add another testimony upon the top of it. It is in Revelation eighteen that the angel descends, and in verse one it states:

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

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Then in verse two the fall of Babylon is marked:

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Then in verse three the marriage is consummated when the papacy commits fornication with the kings of the earth:

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Then in verse four and five the message that leads to the close of probation is identified: And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

Bringing these verses into the “little book,” for Revelation eighteen is also fulfilled within the history of Laodicea, we can then identify that:

- The angel descends - in 1840, in Daniel 11:40, & also in Revelation 18:1.
- The testing process begins, identifying the fall of Babylon - in 1841-1842, in Daniel 11:41-42, & in Revelation 18:2.
- The marriage is marked - in 1843, in Daniel 11:43, & in Revelation 18:3.
- The message is proclaimed and the door closes - in 1844, in Daniel 11:44-45, & in Revelation 18:4-5.

When Christ descends with the “little book” open in His hand, He confirms the prophetic message that He as the “Lion of the tribe of Juda” unsealed at the “time of the end.” With

the Millerites He confirmed the year/day principle and with the 144,000 He confirmed the repetition of the Millerite history within the history of the 144,000. But not only is Philadelphia repeated in Laodicea, but the church of Sardis is also repeated.

The Millerites recognized that even though at one prophetic level Sardis, Philadelphia and Laodicea represent specific periods of the Christian dispensation they also recognized that Sardis, Philadelphia and Laodicea were three contemporary groups.

“In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Rev. 3:12; Heb. 12:22-24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!\* eternal DEATH!!! is on their track. Remember Lot’s wife.” Joseph Bates, *Second Advent Review, and Sabbath Herald*, volume 1, November 1850.

Sister White confirms this application when she identifies the foolish virgins as Laodiceans:

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state...” *Review and Herald*, August 19, 1890.

The parable of the ten virgins illustrates the experience of Adventism.

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

The parable of the ten virgins illustrates the experience of Adventism, and we may therefore conclude, as did the Millerites concerning their history, that if the foolish virgins are Laodiceans - then the wise virgins are Philadelphians.

Adventism has a responsibility to carry the third angel’s message to those outside of Adventism, but Adventism is divided into two classes of virgins. Daniel twelve calls these two classes the wise and the wicked. Matthew twenty-five identifies the two classes as the wise and foolish virgins. These two classes are Laodicea and Philadelphia and the eleventh-hour workers that come out of Babylon and stand with God’s people in the latter rain time period are those who are in Sardis. Sardis can be defined as follows:

“Sardis not only represents ‘those escaping’ or ‘that which remains’ after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means ‘remnant’ or ‘an escaped few,’ and therefore represents Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a ‘remnant’ who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be ‘a few names,’ or ‘a few souls’ (Moffatt), in Sardis who had ‘not defiled their garments.’” Taylor Bunch, *The Seven Epistles of Christ*, 186.

Daniel 11:41 states:

He shall enter also into the glorious land, and many *countries* shall be overthrown: but **these shall escape** out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

When we identify Sardis as those who escape, we find in verse forty-one that it is Edom, Moab and the chief of the children of Ammon that “escape” the hand of the papacy at the Sunday law crisis. Philadelphia and Sardis are fulfilled within the history of Laodicea, and Laodicea is illustrated in the little book - which is the last six verses of Daniel eleven.

We will continue to illustrate the little book as the last six verse of Daniel eleven in our next newsletter.

I have more understanding than all my teachers: for thy testimonies *are* my meditation. I **understand** more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. **How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!** Through thy precepts I get **understanding**: therefore I hate every false way. **Thy word is a lamp unto my feet, and a light unto my path.** Psalms 119:99-105.

My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste: So *shall* the **knowledge** of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off. Proverbs 24:13, 14.

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

O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him. Psalms 34:8