

Future News

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DAYS OF PREPARATION

Paul had formerly been known as a zealous defender of the Jewish religion and an untiring persecutor of the followers of Jesus. Courageous, independent, persevering, his talents and training would have enabled him to serve in almost any capacity. He could reason with extraordinary clearness, and by his withering sarcasm could place an opponent in no enviable light. And now the Jews saw this young man of unusual promise united with those whom he formerly persecuted, and fearlessly preaching in the name of Jesus.

“A general slain in battle is lost to his army, but his death gives no additional strength to the enemy. But when a man of prominence joins the opposing force, not only are his services lost, but those to whom he joins himself gain a decided advantage. Saul of Tarsus, on his way to Damascus, might easily have been struck dead by the Lord, and much strength would have been withdrawn from the persecuting power. But God in His providence not only spared Saul’s life, but converted him, thus transferring a champion from the side of the enemy to the side of Christ. An eloquent speaker and a severe critic, Paul, with his stern purpose and undaunted courage, possessed the very qualifications needed in the early church.

“As Paul preached Christ in Damascus, all who heard him were amazed and said, ‘Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?’ Paul declared that his change of faith had not been prompted by impulse or fanaticism, but had been brought about by overwhelming evidence. In his presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies had been literally fulfilled in Jesus of Nazareth. The foundation of his faith was the sure word of prophecy.” *The Acts of the Apostles*, 124.

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MISSION STATEMENT

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

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

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

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A Consideration of Revelation 18

Dear Jeff:

After a study with the some friends, there were several questions raised about the new "Millerite and the 144000 Chart".

On August 11, 1840 the Ottoman Empire fell and the angel from Revelation ten came down. You have taught in the past that in 1989, the Soviet Union fell and the angel of Revelation eighteen came down. But in our new chart we say, that the fourth angel came in 2001?

Why is 1840 not parallel to 1989? We say in our chart that 1840 is the parallel to 2001. We teach that October 22, 1844 is the parallel to the Sunday law. So is 1840 parallel to 1989, or is 1840 parallel to 2001?

In the January seminar 2007, you divided the 4th angel in part A and part B.

The parable of the ten virgins was fulfilled in the Miller history from August 11, 1840 through October 22, 1844 and the parable of the ten virgins is fulfilled in our time from 1989 until the Sunday law or 2001 until the Sunday law? The seven thunders of Revelation 10:4 were fulfilled in the Miller history from August 11, 1840 through October 22, 1844 and the seven thunders are is fulfilled in our time from 1989 until the Sunday law, or are they fulfilled from September 11, 2001 until the Sunday law? Or do they continue until the second coming of Jesus?

The Midnight Cry of August 12–17 until October 22, 1844 was proclaimed before the door closed; hence the loud cry has to be proclaimed before the door closes?

The family I am studying with has been studying your material for years, and they are a little bit confused, for they have stated that the knowledge they have on these things comes from Pippenger. They want to correct everything, but they have to understand. Please provide a quick answer, because I am here only for some days. Your WB—Germany

Brother WB: I see several questions, though some of them are interrelated.

The first question has to do with when the angel of Revelation eighteen descended. In the past I have taught that the fourth angel of Revelation eighteen descended in 1989. I was correct, but only partially. I know that because

I identified 1989 as the point where the angel descended in the past, some will be confused in regards to what I am teaching now, but there isn't really a contradiction, there is a broadening of understanding.

To teach the angel descend in 1989 in fulfillment of Daniel 11:40 is to locate the angel's descent within verse forty, for the history of the verse continues after 1989—all the way until the Sunday law in verse forty-one. Therefore to identify the descent of the angel in 1989 or in 2001 is marking his descent in verse forty. There is no contradiction at that level.

The apparent contradiction has to do with the two different events. I taught the angel descended in 1989 at the collapse of the Soviet Union, but I am now teaching it took place on September 11, 2001. This appears on the surface to be a contradiction, but prophetically it is not. September 11, 2001 was the beginning of the third woe.

The characteristics of the third woe have been prefigured within the characteristics of the first and second woe. This can be demonstrated in a number of ways. I will not do that here, but it can be done. The characteristics of the third woe have been prefigured within the characteristics of the first and second woe. All the characteristics of the first and second woe are prefiguring the third and final woe. In Revelation 9:1–3 there is a "key" that marks when Islam rose into history. The pioneer understanding of the historical event that was that "key" that allowed Islam to rise into history was the long drawn our war between pagan Rome and Persia. (In Bible prophecy there are some powers that are two-fold: Medo-Persia, Israel, the USA, and France. These four powers are prophetic types of each other.)

At the conclusion of the war Persia was gone as a power, and Rome had depleted all

its power, and was thus unable to prevent the rise of Islam into history. The pioneers point to the battle of Nineveh as the event where Persia was defeated and Islam rose into history. In the beginning of that war Persia defeated Rome and put Rome into subjection, but Rome took a long trip into northern Europe and came in behind Persia, thus surprising Persia and defeated Persia at the battle of Nineveh.

That history was the “key” that opened the bottomless pit in Revelation 9:1–3 and once Persia was defeated and Rome was depleted of its strength—Islam rose into power. This is a parallel history to Daniel 11:40. Initially France (a type of Persia) defeats Rome by delivering the deadly wound in 1798, but in time Rome returns and defeats (typical Persia) in 1989. When that defeat took place, the “key” had been turned that would allow Islam to rise into prophetic history once again.

Prophetically we cannot separate the collapse of the Soviet Union in 1989 from the arrival of Islam in 2001. 1989 was the cause and 2001 was the effect. Therefore to identify the angel descending in 2001 is correct, but to identify 1989 is still identifying the same action. 1989 and 2001 are two components of one prophetic fulfillment. They cannot be separated. It is technically correct to identify 2001, but an easier way to express it that eliminates any argument is to say the fourth angel descends within the history of verse forty, for both 1989 and 2001 are events that were fulfilled within the prophetic history of verse forty.

