

FUTURE NEWS

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“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

A Close Walk with God

The Ranks Will Not Be Diminished *Spalding & Magan Collection, 208*

"This record is made for the special benefit of those who are living in these last days. Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. Those who have been privileged with opportunities to understand the truth, and who have not obeyed its principles, will be swayed by Satan's temptations for self-advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God. Christ declares that he will spue these out of his mouth, and leave them to follow their own course of action to distinguish themselves. This course of action does indeed make them prominent as men that are unfaithful householders. The Lord will give his message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord, but in the imagination of their own unsanctified hearts.

"We are now living in the last days, when the truth must be spoken: when in reproof and warning it must be given to the world, irrespective of consequences. If there are some who will become offended and turn from the truth, we must bear in mind that there were those who did the same in Christ's day. When the greatest Teacher the world has ever known spoke the truth, many of his disciples became offended and walked no more with him.

"But truth will bear away victory. Those who will maintain the truth, irrespective of consequences, will offend some whose hearts are not in harmony with the truth as it is in Jesus. These persons cherish theories of their own, which are not the truth. The truth does not harmonize with their sentiments; and rather than give up their own ideas, they walk away from those who obey the truth. But there are men who will receive the truth, and these will take the place made vacant by those who become offended and leave the truth.

"Christ declared, 'They went out from us, but they were not of us.' Men of true Christian

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principles will take their places, and will become faithful, trustworthy householders, to advocate the word of God in its true bearings, and in its simplicity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize."

"By the wonderful works of God, Cornelius was led to bring his energetic, faithful life into connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light of truth before those of their acquaintance, who, like themselves, are anxious for the truth. Thus they become conscientious light-bearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their abilities to advance the work of God.

"There is a work of a superior order to be done. A clear understanding of business matters will qualify men to conduct business for the work and the cause of God, to keep it upon a high and holy basis. The missionary work, in all its branches, needs wise, careful, judicious men, who have ability and experience to act in the capacity of treasurers—men who will prove trustworthy in bringing the truth before the men in the highways, and who will bring all the advantages of their experience, their soundness of principle, their unbending

integrity and uprightness into the work to which they are appointed. Faith unfeigned in its largeness and fullness is wanted just now."

AN INTERNAL DEVELOPMENT

By H. del Rosal

1844-1850 Timeline

Firm Foundation

This is the first article of a series that will thoroughly examine the history that takes place between the years of 1844 and 1850, and will aim to better our understanding of its significance. Most of us are familiar with the history before October 22, 1844. However, many of us may not be as familiar with the events involving the Advent believers that transpired in the years after the Great Disappointment. It is important for us to see that these two lines of times past (before and after the Great Disappointment) are closely knit together, therefore demonstrating a continuing work that God was accomplishing to raise up His faithful people and give them a structure of truth. The history from 1840 to 1844 generally represents the first and second angel's messages. Whereas the history from 1844 to 1850 represents the development of the third angel's message, as well as the time period in which the foundation of our faith was affirmed and solidified by Christ.

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Corinthians 3:11

In later articles, we will be looking at how Christ is the foundation of our faith, and how this foundation is more specifically His message—the three angel's messages. One of the foremost reasons that I desire to share this history is given in the following quote:

"Many of our people do not realize how firmly the foundation of our faith has been laid." *Selected Messages*, book 1, 206.

Do you know how firmly the foundation of



our faith was laid? If not, it is my hope that this series will prove to be enlightening on this subject matter. It is also my desire that this will encourage you to investigate this topic deeper than what you find in this study, since I cannot provide you with everything that there is to know about this history.

Seeds of the Third Angel

Before the official arrival of the third angel on October 22, 1844, some of the doctrinal ideas which we would consider to be part of the third angel had already been revealed among the Advent believers. As we know from our study of the timelines, the work of God is progressive and over a period of time there is a development and growth of understanding. So, I call these emerging truths the “seeds” of the third angel—the reason being, these doctrinal beliefs were introduced and accepted by some before the third angel, but were not necessarily widely accepted within the Adventist system of beliefs until after 1844. There may be more of these seeds, but here are the ones that I have seen so far:

State of The Dead: 1842

George Storrs first preached his famous “Six Sermons” in 1842. The following is an excerpt from the biographical information for George Storrs, found on the Ellen G. White Research CD.

“His first publication on this topic was in 1841, and the next year he published his ‘Six Sermons.’

“That same year Storrs heard the Advent message and was impressed enough to arrange for Charles Fitch to hold a series of tent meetings in Albany, New York, attended by thousands. He accepted the message himself and became an Advent preacher. At the same time his Six Sermons on conditional immortality received wide distribution in North America and England....”

Charles Fitch was among the prominent Advent believers to accept this doctrine on the state of the dead.

“In 1838 Fitch began preaching the second

imminent advent of Christ, as based upon Bible prophecy. He was a cogent reasoner and a powerful preacher, and became the most prominent Advent herald on the western outpost. He held a series of meetings in the famous Oberlin College, in Ohio. **Early in 1844** he accepted the doctrine of the mortality of man, the unconscious state of the dead, and the final destruction of the wicked, from **George Storrs**, becoming Storrs’s first ministerial convert to Conditional Immortality. On **January 25, 1844**, Fitch wrote to Storrs as follows:

“Dear Br. Storrs: -- As you have long been fighting the Lord’s battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side.” LeRoy E. Froom, *The Conditionalist Faith of Our Fathers*, 313.

The next two quotes show that many of the Advent people also accepted this view.

“Soon after this coming out we note that the light came to the advent bands on the subject of future punishment, as set forth in the pamphlet, Six Sermons, by **George Storrs**, taking the position that man by nature is mortal; that the dead are unconscious between death and the resurrection; that the final punishment of the ungodly will be total extinction; and that immortality is a gift of God, to be received only by faith in our Lord Jesus Christ.

“Thousands of the Adventists accepted this doctrine of man’s nature, but not all of them. The rejection of it brought no confusion among them, as it was regarded as a matter of belief simply, and no test of moral standing; hence the united effort to warn the world of the near approach of Christ was unbroken. It did, however, have the effect to stir up the ire of the churches against them.” J. N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress*, 179.

