FUTURE NEWS

Frequently Asked Questions

PART I

Future News

Frequently Asked Questions

Part One

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An Interview with Jeff Pippenger

16 Questions and Answers about End Time Events and Biblical Prophecy

In December 2008 *Future-is-Now* recorded an interview at Jeff Pippenger's home in the United States.

Question: How did it happen?

Future-is-Now frequently receives profound and important questions from different people. So we had the idea to gather some of the questions and make an interview. We thought these questions and answers were so important, that Marco and Wolfgang packed their camera equipment and travelled to meet Jeff Pippenger, to hear from him what he could tell us. The prophetic interpretations, as taught and believed by the Advent pioneers and Sister White have been partially lost in the Adventist church. Jeff has been called by God to re-discover the old Adventist knowledge about biblical prophecies and that is why we wanted to hear the answers in his own words. As a result we have 16 important questions and 16 important answers. We ask the reader to study these questions with prayer. This interview is just an overview of some important questions and topics that *Future-is-Now* and *Future for America* are sharing with their materials which are available to everyone for a closer and more complete study.

Question: Why the Fascination with Prophecy?

You have devoted nearly your whole life to the study of prophecy and you are giving lectures all over the world concerning these topics. Why do you have such a fascination with this issue?

I don't really know why I am so fascinated with prophecy. But I do think that every Seventh-day Adventists is supposed to have that same kind of fascination. Sister White says it this way in *Testimonies,* volume 5, 708: "Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy."

In *Selected Messages*, volume 1, 121, Sister White tells us that our greatest need and our first work is to seek for a revival. And then on page 128 in the same passage she says: "Revival represents the renewal of spiritual life." If our greatest need is for a revival, that means we are spiritually dead.

In *Testimonies to Ministers*, 113, she says: "When we understand the books of Daniel and Revelation as we should, there will be seen among us a great revival." There is information in God's prophetic word that brings the Laodicean church back to life at the end of the world. I hope my fascination with prophecy is something that the Holy Spirit has put in my heart. But I am certain that the Holy Spirit wants to put that same interest and fascination for prophecy in the heart of every Seventh-day Adventist; because if we are not students of prophecy we'll never wake up and if we continue in our Laodicean condition, we are going to be spewed out of the mouth of the Lord.

Question: Most Important/Profound thing in the Scriptures

Having studied the scriptures for many years, what is the most important or profound thing you have understood?

That's a bad question. The different things you understand about prophecy, for a human

being to identify what's the most important, is a little bit dangerous. There are several important principles and rules in Bible prophecy that I have come to recognize, and for me to say what is the most important is to pass judgment on the Lord.

From my human perspective, I think the fact that the Lord illustrates the end from the beginning is one of the most important. Sister White has a quote where she says, The Lord doesn't repeat things, unless they are very important; and that's a paraphrase. When you come to Revelation chapter one, and chapter one of Revelation is not only the introduction to Revelation, it's the key to understand the rest of the book of Revelation.

The characteristic of Christ that He identifies of Himself in chapter 1 of Revelation more than any other is that He is the First and the Last, the Alpha and the Omega, the Beginning and the Ending. So, the characteristic that Christ identifies of Himself more than any other as we come to the introduction of the book of Revelation is that He is the God that identifies the End from the Beginning. And throughout His prophetic word He illustrates this attribute of Himself in a variety of ways. In Isaiah 44:5, 6 He identifies Himself as the First and the Last; and then He says, that He appointed the ancient people. He appointed ancient Babylon to illustrate modern Babylon at the end of the world. He appointed ancient Egypt to illustrate modern Egypt at the end of the world. He appointed ancient Israel to represent the 144,000 at the end of the world. He appointed Ishmael, the father of ancient Islam to illustrate Islam at the end of the world. He illustrates the end from the beginning. In *The Great Controversy*, 393, Sister White says: "The parable of the ten virgins of Matthew 25 illustrates the experience of the Adventist people."

In *The Review and Herald*, August 19, 1890 she says: "This parable has been and will be fulfilled to the very letter." There are other ways to prove this same principle. The principle being that the beginning of Adventism illustrates the end of Adventism. This is because Christ is the first and the Last, the Alpha and the Omega.

You can see this in time prophecies very clearly. The beginning of a time prophecy, the history of the beginning, will parallel the history of the end. For instance: The beginning history of the 1260 years of papal rule, when the last ruler of the Goths fled the city of Rome in 538, that beginning history of the 1260 years was illustrating when the ruler of the city of Rome, the pope, was to be taken out of the city of Rome in 1798. The history at the beginning of a time prophecy parallels the history at the end of that time prophecy.