The reason I marked 1989 in the past as the point when the angel descends was because I did not recognize 2001 until after it happened. My prophetic arguments for identifying 1989 was two-fold.

The first is that prophecy identifies “the number four” in association with the collapse

of a kingdom. The Medes and the Persians are associated with four kings in Daniel 11 to mark their conclusion as a kingdom. The Greek’s conclusion is marked by four generals. Western Rome concludes under the four trumpets of Revelation eight. Eastern Rome concludes with the four angels of Revelation 9:14, 15. The Ottoman Empire concludes with the four great European powers—so I concluded that when the king of the south came down in 1989, we should then see the number four, and I here applied the fourth angel of Revelation eighteen. This was correct, but only partially, for I did not see the connected history of 1989 and 2001 at that time.

Another reason I made the conclusion was that on August 11, 1840 we see the angel of Revelation ten descend and he descended when an empire from the bottomless pit was defeated. Islam of the Ottomans Empire came from the bottomless pit. So when I saw the atheism of the bottomless pit, the king of the south brought down in 1989, I concluded that it was here that the angel of Revelation eighteen descended paralleling the angel of Revelation ten, for I already understood that the Millerite history would be repeated. Therefore the descent of the angel of Revelation ten had to parallel the descent of the angel of Revelation eighteen. What brought the angel of Revelation ten down was the defeat of a power who had come from the bottomless pit—Islam. What brought the angel of Revelation eighteen down was the defeat of a power who had come from the bottomless pit—Atheism.

I still stand by all that logic, but I did not see Islam and 2001 until after it happened. Once it happened it all became clear, but there really is no prophetic contradiction. The fourth angel descends in verse forty. What marks its descent is the arrival of Islam into

prophetic history, but the “key” that allows the arrival of Islam was the collapse of the Soviet Union in 1989, which paralleled the defeat of Persia at the battle of Nineveh.

A second question that you have raised is the history represented by both the parable of the ten virgins and the seven thunders. In order to identify the history both in the Millerite time and the history today we need to consider that every great reformatory movement is always the same.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

The “important movements of the present” is the development of the 144,000. That movement has been paralleled by the great reformatory movements in the “past”. When we consider carefully the past reformatory movements we find that those movements establish prophetic characteristics or waymarks that illustrate the waymarks that will be fulfilled at the end of time. The first waymark in each of these histories is the “time of the end”.

As Adventists we correctly understand that 1798 was the “time of the end” for the Millerites and that the characteristics of the “time of the end” are specified in Daniel twelve.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But

thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:3, 4, 9, 10.

The “time of the end” marks the point when there will be a prophetic truth that is unsealed. The “time of the end” marks when there will be an “increase of knowledge” connected with the unsealing of the prophetic truth that is at that point unsealed. The “increase of knowledge” will be knowledge concerning the next epoch of sacred history. The “increase of knowledge” will be discovered by those who “run to and fro” in God’s prophetic word and “understand” the special prophetic “knowledge” that is unsealed at that point in time. Those who “understand” the “increase of knowledge” are called the “wise” and they are contrasted with a group that will not recognize the “increase of knowledge”. Those who will not recognize the “increase of knowledge” are called the “wicked”. These attributes of the “time of the end” are well understood within Adventism, but what has not been understood is that every “great reformation” includes a “time of the end” as the starting point for that particular reformation history.

If we consider the return of the Jews from Babylon, which is one of the most specific parallels to the Millerite history we can easily locate the time of the end within that

reformatory history. In the history of the Jews returning to rebuild Jerusalem we have several parallel waymarks that allow us to identify the history as a type of the Millerite history. Both histories are preceded by a captivity of God's people. With the Jews their captivity ends upon the third decree and with the Millerites the captivity ends with the third angel's message. It is not an accident that the third decree starts the 2,300 year prophecy and that it ends on the third message.

The Jews work was not finished until Nehemiah is raised up and secures a fourth decree and our work is finished under the fourth angel's message. Sister White identifies that Ezra was "disappointed" on how few Jews came out of Babylon on the third decree, and the Millerites were disappointed when the third message arrived. The first decree by Cyrus was for all the kingdoms of the world and in 1840 the first angel's message was carried to "every mission station in the world".

The history of the second decree includes a false decree by the king Sister White calls "false Smerdis". That false decree stopped the Jew's work, just as the history of the second angel includes the Protestant Churches closing their doors against the Millerite message. The waymarks of the rebuilding of Jerusalem are identical to the waymarks of the Millerite history, for "God's dealing with men" in these "great reformations" is "ever the same". There was a time of the end in the history of the Jews returning to Babylon.

That time of the end would be a fulfillment of a prophecy, for 1798 was the fulfillment of a prophecy identifying that the papacy would receive its deadly wound. The fulfillment of that prophecy shed prophetic light or unsealed prophetic light on the upcoming epoch of sacred history. For the

Millerites the upcoming epoch was the history identifying the opening of the judgment and when the papacy received its deadly wound, then and only then according to Daniel seven would the judgment arrive.

When the papacy received its deadly wound the Lord raised up students of prophecy that began to run to and fro in His prophetic word. Their study recognized the increase of knowledge concerning the next epoch of sacred history, which as we have already stated was the judgment. Therefore when the next epoch of sacred history approached during the captivity of the Jews in Babylon there would be a fulfillment of a prophecy that would mark the time of the end for that sacred history, thus shedding light on the upcoming history. The prophecy that was fulfilled that marked the time of the end for the captivity of the Jews was the seventy years of Jeremiah 25:12.