“Storrs’ Six Sermons on the immortality question



were being widely circulated among Adventists, and the **doctrine of man's unconsciousness in death and the destruction of the wicked**, was being adopted by some and regarded with favor by many. The time had come, in the providence of God, for this question to be agitated. **But its importance could not then be seen by any as it is now regarded since the rise and wide-spreading, desolating influence of Spiritualism.** Those Second-Advent editors and lecturers, such as Litch, Hale, Bliss, Himes, and Miller, who did not agree with Mr. Storrs, not only failed to see that good could result from the agitation of the subject, but were grieved that the once united and happy flock, who were looking for the immediate return of the great Shepherd, should have their minds divided by this question." James White, *Life Incidents*, 154.

Notice in this last quote that the importance of understanding the unconscious state of the dead did not become fully realized until the people were confronted with the spirits. As we will see later, spiritualism entered the scene in 1849, and thereafter, people were more directly confronted with spirits that claimed to be spirits of the dead.

Pre-Advent Judgment & Sealing: July 1844

In July 1844, some Adventists were abandoning their crops because they were convinced of the nearness of the advent of Christ. Moreover, the virgins began to awaken from their slumber.

"During the same time, our brethren in Maine had embraced the view that the **Judgment must precede the advent**, that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this view, they taught that we were in the Judgment, that the last dividing line was being drawn, and that the **servants of God were being sealed** in their foreheads, the accomplishment of which would be the signal from the four angels holding the four winds of the earth, Rev. 7:1, to loose their hold." *Signs of*

the Times [Himes], October 30, 1844, 93.

Spirit of Prophecy: January 1842 & September 1844

In 1842, God gave William Foy two visions to share. Though Foy was faithful in this duty of his, God did not lay the full burden upon him to become His messenger and prophet.

"In the year 1842 there was living in Boston, Mass., a well-educated man by the name of **William Foy**, who was an eloquent speaker. He was a Baptist, but was preparing to take holy orders as an Episcopal minister. **The Lord graciously gave him two visions in the year 1842, one on the 18th of January, the other on February 4.** These visions bore clear evidence of being the genuine manifestations of the Spirit of God. He was invited from place to place to speak in the pulpits, not by the Episcopalians only, but by the Baptists and other denominations. When he spoke, he always wore the clergyman's robe, such as the ministers of that church wear in their services." J. N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress*, 145.

Later, in 1844, God approached a man by the name of Hazen Foss with a vision and He asked Foss to share it with the people. What happened?

"About this time there lived in Poland, Maine, a young man by the name of **Hazen Foss**, who firmly believed the Lord would come on the tenth day of the seventh month. He was a man of fine appearance, pleasing address, and quite well educated. **A few weeks before the 'midnight cry' ended**, the Lord came near and gave him a vision, in which he was shown the journey of the advent people to the city of God, with their dangers. Some messages of warning were given to him, which he was to deliver, and he had also a view of the trials and persecution that would consequently follow if he was faithful in relating what had been shown him. He, like Mr. Foy, was shown three steps by which the people of God were to come fully upon the pathway to the holy city. Being a firm believer



in the Lord's coming 'in a few more days' (as they then sang), the part of the vision relating to the three steps onto the pathway was to him unexplainable; and being naturally of a proud spirit, he shrunk from the cross, and refused to relate it. The vision was repeated the second time, and in addition he was told that if he still refused to relate what had been shown him, the burden would be taken from him, and be given to one of the weakest of the Lord's children, one who would faithfully relate what God would reveal. He again refused. Then a third vision was given, and he was told that he was released, and the burden was laid upon one of the weakest of the weak, who would do the Lord's bidding." J. N.

Loughborough, *The Great Second Advent Movement: Its Rise and Progress*, 182.

THESE PROPHETIC AND
CHRONOLOGICAL LINKS,
BEING CONNECTED AS THEY
ARE TO THE USHERING IN OF
THE MILLENNIUM AT THE
SECOND ADVENT (RATHER
THAN BEFORE IT), ARE STILL
THE HOPE OF THE SEVENTH-
DAY ADVENTIST CHURCH TO
THIS DAY.

The following quote gives a little more detail about when God gave Hazen Foss a vision:

"Another instance of the manifestation of the gift of prophecy is found in the case of a young man that resided in Poland, Maine, by the name of Hazen Foss. ... **In the month of September, 1844, about six weeks before the close of the twenty-three hundred days**, the Lord gave him a vision, in which he, like Mr. Foye, saw the "three platforms" in the heavenly pathway." J. N. Loughborough, *The Prophetic Gift in the Gospel Church*, 37.

Sabbath: September 1844

Another very important "seed" of truth planted before the arrival of the third angel was the doctrine of the Sabbath. A woman by the name of Rachel Oaks Preston introduced it among Adventists just after the Midnight Cry began. Again, it was not fully embraced until after the Great Disappointment, when James and Ellen White began to keep Sabbath in 1846. God then confirmed the doctrine through a vision He gave to Ellen White in the spring of 1847.

"**During the 'midnight cry,' in 1844**, the Lord began to lead the minds of his people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: **Rachel Preston**, a Seventh-day Baptist, moved to Washington, N.H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry upon that subject. In the Cry of **Sept. 5, 1844**, we read, 'Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.' This statement was contained in an editorial, in which a faint effort was made to establish the claims of Sunday-keeping. The subject was continued in the number of September 12, where we find the following significant statement, which led to serious and close study by many...

"The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from **T. M. Preble**, dated **Feb. 13, 1845**, and published in the Hope of Israel, Portland, Maine, Feb. 28, 1845." J. N. Loughborough, *The Great Second Advent Movement: Its Rise and Progress*, 249-250.



Here is another quote explaining the introduction of the Sabbath:

“Near the close of the year 1844, immediately following the great disappointment of the Advent believers in not meeting their expected Lord, Mrs. **Rachel D. Preston**, a Seventh-day Baptist of New York State, went on a visit to Washington, New Hampshire. There she came in contact with a company of Second Advent believers, and sympathized with their views of the Lord’s near coming. They, in turn, received from her the doctrine of the seventh-day Sabbath, and thus was formed the first company of Seventh-day Adventists, about forty in number. Among these, two ministers - J. B. Cook, and **T. M. Preble** - received the Sabbath and began its proclamation. They soon gave it up, however, while under trial; but before doing so they imparted their views to Elder Joseph Bates, who, in turn, gave the same to Elder White and his wife. From the preaching of these three, the message soon spread far and near.” *General Conference Daily Bulletins*, volume 8, 9.