In the 2300 year prophecy we see ancient Israel captive in ancient Babylon and when they come out of Babylon, in order to rebuild Jerusalem, they come out on three decrees; and the third decree begins the 2300 year prophecy. But the work didn't get finished when the prophecy began, the Lord still had to raise up Nehemiah to finish the work. When Nehemiah finished the work he secured a decree from the king at that time. So, we see in the beginning history of the 2300 years ancient Israel has been captive in ancient Babylon. They come out of Babylon on three decrees that start the 2300 year prophecy. They finished the work on the fourth decree and then at the end of the 2300 year prophecy, spiritual Israel is in captivity with spiritual Babylon. When the papacy receives its deadly wound in 1798, spiritual Israel comes out of spiritual Babylon and the spiritual work they are going to do, is begun when the Three Angels' Messages come into history. Just as the 2300 years began on the third decree it ends when the third message comes into history. But the work isn't finished until the fourth angel's message of Revelation 18 arrives in history. Jesus illustrates the end from the beginning. I don't know if this is the most important insight that I've come to understand as I have been a student of prophecy I don't know. But I am certain, that

you can't understand prophecy correctly until you understand that principle. Jesus illustrates the end from the beginning.

Question: Why Does it take so Much Time to Explain the Message?

You have about 100 hours of DVDs on these topics. Why does it take so much time for you to explain these prophetic messages?

I am not sure how to answer that. I believe the particular history we are living has been prefigured by the Millerite history, that the end of Adventism is illustrated in the beginning of Adventism. We know at the beginning of Adventism in the Millerite time period the prophecies of Daniel were unsealed in 1798. When this unsealing was identified in Daniel 12, it identified an increase of knowledge. The Millerites didn't simply understand a single prophetic truth. The prophetic message they understood grew as they progressed through that history. I believe that history is been repeated now in the history of the 144,000 and the Lord continues to open up prophetic truths to His people here at the end. The Lord is building a complete picture of end time events. As I looked to these prophetic truths we may have a hundred hours of DVDs; we may have produced that many on these subjects I don't know. But I've never thought that we have come close to presenting everything that we are seeing. The Lord is opening up the Bible to His people at this time. There is more information than any human being can possibly share.

One of the things about the Millerite history from what we understand is that in 1843 – what Miller understood in 1843 is not the same as he understood in 1818, when he began to study. Those 25 years expanded his understanding. And for us here at the end of the world the same thing is happening. What I came to realize recently is there is a statement, where Sister White says: At the end of the world, people have to learn in a few weeks that which we have been years learning. I am realizing now, one of the reasons there is a volume of information on this subject, it is for the Seventh-day Adventists that are currently coming to understand this prophetic message. They can take the materials that have been developed over the past 15 years and learn it in a very short period of time, whereas for some of us it's taken years to get to this understanding.

Question: Importance of Daniel 11:40–45

Your main focus is on the topic of Daniel 11:40-45. Why does our church not have this profound understanding regarding these verses? Why are these verses of such importance for our time?

I am not sure that I could ever understand why people don't understand these verses. In Daniel 12:1 Michael stands up. And Daniel 12:1 begins by saying: "And at that time", identifying, that Michael stands up somewhere in the history of the previous verses. We understand that when Michael stands up, human probation closes. The verses that lead up to Daniel 12:1, when Michael stands up, are verses 40 to 45. In verse 40 it begins by saying: "And at the time of the end." Sister White says in *The Great Controversy*, 356 that the time of the end is 1798. So, I have understood that verses 40 to 45 are the prophetic events that lead to the close of probation.

In *The Great Controversy*, 594 Sister White says: "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready." Inspiration tells us, the events that

lead to the close of probation have been clearly revealed. The clearest revelation of the close of probation is Daniel 12:1 when Daniel stands up. So, the last six verses of Daniel 11, according to inspiration, have been clearly revealed. She says, these events are important truths and Satan is there to try to prevent people from understanding these truths by catching away every thought that might make them understand these verses and because of that, people aren't going to be ready when probation closes. When she is commenting on those that don't understand these verses, these events, she does not say: but few do not understand these verses, she says: "multitudes." The majority of Adventism does not understand these verses and it is salvational. If you don't understand the events that lead to the close of probation you are going to be found unready when human probation closes. Inspiration is clear, that we will understand these things.