And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

At that time there would be students of prophecy running to and fro in God's word that were recognizing not only the fulfillment of the prophecy, but the unfolding light on the next epoch of sacred history. Daniel himself is the symbol of the wise who understood the increase of prophetic knowledge during that history.

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the

Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Daniel 9:1, 2.

The captivity was concluding and the next epoch of sacred history—which was the return to and rebuilding of Jerusalem had then become present truth.

“The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity.” *Prophets and Kings*, 551.

The time of the end in the history of the deliverance was the fulfillment of the seventy years of Jeremiah. A prophecy had been fulfilled, just as the prophecy of 1,260 years of papal captivity had been fulfilled in 1798 marking the time of the end for the Millerites. Daniel is portrayed as running to and fro in the prophetic word just as those who began to understand the increase of knowledge did in the nineteenth century. The next waymark within these sacred histories is the formalization of the message.

The Lord raised up William Miller, to formalize the present truth message of his time period.

“Special truths have been adapted to the conditions of the generations as they have existed. The present truth, which is a test to the people of this generation, was not a test to the people of generations far back.” *Testimonies*, volume 2, 693.

“The Scriptures are constantly opening to the people of God. There always has been and always will be a truth specially applicable to each generation. The message given to Noah was present truth for that time; and if the people had accepted that message, they would have been saved from drinking the waters of the flood.” *Review and Herald*, June 29, 1886.

Every reformatory movement has a message of present truth. After the history begins at the time of the end, the Lord formalizes the message. In the history of the Jews deliverance from Babylon the present truth message was that it was time to return and build. Daniel had marked that the time of the end had arrived and then Cyrus was led to formalize the message, just as William Miller was used to formalize the message of the first angel.

“Daniel’s prayer had been offered ‘in the first year of Darius’ (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, ‘to confirm and to strengthen him.’ Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.

“The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty.” *Prophets and Kings*, 557.

The next waymark in these histories is marked when Christ or a symbol of Christ joins the message and empowers it. With the Millerites it was when the angel of Revelation ten descended and empowered the message. With Cyrus decree it was when Christ entered into the struggle for Cyrus's heart.

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.

"For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. 'The prince of the kingdom of Persia withstood me one and twenty days,' Gabriel declares; 'but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.' Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.

"This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were working on the hearts of kings, and it was for the people of God to labor with the utmost activity to carry out the decree of Cyrus." *Prophets and Kings*, 571.

The 2,300 year prophecy begins at the third decree and ends at the third angel's message. The work of rebuilding is finished with Nehemiah's fourth decree and Adventism's work is finished under the fourth angel. Within the history of the 2,300 years, we find the

reformatory movement of Christ. The prophecy that marks the time of the end for this epoch of sacred history is set forth by Isaiah.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14.

Just as "the advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh" the birth of Christ was a "sign" to the Jews living during the history of Christ. When Christ was born a prophecy was fulfilled identifying the time of the end for that generation. There was then to be an increase of knowledge upon the next epoch of sacred history. That epoch was the history of Immanuel, Christ with us. Those running to and fro in God's prophetic word were the wise men from the east, the shepherds on the hills, Simeon and Anna.

"As Simeon enters the temple, he sees a family presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest, Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul. As he lifts the infant Saviour toward heaven, he says, 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.'

“The spirit of prophecy was upon this man of God, and while Joseph and Mary stood by, wondering at his words, he blessed them, and said unto Mary, ‘Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.’

“Anna also, a prophetess, came in and confirmed Simeon’s testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord.

“These humble worshipers had not studied the prophecies in vain. But those who held positions as rulers and priests in Israel, though they too had before them the precious utterances of prophecy, were not walking in the way of the Lord, and their eyes were not open to behold the Light of life.” *The Desire of Ages*, 55.

At this fulfillment of prophecy the time of the end begins, and just as there are identified men and woman running to and fro in their prophetic understanding, there is noted an increase of knowledge.

“Through the wise men, God had called the attention of the Jewish nation to the birth of His Son. Their inquiries in Jerusalem, the popular interest excited, and even the jealousy of Herod, which compelled the attention of the priests and rabbis, directed minds to the prophecies concerning the Messiah, and to the great event that had just taken place.” *The Desire of Ages*, 64.

From Christ birth onward there was an increase of knowledge noted in the Scriptures.

“It is written of Jesus in childhood that ‘the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.’ When only twelve years of age, he made manifest the fact that his mind was developing along spiritual lines. His

parents went to Jerusalem every year to the feast of the Passover, and in his twelfth year Jesus accompanied them to the city. ‘And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance; and when they found him not, they turned back again to Jerusalem, seeking him.’ For three days they sought him anxiously; for they were awakened to a sense of the responsibility of the charge that God had placed upon them. ‘And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.’” *Signs of the Times*, July 30, 1896.

In the history of Christ the Lord used John the Baptist to formalize the message of that time and Sister White often compares William Miller with John.

“As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.” *Early Writings*, 229.

“An angel from heaven came to instruct Zacharias and Elizabeth as to how they should train and educate their child, so as to work in harmony with God in preparing a messenger to announce the coming of Christ.” *Child Guidance*, 22.

“I saw that God sent his angel to move upon the heart of a farmer [William Miller] who had not believed the Bible, and led him to search the prophecies. Angels of God repeatedly visited that chosen one, and guided his mind, and opened his understanding to prophecies which had ever been dark to God’s people.” *Spiritual Gifts*, volume 1, 129.

The next waymark in these sacred reformatory movements is when a divine symbol empowers the formalized message. Christ came and wrestled with Cyrus, and He descended in 1840 to empower the first angel's message. John's message was empowered at the baptism of Christ. It was this event that placed John's ministry above the power of the Pharisees.