In the next article, we will continue to learn about the history of the third angel, starting with an examination of the timeline that begins at the Great Disappointment of 1844.

THE CONCLUSION OF THE TARRYING TIME

By D. Dewey

As the Millerites reached the end of the Tarring Time, they came to the realization that they needed to reevaluate their location in prophetic history. In the wake of the Great Disappointment, they were considering what topic would be published next. As a result of their considerations, the trying experience through which they had just passed was under the greatest examination—this became the focus of their next publication. Joshua V. Himes, editor of *The Advent Herald and Signs of the Times Reporter*, began this investigation with what the Millerites called the “Advent Faith.” An important

side note: William Miller provided the datum for what defines the “Advent Faith”.

We are told in *Early Writings* (p. 229) that Miller was given the “commencement of the chain of truth.” That being said, let it be understood that the middle column of the 1843 chart commences with the “seven times” of Leviticus 26:28-34—a time-prophecy that was based on the year-for-a-day principle used in prophetic interpretation. There were two other time-prophecies that concluded at the same point as the seven times on the 1843 chart: the 2300 years and the 1335 years. At first, the Millerites thought that these time-prophecies would terminate on March 21, 1844. But later, they adjusted their calculations, and thus deduced that the prophecies would instead terminate on April 18/19, 1844. This adjustment (which brought them to the close of the Jewish year 1843) led them to the Tarrying Time that is found in the parable of the ten virgins.

In *The Midnight Cry* (April 25, 1844 p. 325), we see a new understanding developing as the Millerites pass the end of the Jewish year 1843:

“The Jewish year which synchronizes the nearest with A.D. 1843 must be a year, the greater part of which is contained within that year. This, therefore, must be the civil year commencing in October, 1842 and the ecclesiastical year ending April, 1844, nine months of each being included in A.D. 1843. The new moon in April being passed, we are consequently beyond 1843, not only Gentile, but Jewish, civil and ecclesiastical time, and now are in the year 1844, according to our chronology.”

All of this happened in fulfillment of the parable of the ten virgins of Matthew 25:1-13. In verse 5, it says “while the bridegroom tarried, they all slumbered and slept.” Additionally, we have the words from Habakkuk saying, “...though it tarry, wait for it; because it will surely come, it will not tarry.” Habakkuk 2:3.

During this “slumber time,” as it was called, a camp



meeting was held in Exeter, New Hampshire from August 12-17, 1844. The Midnight Cry message was there presented by Samuel S. Snow—he and others called his presentation the “true” Midnight Cry. Snow’s message elucidated that Christ could not come in the spring because the spring types (Passover, Resurrection, Ascension, and Pentecost—all of which were looked to by various individuals in the spring of 1844) had been fulfilled in the spring of A.D. 31.

Samuel Snow used the autumnal types and the account of Ezra 7:9 in association with the already-known full year concept to produce the “true” Midnight Cry. The autumnal types that were used by Brother Snow are as follows: the Feast of Trumpets (Leviticus 23:23-25); the Day of Atonement (Leviticus 23:26-32); the Feast of Tabernacles (Leviticus 23:33-43); the Jubilee Trumpet (Leviticus 25:9).

In making the aforementioned applications, Snow was following Miller’s lead. In an article published in *Signs of the Times* (May 17, 1843), Miller called much attention to the autumnal types of the Mosaic law and how the spring types had been fulfilled at Christ’s first advent.

In light of the above history, on October 30, 1844 (eight days after the Great Disappointment) Joshua V. Himes produced the proofs of the advent doctrine by tracing the history of the “Advent Faith”. This work of corroboration was published in *The Advent Herald and Signs of the Times Reporter* (below).

Among one of the first articles published by Himes in his endeavor to prove the faith, was a letter from Jonas Merriam, written September 19, 1844:

“Dear Bro. Bliss,—There is one chain of prophecy, marked off by definite periods, and bounded by the plainest monuments, which carries us, as it seems to me, with unerring certainty, to the end of time. And, as we have now arrived almost at the last link in the series, we are, beyond all question, at the closing point of the world’s history. It is indeed an astonishing fact, that the six trumpets

of Revelation have sounded, and the seventh is about to sound. This is universally admitted by expositors of scripture both in Europe and America. The great question now dividing the Church, is not as to the period of prophetic chronology, at which the world has arrived; but as to the nature of events to be ushered in at the sounding of the seventh trumpet. As it seems impossible to extend the prophetic periods much beyond the present points, without annexing to them a temporal millennium, and as the doctrine of a temporal millennium must stand or fall according to our exposition of the seventh trumpet, it is a question of momentous concern, what does the Bible teach concerning it?” *The Advent Herald and Signs of the Times Reporter*, October 30, 1844.

Jonas Merriam goes on to present seven points involving the errors of the opponents of the “Advent Faith” by comparing them with different Biblical truths concerning the millennium in Revelation 20:1-15. Before we discuss Merriam’s seven points, we must note that Jonas makes reference of the “Advent Faith” in connection with the Millerite understanding of the millennium. The millennium, which Himes first presents by Jonas Merriam, is the first argument used by William Miller to present the truth connected with the “Advent Faith.” Miller found the millennium through the study of prophecy and of sacred chronology.

The subject of the millennium is where the truth regarding Christ’s second advent began. The “commencement of the chain of truth” found in Leviticus 26:28-34 is what allowed William Miller to see the seven times as an aspect of a time-prophecy linked to the millennium. The seven times of Leviticus 26 has chronological links connecting the history of God’s ancient people with the history of the Millerites—which is the point where the prophecy meets its termination, and is one of the reasons that they expected Christ’s second coming to usher in the millennium (the advent of Christ, then being premillennial, not postmillennial).

These prophetic and chronological links, being

connected as they are to the ushering in of the millennium at the Second Advent (rather than before it), are still the hope of the Seventh-day Adventist church to this day.

However, the seven times, as it appears on both the 1843 and 1850 charts, does not end at the Second Advent as William Miller believed. Instead, its conclusion is at the opening up of the judgment in the Most Holy Place in the heavenly sanctuary (Daniel 7:9-14). The conclusion of the seven times also coincides with the parable of the ten virgins (Matthew 25:10), the sounding of the seventh trumpet (Revelation 11:15), the end of prophetic time (Revelation 10:6), and finally the finishing of the mystery of God (Revelation 10:7). The prophecies just mentioned bring us to the point where the third angel's message arrives in history (October 22, 1844). All of these subjects of Bible prophecy, and many more, are now the belief and hope of Seventh-day Adventist church.