The Review and Herald, April 4, 1893: "The events of the future will be discerned by prophecy, and will be understood." If you are a Seventh-day Adventist and you've been a Seventh-day Adventist very long then you've watched our evangelistic series. You know when we are doing evangelism, we will tell the non-Adventists about Daniel 2. Everyone agrees about Daniel 2. Then we'll teach them Daniel 7. Then we'll teach them Daniel 8. Daniel 8 is a little bit harder, because we've got to deal with the sanctuary. But, we don't teach them about Daniel 11. We jump over right into Revelation. We avoid Daniel's last vision like a plague. Sister White says: "The events that lead to the close of probation have been clearly revealed" and these events are what make us wise unto salvation. Sister White and the Bible teach that history is repeated at the end. Sister White says more than once, that every generation has special testing truths for that generation.

In Bible history which illustrates the end of the world, as Jesus illustrates the end from the beginning, every time we investigate the special truths for that particular generation, we find a majority of the people reject the message. How many people got on the ark? How many people got out of Sodom and Gomorrah? How many of the people received Jesus when He was here on earth? How many people received the message of Miller? So, the only way I can understand why the majority of Adventism doesn't know anything at all about the last six verses of Daniel 11 is, because Sister White says these events, in these verses that lead to the close of probation, are what make us wise unto salvation. These verses are the message for this generation, and like every other time in sacred history, when a special testing message comes to God's people, the majority of God's people find any excuse that's convenient to not understand that message. That's how I understand it.

Question: When Did the "Holy Alliance" Take Place?

The famous author, Carl Bernstein, writes in his book His Holiness about the "Holy Alliance" between America and the Vatican. Would you tell us in your own words, when did this alliance take place, what was its purpose and what were the consequences of this alliance?

The reason Carl Bernstein wrote *His Holiness* is because he was working for *Time* magazine during the time period when the Soviet Union collapsed. Daniel 11:40 identifies the collapse of the Soviet Union in 1989. So, Carl Bernstein tells us, that every article he has ever written and he likes to write about, is men that have power. Some people like to write about romance, some people like to write about war, but Carl Bernstein likes to write about powerful men. In the time period when the Soviet Union was collapsing, *Time* magazine hired him to write an article on the collapse of the Soviet Union. His article became the whole focus of the entire magazine. The *Time* magazine is from February 24, 1992. It is called: *How Reagan and the Pope Conspired to Assist*

Poland's Solidarity Movement and Hasten the Demise of Communism. That's the subtitle. The title of the magazine is *Holy Alliance*. It describes the secret alliance that was formed between Ronald Reagan, the President of the United States, and the antichrist of Bible prophecy. When Carl Bernstein gathered the information for this article, he gives testimony that he realized he had come across the greatest story that he would ever find ever in his life. So, he began to gather information to write his book, *His Holiness*. His *Time* article is what introduced him into this history and led him to write this book. The alliance between the United States and the Vatican took place in the Ronald Reagan years. Ronald Reagan has stated that he is a Protestant Christian. But Sister White has a very provocative quote. She says this: "Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist." *Bible Commentary*, volume 7, 949. Ronald Reagan has left in the historical record that he came to understand that the Soviet Union was the antichrist of Bible prophecy. He was confused. It used to be that every Protestant knew that the Pope of Rome was the antichrist of Bible prophecy. Inspiration says, if you become confused on that subject, you will end up on the side of antichrist. Because of Ronald Reagan's belief he was willing to form a secret alliance with the Pope of Rome to try to collapse the Soviet Union. When you talk about Carl Bernstein's article in *Time* or his book, these aren't Adventists. Carl Bernstein is not an Adventist; he is a secular Jew. As he gives his historical testimony about the fulfillment of prophecy, you have to relate to his testimony as the very rocks crying out not an Adventist this is the rocks crying out. Luke 19:40; Habakkuk 2:11.

Two years before Carl Bernstein wrote his article in *Time* magazine, *The Holy Alliance*, there was a book that came from a Jesuit, Malachi Martin called *The Keys of This Blood*. This book talks about a three-way struggle to bring in a one world government. The three-way struggle was between the United States, the Papacy, and the Soviet Union. The subtitle of the book explains the whole premises of the book. The title is *The Keys of This Blood*, but the subtitle is *The Struggle for World Dominion between Pope John Paul II, Mikhail Gorbachev, and the Capitalist West*. This book is identifying the struggle that is specifically identified in Daniel 11:40. This book was published in 1990. Malachi Martin says in a general sense that everyone living in 1990 will be alive when there will be a One World Government implemented.