"The priests saw that they were in a dilemma from which no sophistry could extricate them. If they said that John's baptism was from heaven, their inconsistency would be made apparent. Christ would say, Why then have you not believed on John? After the baptism of Christ, John had seen the glory of God, like a dove of burnished gold, resting upon Him, while the voice of the Infinite One proclaimed, 'This is My beloved Son, in whom I am well pleased.' And John had testified of Christ, 'Behold the Lamb of God, which taketh away the sin of the world.' Why, then, if the Pharisees believed on John, did they deny the Messiahship of Christ?

"If the Pharisees stated their true belief, and affirmed John's baptism to have been of men, the wrath of the people would be turned against them, instead of against Christ; for they believed John to be a prophet.

"With intense interest the multitude waited to hear the decision of the Pharisees. Hypocritically professing ignorance, they said, 'We can not tell.' 'Neither tell I you,' said Christ, 'by what authority I do these things.'" *Signs of the Times*, February 10, 1898.

There is more to say about these sacred reformatory movements and the waymarks illustrated within them, but we have identified enough now to address one of your questions. The Millerite history begins in the time of the end, which was 1798. On August 11, 1840 the message that had been formalized by William

Miller was empowered and a testing time began. When Christ joins and empowers the formalized message in these sacred histories, He also marks the beginning of a testing time. Let us begin with the reformation history of Moses. Moses is a type of Christ. We are told by Luke:

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
Acts 3:22.

There are several ways to demonstrate that Moses was a type of Christ and here in Acts we are plainly told that Christ would be "like unto" Moses. Therefore the time of the end in the history of Moses was Moses birth. When Moses was born we see symbolically portrayed the increase of knowledge as he is taken into the schools of Egypt while at the same time being educated by his mother in the school of Christ. By the time Moses is a man the increase of knowledge concerning the deliverance of the Jews from Egypt and the part Moses played in the deliverance has grown to the point that the Jews know he is the one who is supposed to take them out of Egyptian bondage.

Many years later the message of that time is formalized at the burning bush. Once the message is formalized Moses begins his journey back to Egypt but Christ comes down to empower the message.

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet,

and said, Surely a bloody husband *art* thou to me. So he let him go: then she said, A bloody husband *thou art*, because of the circumcision. Exodus 4:24-26.

“On the way from Midian, Moses received a startling and terrible warning of the Lord’s displeasure. An angel appeared to him in a threatening manner, as if he would immediately destroy him. No explanation was given; but Moses remembered that he had disregarded one of God’s requirements; yielding to the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God’s covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, fearing that her husband would be slain, performed the rite herself, and the angel then permitted Moses to pursue his journey. In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God.” *Patriarchs and Prophets*, 255.

The Lord met Moses marking the empowerment of the message, for a “neglect” of circumcision would have lessened “the force of the divine precepts upon the people”. The message was thus empowered, but at the same time we see the rite of circumcision marking a test. The circumcision was accomplished by Zipporah, representing a test that the woman would participate in, or figuratively marking the start of a testing process for the church. Circumcision is an

interchangeable symbol with baptism and in the parallel history of Christ, when the dove descended to empower the message, Christ then immediately went into the wilderness testing time. When Christ empowers the message, He also marks the beginning of a testing process. In Revelation ten when He came down he held the little book of Daniel open in His hand and John was then told to take the book and eat it. Jeremiah ate the word of God and in so doing marked a testing process that causes God’s people to “fight against” Jeremiah, though it was not Jeremiah that they fought against, but they fought against the words that Jeremiah had eaten.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. . . . And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. . . . And it shall come to pass, **when thou shalt show this people all these words**, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; Jeremiah 15:16, 20, 16:10, 11.

It is the same experience when Ezekiel ate God's word.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that

rebellious house: open thy mouth, and eat that I give thee.

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and *there was* written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou *art* not sent to a people of a strange speech and of an hard language, *but* to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their

faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house. Ezekiel 2:1-10, 3:1-9.

When John took the little book and ate in Revelation ten he was identifying a testing process that began when the angel descended on August 11, 1840. From 1840 through 1844 there was a testing process brought upon the Millerites that ultimately produced roughly fifty wise virgins that entered into the Most Holy Place with Christ. Therefore when a symbol of Christ joins and empowers the message that has been formalized within these sacred histories, there is a testing process that begins at that point. With these thoughts in place we return to the questions under consideration. For the Millerites 1798 was the time of the end. William Miller was used to formalize the present truth message for that generation and in 1840 the message was empowered and a testing process began. It is here that the parable of the ten virgins and the seven thunders start. The parable of the ten virgins illustrates the experience of the Millerites during the testing process and the seven thunders emphasize the events of that time period. Therefore the parable of the ten virgins and the seven thunders represent the history of August 11, 1840 through October 22, 1844.

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

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The time of the end for the 144,000 was the fulfillment of the collapse of the Soviet Union in 1989. This fulfillment of prophecy marked the first step in the work of restoring the lost ascendancy of the man of sin. Before pagan Rome took control of the world it had to overcome three geographical areas: Egypt, Syria and Israel. This prediction is found in Daniel 8:9 and 11:16, 17. Before the papacy took control of the world it had to overcome three geographical areas: The Heruli, the Ostrogoths and the Vandals. This prediction is found in Daniel 7. Before the modern papacy returns to its former position of power it will need to overcome three geographical obstacles as outline in Daniel 11:40–43: the king of the south, the glorious land and Egypt. The first of those obstacles was overcome in 1989 when the Soviet Union was brought down by an alliance between the USA and the Vatican. The fulfillment of this prophecy shed light upon the next epoch of sacred history. That epoch of history is the healing of the deadly wound of the papacy.