Like the prophecies in the paragraph above, the 2300 days of Daniel 8:14 are also connected to the time-prophecy of Leviticus 26. The 2300 days is but a portion of the “longest and last prophetic period”—the seven times of Leviticus 26:28-34. Again, the 2300 years is only “a portion” of the “longest and last prophetic period brought to view in the Bible” by William Miller and those who preached the “Advent Faith” (*The Great Controversy*, 351).

The seven points of the millennium that are mentioned above by Jonas Merriam-begin with the statement, “That this kingdom can not be temporal, is evident from several considerations:

1. In Revelation 8:13, we read ‘woe, woe, woe’... A woe in scripture ‘always denotes a heavy calamity,’ says Brown in his Bible Dictionary. Hence, we find the first and second woes, under the fifth and sixth trumpets, were fulfilled in desolating wars. Now, by what rule of exegesis, is the third woe interpreted to mean the crowning blessing of the world.

2. If it were a temporal reign, time would then continue a thousand years, and many believe 365 thousand years: but in Revelation 10:6, we read, ‘that there should be time no longer.’ Or, some render it, ‘there shall be no longer delay,’ that is, of God’s judgments.

3. If it be a temporal reign, the triumphs of the cross will abound over all the earth, and the blessings of the gospel will be universally diffused; but the Bible assures us, in verse 7, ‘that the mystery of God’ will then be finished... [The Millerites believed that the gospel dispensation would be closed when the mystery of God was finished.]

4. If a temporal reign, it will usher in the pacific period when the nations shall learn war no more: but we find, [Revelation] 11:18 ‘The nations are angry.’...

5. If it be a temporal reign, the grace of God, the expressions of His infinite love, will then be communicated to all the inhabitants of the earth; but the Bible assures us that ‘wrath is come’ [Revelation 11:18] is the denunciation of the divine wrath a promise of the world’s conversion?

6. If it be a temporal reign, it will be the time when all the living will be converted: but the Bible assures us it is the ‘time of the dead that they should be judged.’ The Greek word rendered time means and appointed time, [meaning he has, ‘appointed a day in which he will judge the world in righteousness’ Acts 17:31].

7. If it be a temporal reign, the wicked would then be converted and saved: but the word says, ‘that thou shouldst (the French version has it ‘exterminate’) destroy them that destroy the earth.’ [Revelation 11:18.] Thus every circumstance connected with the seventh trumpet accords most perfectly with the **advent faith**. How intelligent Christians can so effectually pervert, distort, and I may say annihilate the plain teachings of the Bible, so as to harmonize it with a temporal millennium,



is unaccountable to me... The solemn truth is, this passage speaks forth in thunder tones of ‘the end of indignation,’ and the glory, that is soon, very soon to burst upon the enraptured vision of the saints.”

(The above quote has been abbreviated. For the full text, please see *The Advent Herald and Signs of the Time Reporter*, October 30, 1844.)

In our next installment of this series of articles, we will look at “The History of the Late Movement” by Joshua V. Himes which was published later in the same periodical as the above letter by Jonas Merriam. Himes’ article describes the chronology of events from the passing of the definite time (the Jewish year 1843), to the close of the Seventh Month Movement on October 22, 1844.

WHAT HAPPENED ON SEPTEMBER 11, 2001?

By C. Alavezos

The purpose of this article is to give supportive evidence from the Bible and the Spirit of Prophecy that September 11, 2001 was the beginning of Revelation 18:1-3.

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” Revelation 18:1-3.

How Will We Know When This Angel Descends?

“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. (**First Spirit of Prophecy witness.**)

Are we willing to accept the premise that the above quote, connecting the angel of Revelation 18 (the latter rain message) with the fall of the great buildings in New York, was indeed fulfilled on September 11, 2001? In the same paragraph, what does Ellen White mean when she says, “From the light given me?” This is supportive evidence. Read her statement again:

“...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.**’ ... But I have no light in particular in regard to 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.** ...”

Consider the following passage taken from her diary one month later in the same year (1906) on August 23, where she relates a disturbing dream. **Notice the fact that in this dream the destruction included “the entire block of buildings”:**



“In the night I was, I thought, in a room but not in my own house. **I was in a city**, where I knew not, and **I heard explosion after explosion**. I rose up quickly in bed, and saw from my window large balls of fire. Jetting out were sparks, in the form of arrows, and buildings were being consumed, and in a very few minutes the **entire block of buildings** was **falling** and the screeching and mournful groans came distinctly to my ears. I cried out, in my raised position, to learn what was happening: Where am I? And where are our family circle? **Then I awoke**. But I could not tell where I was for I was in another place than home. I said, Oh Lord, where am I and what shall I do? It was **a voice** that **spoke**, ‘Be not afraid. Nothing shall harm you’.” *Manuscript Releases*, volume 11, 361. (**Second** witness of the Spirit of Prophecy)

Continuing with the same passage of *Manuscript Releases*, vol. 11, 361, we read:

“I was instructed that destruction hath gone forth upon cities. The word of the LORD will be fulfilled. Isaiah 29:19-24 [inserted below] was repeated.”

Take note that the following passage in Scripture is referencing the formation of two classes and the sealing of God’s elect:

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. **For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.** Therefore **thus saith the Lord**, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But **when he seeth his children, the work of mine hands**, in the midst of him, **they shall sanctify my name**, and sanctify the Holy One of Jacob, and **shall fear the God of Israel**.

They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. Isaiah 29:19-24.

The dream was repeated, thereby **indicating its importance**. Genesis 41:32 states, “And for that **the dream was doubled** unto Pharaoh **twice; it is because the thing is established by God, and God will shortly bring it to pass.**” Then 2 Corinthians 13:1 says: “**In the mouth of two or three witnesses shall every word be established.**”

Continuing with the same paragraph of *Manuscript Releases*, volume 11, 361:

“... I dared not move, not knowing where I was. **I cried unto the LORD, What does it mean? These representations of destruction were repeated.** Where am I? “**In scenes I have represented that which will be; but warn My people to cease from putting their trust in men who are not obedient to my warnings and who despise My reproof**, for the day of the LORD is right upon the world when evidence shall be made sure. **Those who have followed the voices that would turn things upside down will themselves be turned where they cannot see, but will be as blind men.**” [See Isaiah 29:16.] *Manuscript Releases*, volume 11, 361.