Therefore 1989 marks the time of the end for the 144,000 and September 11, 2001 is the point where the present truth message of this generation is empowered and when a testing process for God’s modern people begins. The parable of the ten virgins and the seven thunders that are repeated in this generation is marking September 11, 2001 until the Sunday law testing time.

Another question that you have raised concerns Revelation 18 part “a” and “b”.

Revelation 18:1–3—Part “a”:

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 18:4—Part “b”:

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.

Sister White identifies that angels represent the work the people of God accomplish.

“Another angel’ is to come down from heaven. **This angel represents the giving of the loud cry**, which is to come from those who are preparing to cry mightily, with a strong voice, ‘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’ (Revelation 18:1, 2).” *Selected Messages*, book 3, 412.

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

Therefore Revelation eighteen is identifying a two-fold work that is accomplished by God’s people during the latter rain, loud cry time-period. Verses one through three we hear an angel cry “mightily with a strong voice”, but in verse four we hear “another voice”. We understand that the history of the Millerites is to be repeated and during that history the first and second angel’s messages were proclaimed. Therefore the first and second angel’s messages will be repeated. The angels represent a work that was accomplished by the Millerites and a work that parallels the work accomplished by the 144,000.

“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 angels’ 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 we understand that the first and second angels are repeated we then recognize that the Millerite history is to run parallel with the history of the 144,000.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and **are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, **the light of all the three messages is combined.**” *The 1888 Materials*, 804.

When we identify part “a” and part “b” in Revelation eighteen we are simply being specific to the two voices there identified and making a distinction concerning a two-fold work that is accomplished when Revelation eighteen is fulfilled. Identifying a work is in agreement with how inspiration represents the angels in both Revelation fourteen and eighteen. By thus noting the distinction we find agreement with inspiration’s direction that the first and second angel’s messages are to be repeated and are to parallel the work of Revelation eighteen.

The first message was empowered on August 11, 1840 when the angel of Revelation ten descended. This parallels the angel that lightens the earth with his glory in chapter eighteen. The second angel’s message began when the Protestants of the USA closed the door against the first angel’s message and parallels when the Protestants of the USA close the door against the third angel’s message.

Therefore part “a” of Revelation eighteen is marking the empowerment of the third angel’s message and the beginning of the

testing process for Adventists at the end of time. Part “b” is the Sunday law testing time, for the voice of verse four calls people out of Babylon, and the call out of Babylon begins at the Sunday law testing time. Revelation 18:1–3 is a parallel passage to Daniel 11:40, and Revelation 18:4 parallels to Daniel 11:41.

You also ask about the proclamation of the midnight cry and the proclamation of the loud cry. Both occur before the door is closed. The door closed in the Millerite time-period on October 22, 1844 when the door in the parable was closed and the door into the holy place was closed. The door closes at the end when Michael stands up in fulfillment of Daniel 12:1 and Revelation 22:11. Prior to Michael standing up and human probation closing the loud cry will have accomplished its work, just as the midnight cry accomplished its work in the Millerite history. The testing process concludes when the door closes.

The testing process for the Millerites was from August 11, 1840 when the angel of Revelation ten descended with the little book of Daniel open in his hand and John then ate it up. The test concluded when John’s stomach became bitter on October 23, 1844. The testing process begins for the 144,000 when the angel of Revelation eighteen descends and the earth is lightened with his glory. It concludes when the disappointment arrives. The disappointment follows the third message in the great reformatory movements, and the disappointment is associated with the number seven.

In the reformatory movement of Noah after the door closes marking the third message, there was no rain for seven days. In the story of Elijah, after the judgment of the prophets of Baal Elijah’s disappointment was represented by the fact that he needed to pray seven times for the rain. In the history of Christ, after the cross we have the

disappointment of the disciples while Christ rested in the tomb on the seventh day. After the judgment of the firstborn in the history of Moses the Jews suffered disappointment at the Red Sea when Pharaoh's army approached. After Shadrach, Meshach and Abednego represented God's people coming to the Sunday law test at Nebuchadnezzar's image test the furnace was heated seven times. The number seven is associated with the disappointment that follows the waymark where judgment is represented and the door closes.

For the Millerites the disappointment followed the opening of the judgment on October 22, 1844 where the door closed for the virgins of the Millerite time and the door into the holy place closed in the heavenly sanctuary. On October 23, 1844 not only did the Millerites suffer disappointment but they had reached the point where they then had to come to understand the seventh-day Sabbath. This marked the conclusion of the testing time that began on August 11, 1840.

For the 144,000 the disappointment that follows the waymark where judgment is represented will be the disappointment that follows the ending of the investigative judgment when the door of human probation is closed. The disappointment represented by the number seven there illustrated are the seven last plagues. Therefore the testing time that begins for the 144,000 when the angel descended on September 11, 2001 finishes when Michael stands up and the seven last plagues begin.

This answer doesn't identify every aspect of the repetition of these two histories, but hopefully it gives enough information to help you in bringing these truths into a proper perspective. Jeff

Islam and the Four Winds of Strife

Hello Jeff:

I wanted to shoot this email to you while it was somewhat fresh in this mind. Something that you shared either with me or in my presence and something that JS said at the 2007 prophecy school caused me to need to clarify. I'm not exactly certain as to how you represented it, but you were tying Islam to four winds of strife that were to blow. I do not see any correlation to the four angels of Revelation seven and wondered what I might have misunderstood. Forgive the intrusion but I need to just clarify. God bless you friend! WS

Brother WS:

I will identify the prophetic points where Islam as the third woe and the winds of strife can be defended. It is when you bring these points together, line upon line, that you develop the complete picture of Islam in Bible prophecy.

1. **The Ancient People**—In connection with Christ portraying the end from the beginning, He identifies that He appointed the ancient people to illustrate the end of the world.

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

2. **The Prophecy of Islam**—Prophecy identifies Islam's role as an ancient people at the end of the world in Genesis 16:12 as a people that "will be against every man".

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:10-12.

3. **Islam as a subject of Prophecy**—The pioneers of Adventism identify Islam as the subject of the first and second woe. Sister White endorses the pioneer understanding of Islam as the first and second woe at least nine different times.

4. **The Pioneer Understanding of Islam**—The pioneers illustrated Islam with a warhorse on both the 1843 and 1850 charts.

“I have seen that the 1843 chart was **directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74.

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

5. **Troublous Times**—As the great reformatory movements parallel and prefigure Adventism at the end of the world, the waymark of the fourth angel parallels the history of the building of the walls and streets by Nehemiah. Nehemiah's work was accomplished in “troublous times”. Islam represents the troublous times in the history of the fourth angel and as such, is also represented as the angering of the nations of the third woe found in Revelation 11:18, as well as the distress of nations of Luke 21:25.

The “troublous times” are a subject of prophecy, and Islam's role is to produce these troublous times that occur during the sealing of the 144,000.

6. **Revelation Nine's Symbol of Islam**—Islam is represented as a warhorse that brings warfare against the armies of Rome in the first and second woe of Revelation nine. The pioneers symbolically represent Islam as war horses on both the 1843 and 1850 charts.

And the shapes of the locusts were like unto horses prepared unto battle. Revelation 9:7.

7. **The Winds of Strife**—Sister White identifies the winds of strife as an angry horse, in spite of no identification of a horse in Revelation 7:1–3. The angry horse bears death and destruction, and this truth is set forth in connection with the sealing of God's people in the last days.

“Angels are holding **the four winds, represented as an angry horse** seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“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. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.

“We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us. We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, **until every one that works in the fear and love of God is sealed in his forehead.**” *Manuscript Releases*, volume 20, 216–217.

8. The Restraining of the Winds of Strife— “‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, **yet held in check** so as not to prevent the work of the third angel. **At that time** the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Supplement to Early Writings*, 85.

At the time when “latter rain” or “refreshing” comes “to give power to the loud cry of the third angel”, “trouble” or the angering of “the nations” will “be coming on the earth”. “Yet” at that time the angry nations will be “held in check” so as to “not prevent the work of the third angel”.

The time of the latter rain is also the time of the angering of the nations. It has been prefigured by the troublous times of Nehemiah. Yet that period of time begins when the angry nations are restrained. The restraining of the angry nations occurs at the very time when the winds of strife are restrained, marking the beginning of the sealing time of the 144,000. The sealing of the 144,000 is the “work of the third angel” which takes place when “the work of salvation is closing”.

“Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God’s professed people.” *Review and Herald*, June 8, 1886.

The prophetic starting point of the sealing of the 144,000 is marked by the restraining of the winds of strife and the angry nations. This starting point also marks when the latter rain begins to sprinkle. During the sprinkling of the latter rain the wheat and tares of Adventism are still together.

“Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” *Testimonies to Ministers*, 507.

One function of the latter rain is to revive God’s people. This fact identifies that the latter rain begins to fall when both the wise and foolish virgins of Adventism are sleeping.

“As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which **revives** and strengthens them to pass through the time of trouble. Their

faces will shine with the glory of that light which attends the third angel." *Testimonies*, volume 1, 353.

"Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death." *Selected Messages*, book 1, 128.

If we wait to be revived until the Sunday law, we will be lost!

The latter rain revives us, therefore identifying that the latter rain must first awaken the believer from "spiritual death". The restraining of the winds of strife marks the beginning of the sealing of the 144,000. It marks the beginning of the closing work of the third angel. The loud cry of the third angel is accomplished when the angel of Revelation eighteen joins the third angel. Sister White compares the history of the loud cry of the third angel with both the history of the Millerites and Pentecost.

"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 work will be similar to that of the Day of Pentecost." *The Great Controversy*, 611.

The outpouring of the Holy Spirit in the history of Pentecost began with a sprinkling that preceded the full outpouring on the day of Pentecost.

"The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as **a few drops before the plentiful shower** to be given on the day of Pentecost." *The Spirit of Prophecy*, volume 3, 244.

"Before He left His disciples, Christ 'breathed on them, and saith unto them, Receive ye the Holy Ghost.' John 20:22. Again He said, 'Behold, I send the promise of My Father upon you.' Luke 24:49. But not until after the ascension was the gift received in its fullness. **Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ.**" *Christ's Object Lessons*, 328.

The sprinkling of the latter rain begins before the Sunday law. At the Sunday law the church will be purified, for then the wheat and the tares are separated and then the Holy Spirit will be poured out without measure. When the closing work of the third angel begins the winds of strife and the angry nations are restrained, thus marking the time when the latter rain begins to sprinkle and the sealing of the 144,000 begins.

9. The Restraining of Islam—Islam of the second woe was restrained on August 11, 1840 by the four great European powers. The prophecy in Revelation 9:14, 15 that identifies the restraining of Islam in 1840 lasted for a day month hour and year, or 391 years 15 days. In the prophecy there were four angels prepared to bring warfare during that time-period against the armies of Rome. Those four angels of Islam were released on July 27, 1449 and on August 11, 1840 those four angels of Islam were restrained.

10. The Millerite History is Repeated—

(a) Recognizing that the Millerite history is repeated identifies that it was a prophetic message from one of the woe trumpets that was used by the Lord to empower the first angel's message in 1840. It is reasonable then to expect that a prophetic message from a woe trumpet will empower God's people at the end of time when the Millerite history is repeated.