Next, she is given a passage from the Bible dealing with the rebelliousness of God’s end time people who do not want to hear truth, but desire smooth things.

“**These words were given me** from Isaiah 30: “**Now go, write it before them in a table, and note it in a book**, that it may be **for the time to come [margin—the latter day]** forever and ever: That **this is a rebellious people**, lying children, children that will not hear the law of the LORD: **Which say** to the seers, See not; and to the prophets, **Prophecy not unto us right things, speak unto us smooth things, prophesy deceits.**” [Isaiah 30:8-15 quoted.] *Manuscript Releases*, volume 11, 362.



Continuing the above quote from Isaiah 30, verse 11 is inserted below:

“Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.”

Laodiceans desire to “turn aside out of the path” (old paths), and they also desire the Holy one of Israel to cease from before them. How is this done? We all understand that Jesus is the Rock of Ages, however the following quote indicates that Jesus and truth are one and the same. Therefore, to reject truth is to seek to “cause the Holy One of Israel to cease from before us.”

Ellen White states in *The Review and Herald*, April 14, 1903 page 33:

“The **warning** has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith** upon which we have been building ever since the **message came in 1842, 1843, and 1844**. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the LORD with earnest prayer, seeking for light. Do you think that I could give up **the light that God has given me? It is to be as the Rock of Ages.**”

Continuing on with Isaiah 30, verses 12-15:

“**Wherefore** thus saith the Holy One of Israel, **Because ye despise this word, and trust in oppression and perverseness**, and stay thereon.”

Consequently, the Sunday Law will catch them unprepared as were the antediluvians at the flood in Noah’s day, which verse 13 indicates below:

“Therefore this iniquity shall be to you as a **breach ready to fall, swelling out in a high wall**, whose breaking **cometh suddenly at an instant.**”

The confederacy against truth will be broken.

“And **he shall break it** as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.”

Take careful notice of Isaiah 30:15. As in Isaiah 28:12, they did not desire the refreshing message (the latter rain): “To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.”

For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. Isaiah 30:15.

In the final paragraph of the passage we have been discussing concerning the repeated dream and/or vision, she states:

“**I was instructed that light had been given me and that I had written under special light the Lord had imparted.**” *Manuscript Releases*, volume 11, 362. (Diary, August 23, 27, 1906.) (Second Spirit of Prophecy witness concluded.)

Notice something significant about this dream of hers: Upon awakening she is first consoled by “a voice,” then instructed that destruction had gone forth upon cities and told the word of the Lord would be fulfilled, and after this Isaiah 29:19-24 is quoted. At that moment, she cries “unto the Lord, What does it mean?” And, “These representations of destruction were repeated.” *Manuscript Releases*, volume 11, 361.

Why were these representations of destruction repeated after she had awakened out of sleep? This is of grave importance for this last generation. Was the fact that the twin towers were built on an entire block just a coincidence?

Using the proof text method (Isaiah 28:7-29, 35:8; Proverbs 19:27; Luke 24:27, 44-45; Romans 16:26; James 5:19; 2 Peter 1:19-21) listed under William



Miller's rules of interpretation, Rule IV says: "To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without contradiction, you cannot error." Certainly this principle would apply to this "special light". "I was instructed that light had been given me and that I had written under special light the Lord had imparted."

What was this light that she had been told was given her, and under what special light had she written that God had imparted? The two *Bible Echo* paragraphs below will perhaps give insight as well as a better understanding to find the answer for the above questions:

"Science and history **cannot** of themselves make men wise unto salvation; **but through the aid of the Holy Spirit**, which, in answer to prayer, will be given to guide into all truth, **science and history may be made use of as a clear,**

with that of the written, are lessons to be learned past; and attention is may understand that **lines now that He ever** seen in His work and just the same as it has was first proclaimed to **are periods which are history of nations and**

WAS THERE A TURNING
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definite light, blending inspired word. There from the history of the called to these, that all **God works on the same has done.** His hand is among the nations now, been ever since the gospel Adam in Eden." **"There turning points in the of the church.** In the

providence of God, when these different crises arrive, **the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow.** The LORD in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil--between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens." *Bible Echo*, August 26, 1895.

Was there a **turning point** that took place in the recent history of our nation as well as the Seventh-day Adventist church? What recent **event** in the United States affected world economics, while at the same time **Islam was restrained?** And more importantly, **when was the directive sent out for spiritual formation** to be taught in our SDA colleges and seminary, requiring all theology and religion majors to take this **Jesuit** course? These events all took place in **September of 2001!**

To answer the above questions, consider the following Scriptures along with a portion of "The Last Crisis" taken from *The Testimonies for the Church*, taking into account that Christ is Palmoni, "the numberer of secrets or wonderful numberer— Hebrew: Palmoni" (see margin, Daniel 8:13).

The second woe Islam is past; and, behold, the third woe Islam cometh quickly. Revelation 11:14.

And he Ishmael will be a wild man; his hand will be against every man, and every man's hand against him. ..."Genesis 16:12.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Revelation 9:11.



The Last Crisis

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

“The condition of things in the world shows that **troubulous times are right upon us**. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

“The enemy has succeeded in perverting justice and in filling men’s hearts with the desire for selfish gain. **‘Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.’** Isaiah 59:14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression

and extortion men are piling up colossal fortunes.

“On one occasion, when in **New York City, I was in the night season called upon to behold buildings rising story after story toward heaven**. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. **Those to whom these buildings belonged were not asking themselves: ‘How can we best glorify God?’ The Lord was not in their thoughts.**

“I thought: ‘Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. **They are not studying with all the powers of heart and mind how they may glorify God.** They have lost sight of this, **the first duty of man.**’

“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

“**The scene that next passed before me was an alarm of fire.** Men looked at the lofty and supposedly fire-proof buildings and said: “They are perfectly safe.” But **these buildings were consumed as if made of pitch.** The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

“**I am instructed** that when the Lord’s time comes, should no change have taken place in the hearts of proud, ambitious human beings, men



will find that the hand that had been strong to save will be strong to destroy. **No earthly power can stay the hand of God.** No material can be used in the erection of buildings that will preserve them from destruction **when God's appointed time comes to send retribution on men** for their disregard of His law and for their selfish ambition." *Testimonies*, volume 9, 11-13 (**Third Spirit of Prophecy** witness.)