(b) Sister White identifies 1840–1844 as a history that prefigures the sealing time of the 144,000 and that has also been prefigured by the history of Pentecost in *The Great Controversy*, 611. The history of 1840–1844 is a type of the sealing time of the 144,000 just as the history of Pentecost is a type of the sealing of the 144,000. The Millerite history that prefigures the sealing of the 144,000 began when Islam was restrained.

(c) The empowerment of the Millerites was accomplished when the four great European powers came together to decide the fate of Islam. On September 11, 2001 the entire world (and the number four represents worldwide in Bible prophecy) came together to decide the fate of Islam. When the four European powers dealt with Islam in 1840 they restrained Islam, and since September 11, 2001 the world has placed a restraint upon Islam.

11. **Daniel 11:40**—Daniel 11:40 contains a prophetic history that parallels the history of Revelation 9:1–3 where a long drawn out war between Persia and Rome is identified as the key that allowed Islam to rise into history. The long drawn out war between the king of the north and the king of the south in verse forty parallels that history, and when the Soviet Union was brought down in 1989, the key that allows modern Islam to return into prophetic history had been turned. In Revelation 9:1–3 we see the information concerning the key, and then in the next verse (verse four) we see

a reference to the sealing of God's people. Just as the collapse of the Soviet Union in fulfillment of verse forty was the key for modern Islam to return into prophetic history the following verse identifies the Sunday law in the USA when the seal is demonstrated.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

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. Daniel 11:41.

12. **A Triple Application of Prophecy**—The three woes are governed by the principle of a triple application of prophecy. That rule points out that when a prophecy is repeated three times, the first two fulfillments will establish the characteristics of the third fulfillment.

The first woe identified Islam bringing warfare against the armies of Rome. The Islam of that history was located in Arabia and was only to hurt the armies of Rome. Islam's mode of warfare was to strike suddenly and unexpectedly. The history covered by the first woe is identified as the first great jihad by modern Islam.

The second woe identified Islam bringing warfare against the armies of Rome. The Islam of that history was located in Turkey and was to kill the armies of Rome. Islam's mode of warfare was to strike suddenly and unexpectedly, but with added feature of

explosives in that history. The history covered by the second woe is identified as the second great jihad by modern Islam.

Therefore: The third woe will be modern Islam bringing warfare against the armies of Rome. At the end of the world the armies of Rome are the armies of the United States. The Islam of this history will be worldwide and will first hurt the United States producing the social and political environment to bring about a Sunday law in the United States and then it will continue to escalate its warfare until the United States is thrown into the lake of fire. After the long drawn out war between papal Rome and spiritual Persia illustrated in Daniel 11:40 is accomplished in 1989 the key will have been turned that allows Islam to return into prophetic history again, and when it does its warfare will be to strike suddenly and unexpectedly with explosives, against the United States. This event took place on September 11, 2001 and modern Islam identifies that since that time they were now in the third great jihad.

Immediately after September 11, 2001 the president of the United States went to the United Nations and identified that the world was now in a world-wide war with Islam, and at that time a restraint has been placed upon Islam.

13. Power, Seat and Great Authority—Christ portrays the end of a thing from the beginning of a thing. In Revelation 13:2 we are told that pagan Rome gave three things to the papacy. Pagan Rome gave its military power to the papacy starting with Clovis in 496 and continuing on through the Dark Ages. Pagan Rome gave its seat to the papacy when Constantine moved the capital of the Empire from the city of Rome unto Constantinople in the year 330. And pagan Rome gave its civil authority to the papacy in 533, when Justinian identified the pope of Rome as the corrector

of heretics and the head of the churches. Pagan Rome gave three things to the papacy and removed three things for the papacy. It removed the Heruli, Ostrogoths and Vandals.

The United States will accomplish this very work for the modern papacy. It will use its military and economic power to remove the king of the south, the glorious land and Egypt as identified in Daniel 11:40–43. It began to submit its military power to the papacy in the Reagan years when it formed a secret alliance to bring down the Soviet Union in 1989. It gave its moral “seat” of authority to the papacy in a two step process. The first step was when the churches of the USA closed their doors against the first angel’s message in 1842. Inspiration tells us that at this point the USA suffered a moral fall, but that the fall is progressive. The political arm of the USA had to submit to the moral authority of Rome as well, and this happened in the Reagan years when the secret alliance was formed. The Bible asks the question:

Can two walk together, except they be agreed. Amos 3:3.

The other action that still remains is for the civil authority of the world to be given to the papacy. This is fulfilled in Revelation 17:

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree, and **give their kingdom unto the beast**, until the words of God shall be fulfilled. Verses 12, 13, 17.

To understand why the world civil authority of the ten kings is given to the papacy only requires that we understand why and how the civil authority was given to the papacy in the beginning, for God identifies the end of a thing with the beginning of a thing. What caused Justinian to identify the pope as the corrector of heretics was that his kingdom was being destroyed by the war trumpets of Revelation eight. There was also a religious argument taking place in the empire. Was the church in Rome or Constantinople the pre-eminent Christian church? In the midst of this crisis Justinian wrote his decree and gave the pope the authority to identify even Justinian himself as a heretic, thus surrendering the civil authority to the pope of Rome.

In fulfillment of their role in Bible prophecy, Islam is going to bring about an escalating crisis of warfare that will bring the world to its knees. First it prepares the way for the Sunday law in the USA and then the USA insists to the world that the only way that the problem of radical Islam can be resolved is for the entire world to be brought under subjection of the United Nations, but to secure the deal—the pope of Rome will agree to sit as the moral authority of this three-fold union. Islam is the issue that provides the prophetic logic for the world-wide image of the beast to be forced upon the world.