In Revelation 9:11, what do the names, Abaddon (Hebrew) and Apollyon (Greek) mean? The margin in the Bible says, "a destroyer". Notice this quote connecting Revelation 7:1-3 (the four winds) with Revelation 9:11:

"Angels are holding the four winds [Revelation 7:1-3], represented as **an angry horse** seeking to break loose and rush over the face of the whole earth, **bearing destruction and death** [Abaddon/Apollyon] in its path." *Manuscript Releases*, volume 20, 216. (**Fourth Spirit of Prophecy** witness.)

The very next paragraph is linked to Ezekiel 37:

"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the **Spirit and breath of God breathed into His people**, that they might **stand upon their feet and live.**" *Manuscript Releases*, volume 20, 217.

"Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; **Come from the four winds**, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and **the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.** Then he said unto me, Son of man, **these bones are the whole house of Israel** [Laodicean Adventism]: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." Ezekiel 37:9-11.

The above verses are describing the 144,000—God's

ensign, the church triumphant. The restraint of Islam is providing time for God's servants to be sealed. With these thoughts, what commences when the angel of Revelation 18 comes down?

The Sealing Angel

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

The Sealing

"At the commencement of the holy Sabbath, **January 5, 1849**, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. **I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel.** On the bottom of His garment was a bell and a pomegranate. **Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance.** Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and



then the seven last plagues will be poured out.”

Early Writings 36.

Only Two Classes

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. **A decree went forth to slay the saints, which caused them to cry day and night for deliverance.** This was the **time of Jacob’s trouble.** Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God. **Then I was shown a company who were howling in agony.** On their garments was written in large characters, **“Thou art weighed in the balance, and found wanting.”** I asked who this company were. The angel said, **“These are they who have once kept the Sabbath and have given it up.”** I heard them cry with a loud voice, **“We have believed in Thy coming, and taught it with energy.”** And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. **I saw that they had drunk of the deep waters, and fouled the residue with their feet--trodden the Sabbath underfoot--and that was why they were weighed in the balance and found wanting.**

“Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate when **I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels,** and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those

things that I then saw meant.

“Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in **vision.**

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, “My blood, Father, My blood, My blood, My blood!” Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. **Then I saw an angel with a commission from Jesus, swiftly flying to the four angels** who had a work to do on the earth, and waving something up and down in his hand, and **crying with a loud voice, “Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.**

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was **God that restrained the powers,** and that He gave His angels charge over things on the earth; **that the four angels** had power from God to hold the four winds, and that they **were about to let them go;** but **while their hands were loosening,** and the four winds were about to blow, **the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them.** Then **another angel** was commissioned to fly swiftly to the four angels and **bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.”** *Early Writings*, 36-38.

What precedes the **“final sealing”** of God’s people?

And he said unto them, **It is not for you to know the times or the seasons, which the Father hath put in his own power.** Acts 1:7.

The Times of Refreshing

“I have **no specific time** of which to speak **when the outpouring of the Holy Spirit will take place,—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world;** my message is that our only safety is in being ready for the **heavenly refreshing**, having our lamps trimmed and burning. **Christ has told us to watch;** ‘for in such an hour as ye think not, the Son of man cometh.’ **‘Watch and pray’** is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. **Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.**” [See Acts 3:19.] *The Review and Herald*, March 29, 1892. (Sermon at Lansing, Michigan **September 5, 1891**)

Revelation 18:1-3 Is Being Fulfilled

“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.**

So, what is she saying? Do the statements in the above two articles contradict each other when she said, “I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven...” then fifteen years later wrote, “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” (clearly identifying the twin towers for those who will see the connection). Not at all! Compare the dates of each quotation; it is evident that more light had been given.

This is “God’s appointed time” which we read earlier! Remember: “There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given”. In Ellen White’s dream of August 23, 1906 she said, “... I heard explosion after explosion... and saw from my window large balls of fire. Jetting out were sparks, in the form of arrows, and buildings were being consumed, and in a very few minutes the entire block of buildings was falling and the screeching and mournful groans came distinctly to my ears... [After awakening] These representations of destruction were repeated... In scenes I have represented that which will be...” Light was indeed given! And she confirms this in her diary (same quote) when she wrote: “I was instructed that light had been given me and that I had written under special light the LORD had imparted.”

God says, “Watch and pray”. It is neither time-setting nor speculation to recognize an event after it has transpired. However, it does give us confidence in God’s word when we see events occur that were prophesied. It is part of the sealing process.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 2 Peter 1:19.



glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying.” *The Review and Herald*, June 8, 1886.

And **consider a quote** written in 1886, just **prior to the Blair Bill calling for a Sunday Law:**

“We are in the great day of atonement, and **if the investigative judgment has not already commenced for the living, it will soon begin** and to how many are the words of the true witness applicable: ‘I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee’ (Revelation 3:1-3).” *Manuscript Releases*, volume 10, 266.

Do We Know the Time of our Visitation?

Consider the “woe” given by Jeremiah on Babylon when she knew not the time of her visitation. Then, **reflect** on how **Jesus wept over Jerusalem “because thou they knewest knew not the time of thy their visitation”**. Since all the prophets spoke less for their time than for the days in which we live, **this applies to the last generation of Seventh-day Adventists.**

A sound of battle is in the land, and of great destruction... **Woe unto them!** for their day is come, **the time of their visitation.** Jeremiah 50:22, 27.

And when he was come near, he beheld the city, and wept over it ... **because thou knewest not the time of thy visitation.** Luke 19:41, 44.

We Are Accountable For The Light We Have Been Given

“**Strait is the gate, and narrow is the way,**

which leadeth unto life, and **few there be that find it.**’ Matthew 7:14.

“The mild, beloved disciple [John] has said, ‘**He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him**’ (1 John 2:4). The Word of God is very plain and pointed. It is dangerous business to profess to be a follower of Jesus and in works deny Him by indifference to even one of His requirements.