Once all these prophetic characteristics of Islam are identified it is very simple to pull them all together and identify that on September 11, 2001 the third woe arrived in history—marking the starting point for the sealing of the 144,000. Hope this helps in your studies. Jeff

Prophecy School 2007

“If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the Word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” *Review and Herald*, July 21, 1896.

- **July 2007 Prophecy School Complete DVD series \$140**
- **Principles, Rules, and Considerations Booklet \$5**

July 2007 Prophecy School Individual Speaker Sets

- **Jeff Pippenger’s DVD series \$36**
- **Pastor Norberto Restrepo’s DVD series \$36**
- **Manjit Biant’s DVD series \$30**
- **Jamal Sankey’s DVD series \$25**
- **Russell William’s DVD series \$25**
- **Norberto Restrepo Jr.’s DVD \$10**
- **Wesley Smith’s DVD \$10**

Diamond Lake

“From the light that God has given me, I know that His cause today is in great need of the living representative of Bible truth. The ordained ministers, alone, are not equal to the task. God is calling Bible workers, and other consecrated laymen of varied talent who have a knowledge of present truth, to consider the needs of the unwarned cities.” *Medical Ministry*, 248.

These meetings held at Diamond Lake are 8 hours of current information regarding the present truth message and what we must learn to be saved. Although compact in size, these DVDs offer a thorough presentation of prophecy in an up-to-date fashion. The Diamond Lake DVD series will be a gem to add to your studies. Don’t miss this selection.

- **Diamond Lake DVD series \$35**

Prophecy School 2006

This prophecy school was recorded, then packaged as individual sets. Hear the heart-stirring messages by Jeff Pippenger, Jamal Sankey, and Russell Williams as they expound truth found in the prophecies of Daniel and Revelation. Included in Jeff Pippenger's presentations are Millerite history, the three dispensations, the role of Islam in Bible prophecy, and the prophetic pattern. Jamal Sankey's studies cover many subjects encompassing the three tests, prophets of time, Daniel 11:40-45, and the scattering and gathering. Russell Williams brings to life, among many things, the little book of Daniel, prophetic mirrors, and antitypical roles in Bible prophecy. The format of these presentations allow for a thorough understanding of prophecy whether purchased singly or as a group.

- **Jeff Pippenger's DVD series \$65**
(with reference CD)
- **Jamal Sankey's DVD series \$45**
(with reference CD)
- **Russell Williams' DVD series \$30**
(with reference CD)
- **Jamal Sankey's notes \$15**

Prophecy School 2004

This series, by Jeff Pippenger and Russell Williams, is a comprehensive prophecy study recorded during a week-long prophecy school in 2004. The material is eye-opening and full of scripture, Spirit of Prophecy, and historical facts that lead from prophecy to prophecy until reaching the end of time. The 40 hour set is an excellent source for personal enrichment or group studies.

- **VHS set \$145**
- **DVD series \$128**
- **Notes \$23**

Gideon's Torch

By Jeff Pippenger

The story of Gideon illustrates, in type, virtually every waymark of Adventism at the end of the world. This prophetic history is astounding.

- **Cassette tapes \$20**
- **Notes \$6**

Boise, Idaho & Blythe, California DVD Series

By Jeff Pippenger

"In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue. Many of our church members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are. All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded." *Review and Herald*, April 2, 1908.

The Idaho meetings are a study of the "repeats" associated with the Millerite time period. The California meetings are a study connecting the 1843 chart to present day truth. While the sets are valuable in and of themselves, they are best when viewed as a whole unit. Each DVD set has the notes included on a reference CD for ease of copying and studying.

- **Boise, Idaho DVD series \$50.00**
- **Blythe, California DVD series \$50.00**

White Salmon

By Jeff Pippenger

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days, and He says, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.' Revelation 1:3." *Christ's Object Lessons*, 133.

The Washington meetings held at White Salmon are great material for first time listeners or as an overview preceding deeper study. White Salmon consists of 4 hours of studies. The rules of prophecy are reviewed and examined, fortifying the listener with means to build the foundations of truth.

- **White Salmon DVD series \$17**
- **White Salmon VHS set \$20**

Keep About Your Work

The Lord has given to every man his work.

It is his business to do it, and the devil's business to hinder him if he can.
So sure as God has given you a work to do, Satan will try to hinder you—

He may throw you from it;

He may present other things more promising;

He may allure you by worldly prospects;

He may assault you with slander;

Torment you with false accusations;

Set you to work defending your character;

Employ pious persons to lie about you, and excellent men to slander you;

You may have Pilate and Herod, Annas and Caiaphas all combined against you,

And Judas standing by you, ready to sell you for thirty pieces of silver;

And you may wonder why all these things come upon you.

Can you not see that the whole thing is brought about through the craft of the
devil,

To draw you off from your work and hinder your obedience to God?

Keep about your work—

Do not flinch because the lion roars;

Do not stop to stone the devil's dogs;

Do not fool away your time chasing the devil's rabbits.

Do your work.

Let liars lie; let sectarians quarrel; let corporations resolve; let editors publish; let
the devil do his worst;

—BUT

See to it that nothing hinders you from fulfilling the work that God has given you.

He has not sent you to make money.

He has not commanded you to get rich.

He has never bidden you to defend your character.

He has not set you at work to contradict falsehood which Satan and his servants
may start to peddle.

If you do these things, you will do nothing else; you will work for yourself and not
for the Lord.

Keep About Your Work—

Let your aim be steady as a star.

Let the world brawl and bubble.

You may be assaulted, wronged, insulted, slandered, wounded, and rejected;

You may be abused by foes, forsaken by friends and despised and rejected of
man;

—BUT

See to it with steadfast determination, with unfaltering zeal,

That you pursue the great purpose of your life and object of your being

Until at last you can say: " I have finished the work which thou gavest me to do."

--author unknown--