“**The history of the Reformation teaches us that the church of Christ is never to come to a standstill and cease reforming.** God stands at the head, saying to them as He did to Moses, ‘Go forward.’ ‘Speak unto the children of Israel, that they go forward.’ **God’s work is onward; step by step His people advance onward through conflict and trial to final victory.** The history of the church teaches us that God’s people are not to be stereotyped in their theories of faith, but to **be prepared for new light, for opening truth revealed in His Word.**

“The past history of the advancement of truth amid error and darkness shows us that **sacred truth is not cherished and sought after by the majority.** Those who have advanced in reform, obeying the voice of God—‘Go forward’ have been subject to opposition, torture, and death; and in the face of gaping prisons and threatened torture and death, they deemed the truth for their time of sufficient importance to hold tenaciously, yielding their life rather than to sacrifice their faith. They counted not their life dear unto them if sacrificed for the truth of God. **The truth in our day is as important as it was in the days of the martyrs. . .**

“What if in Luther’s day people had taken a position to cover their disobedience to God’s requirement with: ‘God is too merciful to condemn me for not taking unpopular truth. Our intellectuals and our religious leaders do not accept it. I will run the risk of transgressing God’s law because the world rejects it. . . . I am satisfied with my religion; . . . I will risk going with the



crowd.’

“If I go with the crowd, the Bible tells me I am in the broad road to death. Said the Majesty of heaven, **‘Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.’** We are accountable for the light that shines in our day. Christ wept in agony over Jerusalem because they knew not the time of their visitation. It was their day of trust, their day of opportunity and privilege. . . . **The foul ingratitude, the hollow formalism, and the hypocritical insincerity** of hundreds of years called these tears of irrepressible anguish from His eyes.”—Letter 35a, 1877. *Christ Triumphant*, 317.

And when he was come near, he beheld the city, and wept over it, Saying, **If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!** but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.** Luke 19:41-44.

“Jews were looking for the Messiah; but He did not come as they had predicted that He would, and if He were accepted as the Promised One, their learned teachers would be forced to acknowledge that they had erred. These leaders had separated themselves from God, and Satan worked upon their minds to lead them to reject the Saviour. Rather than yield their pride of opinion, they closed their eyes to all the evidences of His Messiahship, and they not only rejected the message of salvation themselves, but they steeled the hearts of the people against Jesus. **Their history should be a solemn warning to us. We need never expect that when the Lord has light for His people, Satan will stand calmly by and**

make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. **Let not God’s blessing be turned away from us because we know not the time of our visitation.** If there are any who do not see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them: ‘Ye entered not in yourselves, and them that were entering in ye hindered.’

“We are taught in God’s word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God’s providence as the army of Israel watched for ‘the sound of a going in the tops of the mulberry trees’—the appointed signal that heaven would work for them.

“God cannot glorify His name through His people while they are leaning upon man and making flesh their arm. Their present state of weakness will continue until Christ alone shall be exalted; until, with John the Baptist, they shall say from a humble and reverent heart: “He must increase, but I must decrease.” Words have been given me to speak to the people of God: “Lift Him up, the Man of Calvary. Let humanity stand back, that all may behold Him in whom their hopes of eternal life are centered. Says the prophet Isaiah: ‘Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Let the church and the world look upon their Redeemer. Let every voice proclaim with John: **‘Behold the Lamb of God, which taketh away the sin of the world.’**” *Testimonies*, volume 5, 728, 729.

Surely the Lord God will do nothing, but



he revealeth his secret unto his servants the prophets. Amos 3:7.

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20.

If ye will not believe, surely ye shall not be established. Isaiah 7:9.

The following letter is of **vital importance!** It was written more for our time than for the day in which she wrote, to help this last generation prepare for the final crisis that is imminent.

A Call To Prepare For The Final Crisis

“I cannot sleep after twelve o’clock. I am encouraging souls to **examine their own hearts and to seek counsel most earnestly from God. Now is the time for us to afflict our souls by fasting and prayer.** We cannot lay out the way in which the Lord will work, but we can **follow the leadings and drawings of His Holy Spirit.** We shall gain nothing by lifting up our souls unto vanity and in self-confidence.

“This I am saying in the visions of the night in assemblies in Battle Creek. If ever the believers in Battle Creek needed the Holy Spirit’s guidance, it is now. They need the deep moving of the Spirit of God, that they may **give the trumpet a certain sound.**

“**Read the first eleven verses of the fortieth chapter of Isaiah** [inserted below]. **Present the truth in its power, as it is in Jesus.** Keep the mind stayed on God and imbued with His Holy Spirit. Present the affirmative of truth. **Stand on the platform of eternal truth.** But do not accuse. Say nothing to arouse enmity and strife. *Manuscript Releases*, volume 21, 436.

Comfort ye, comfort ye my people, saith your God. **Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:** for she hath received of the Lord’s hand double for all her sins. The voice of him

that crieth in the wilderness, **Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:** And **the glory of the Lord shall be revealed,** and all flesh shall see it together: **for the mouth of the Lord hath spoken it.** The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. **The grass withereth, the flower fadeth: but the word of our God shall stand for ever.** O Zion, that bringest good tidings, get thee up into the high mountain; **O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift [it] up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.** **Isaiah 40:1-11.**

“**The truth, present truth for this time, will be meat in due season.** Let plain, authoritative truth be presented with decided assurance and in the spirit of love and kindness, that the Holy Spirit’s power may give force to the words spoken. You are surely where many souls have become confused. But Christ has promised, “**Lo, I am with you always, even unto the end.**” We are to **claim this promise.** The Lord is not asleep or indifferent to our faith, and He will give knowledge and grace to all who will humble their hearts before Him.

“Have perfect faith in the promises of Christ. ‘Teach them,’ He said, ‘all that I have commanded you.’ The Lord has many precious souls in Battle Creek, and they need the very words of instruction



that Christ has given for them. The gospel of Christ is full of love, rich in assurance and comfort. **Every soul needs now to understand the foundation of his faith.** In simple language and under the inspiration of the Holy Spirit, present the truth. We have the Word, that wonderful Book, which contains the very instruction needed at this 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 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.** *Manuscript Releases*, volume 21, 436.

It is necessary to interrupt this narrative to emphasize that **the Loud Cry message comes at an appointed time.** The latter rain message began on September 11, 2001, and thereafter swells into a 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.**

“The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. **We need an experience that we have not yet had,** that we may have the assurance that the God of all grace is a very present help in time of need. **The time of trouble--trouble such as was not since there was a nation--is right upon us, and we are like the sleeping virgins.** We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us.

“Let us **turn our attention away from unimportant things, and give ourselves to God.** We scarcely dream of the destroying angels that already are permitted to bring disaster and destruction in their path. Shall my life be spared to act a part in the closing scenes of this earth’s history?

“How little we know of what is going on in heaven! What fearful indifference those on this earth show to eternal realities. **Souls are unprepared for what is about to take place in our world;** the warning must be given, **The end of all things is at hand.**

“Again I say to my ministering brethren in Battle Creek, Preach the Word. **The last message of mercy is to be given to prepare a people to stand in these last days. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain.**

“This is what has been presented to me--that



we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.--Letter 54, 1906. *Manuscript Releases*, volume 21, 436-438.

Prepare!

But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Jeremiah 13:17.

Do not allow Jesus to weep over you or me. He can break our cruel bonds of sin and melt our stony hearts, drawing us close to Him with chords of infinite love. Time is short! The winds of strife are even now being held in check. We are living on borrowed time. Jesus is pleading His blood! And for the most part, we are not prepared for what is soon to come as an overwhelming surprise, nor are we ready to live in the sight of a holy God. This old world's cup of iniquity will soon be full! Very soon Jesus will stand and take off His priestly garment; there will then be no more mediation for sin. Our final choice will have been made. Now is the time to make our 'calling and election sure' while He may still be found. 'Heaven is cheap enough!' May we give Him our heart, and let Him cleanse us from all unrighteousness. He is truly able!

Wash you, make you clean; put away the evil of your doings from before mine eyes; **cease to do evil; Learn to do well;** ... **Come now, and let us reason together,** saith the Lord: **though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.** Isaiah 1:16-18.

THE CHARACTER OF THE TEN VIRGINS

By P. Rampy

"Without the Spirit of God, a knowledge of His Word is of no avail." *Christ Object Lessons* 408.

How solemn it is to realize that we must maintain our spiritual connection, the spirit of self-sacrifice, and the new nature! We must also continually advance in our knowledge of the prophecies, as Paul points out in 1 Corinthians 13 and 14.

Our connection with God and our dependence upon Him for our care must be genuine. God knows for a surety if our relationship with Him is true, and He will tell us when our relationship with Him needs repair. Without giving us any further explanation, Jesus said, "My sheep hear My voice"—fact. In addition, Sister White said, "the voice of duty is the voice of God" (*Sons & Daughters of God*, 175), and it always involves a "cross" on our part.

Do we want to "be like God" as He said of Himself in Exodus 34:6, "merciful and gracious, longsuffering and abundant in goodness and truth." What is our example in how we respond to criticism? It is always easier to justify self rather than to give a "soft answer that turneth away wrath" (Proverbs 15:1).

The foolish virgins of Matthew 25 seem to be enjoying more worldly attractions and pleasures than enjoying the approval of God, and evidently have no thought of the spiritual dangers around them. Instead, they cry out, "peace and safety" through their actions and lifestyles. Are we aware of the spiritual dangers of this time? Will we too be lovers of pleasure more than lovers of God?

In my opinion, being prepared for emergencies is a much valued characteristic. For instance: I keep a spare tire in my car (along with a jack, handle, and a board to put it on for solid footing), and I own a stainless steel water-distiller, a quart of 500ppm colloidal silver, a "metal match", boots, ski-pants, thermal underwear, wool socks, and a heavy coat. Though I almost never wear the items of clothing just mentioned, I would be ashamed to need them and not have them.

Thatbeingsaid, what kind of "emergency preparation" item do you and I have for our relationship with God? What comes to my mind is sincere, daily and "continual" prayer, and conversational relationship with Him. I "continually" carry my spare tire

wherever my car goes; likewise, I need to carry the awareness of Jesus' presence with me wherever I go.

Sister White writes of knowing “the language of heaven”. There are individuals who may have deep conversations with God, but in my case, I often find that mine mostly consists of, “Please help me with my situation, right now!” I demand spiritual “air” from God to keep my spiritual “tire” from going flat. When we discern that our “tire” is going flat, then we know that it is time to get out our “prayer-air-hose” and reconnect with God. Our “hose” does not need to be “big” or “long”. In fact, Nehemiah had a very “short” one (Nehemiah 2:4) and it was just enough for his need at that time.

Sometimes I find myself seeking the Lord's assistance and guidance in the smallest matters in this life because I claim the promise He has made to always be there for us. Sister White says to bring into our hearts the “principles” of the Word, not just the letters of the Word.

The darkest hour of this earth's history is soon to come upon the world, and God expects His children to reveal their royal connection to Him by emitting the radiance of a living testimony to those that surround them—whether that is manifested through setting Christ-like examples in all scenarios, or by the utterance of a single word fitly spoken. Our social connections serve as opportunities to bear the love of Christ and to demonstrate what is right even though that entails the possibility of being perceived in a negative light depending on whom we come across.

The very last light that God wants to be revealed in the final showdown with the powers of darkness is not His prophetic Word—not to disparage that (for true love only comes through the truths of the prophetic Word)—but the light of God's character shining through us, the principle of self-sacrificing love.

But who is sufficient in these things? Certainly not us in our own strength! The only way that we can have the privilege to impart temporal grace to others is to be prepared to receive spiritual grace from God now. Do we feel the need to receive grace before the need to give grace even arises? I looked up the meaning of the word “grace,” and it can be defined as “stooping over to benefit an inferior”. Do we want to “stoop over to benefit an inferior” even before the opportunity arises? It may even cost us a bit to do that.

Nevertheless, God did it for us, and still does that for us. We are called to pass that on to others as a conduit between God and man, like Jesus was. He is our example who “went about doing good” (Acts 10:38), and we should cultivate a desire to do the same. It is the desire that counts, though Jesus knows it is easy to lose that desire. He said, “because iniquity shall abound, the love of many shall wax cold” (Matthew 24:12). I feel the temptation to be cold to others, but I must not let it happen to me; to do so is spiritual death, leading to eternal death.

Sister White says that when the world is in its final darkness there will be light in every dwelling of the saints (*Christ's Object Lessons*, 420)—the light of unselfish love and ministration for the good of others. When Christ comes to rescue us from the wicked, the principle of love in our hearts will be ready to unite with the love in His rescue mission for us. As she says, we will be ready for heaven because we already have heaven in our hearts. I pray that this is so.

Each individual must make their own connection to the Source of grace, and perform their own acts of grace and mercy for the fallen and needy brethren, in hope to obtain the eternal “crown of life.” It is my prayer that we can accomplish this work in our personal lives and that we will someday soon meet under the Tree of Life, if not in this life.