We probably don't have to read this, but we will. This is the first paragraph of the book:

"Willing or not, ready or not, we are all involved in an all-out, non-holds-barred, three-way global competition. Most of us are not competitors, however. We are the stakes. For the competition is about who will establish the first one-world system of government that has ever existed in the society of nations…" This book is the rocks crying out. What the book says is that there are three powers that are going to begin a struggle with each other to take control of the earth and to bring in a One World Government. Those three powers are the Soviet Union, the United States and the Papacy. In Daniel 11:40 the Soviet Union is the king of the south, the Papacy is the king of the north, and the United States is the chariots, ships and horsemen. Verse 40 says that at the time of the end, in 1798, the king of the south, atheism, was going to begin a war against the Papacy, the king of the north. As Seventh-day Adventists we know that in 1798 atheistic France delivered the deadly wound to the Papacy. That's Daniel 11:40. But it continues on in the verse to say, that in time, in a period of time, the king of the north would return and retaliate against atheism, the king of the south. The verse also says, that when the king of the north, the Papacy, retaliates against atheism, the king of the south, when that takes place, that the king of

the north, the Papacy, would have the ally of the United States the chariots, ships and horsemen. That is the premise of Carl Bernstein's work. He demonstrates how in the Ronald Reagan years, Ronald Reagan formed a secret alliance with the antichrist of Bible prophecy for the purpose of sweeping away the king of the south, the Soviet Union. That was fulfilled in 1989. That is the history of Daniel 11:40. The next verse identifies the Sunday law in the United States.

Question: The Fundamentals/Pillars of Adventism

Sometimes you hear Seventh-Day Adventists discussing the fundamentals and the pillars of our faith. Regarding this issue, there is obviously a lot of uncertainty and confusion. Would you please explain the fundamentals of Adventism and the pillars of our faith?

Well, that is a big question. Some of the people that study the writings of Ellen White tell us that Sister White refers to Isaiah 58 more than any other chapter in the Bible. In 1 Corinthians 10:11 Paul tells us:

"Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."

In Romans 15:4 it says: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Then in Ecclesiastes 1:9, 10 it says: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything, wherefore it may be said, See, this is new? It hath been already of old time, which was before us."

The Bible is illustrating the end of the world. When Isaiah 58 is looked at, we need to understand that Isaiah is speaking about the end of the world. We can add seriousness to that, because this is where Sister White spent a great deal of her time commenting upon. In Isaiah 58:12, when we apply this to the end of the world, then we understand that this is a statement about the 144,000. There are many things in this verse but we are just going to take one. It says:

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:12.

The 144,000 will restore the paths to dwell and they'll raise up the old waste places. Jeremiah 6 tells us what the paths to dwell in are. Jeremiah 6:16 say this:

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Sister White has a very nice statement. *Selected Messages*, book 3, 338 says: "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.'"

Jeremiah, Isaiah, and all the prophets are giving testimony to our day and age. Isaiah and Jeremiah are telling us that the 144,000 will return to the old paths. When we talk about the foundations and the pillars the foundations of Adventism are the truths that began the Millerite movement. *The Review and Herald*, April 14, 1903: "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." She calls the message that they proclaimed in 42, 43, and 44 as the foundation. But she doesn't simply call it the foundation, she also calls it the platform. She says: "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." *Ibid*. In *Early Writings*, 259 there is a chapter called *The Firm Platform*. It starts with this:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body." She talks about the "established faith of the body." She talks about three steps, called the Three Angels' Messages. The Three Angels' Messages came into history in the Millerite history. As she comments on "the established faith of the body" in this first paragraph, she repeatedly calls it the foundation and the platform. In the previous quote she called the foundation and platform the message of 1842, 1843 and 1844. She agrees with it in this paragraph; she is saying the same thing in this paragraph. But in this paragraph she has given a warning, because she sees men step off the platform, begin to look at it. They start talking, that it would be better, that if foundation and the platform would be built this way.

In 1 Corinthians 14:32, it says: "And the spirits of the prophets are subject to the prophets which means all the prophets are in agreement with one another. If they are not in agreement it would be confusing. In the very next verse, verse 33, it says: "For God is not the author of confusion…" When Isaiah and Jeremiah are speaking about the old paths and Isaiah at the same time is talking about those that raise up the foundations of many generations; but Jeremiah, when he talked about the "old paths", he said there was going to be a controversy. Jeremiah says: "*Se*ek the old paths and you find rest for your souls," but the last part of the verse says: "*W*e would not walk therein," Jeremiah 6:16. Jeremiah and Ellen White are in agreement. The "old paths" are the foundation and platform of Adventism, which is the message that came in 1842, 1843 and 1844. There is going to be a group in Adventism, when they look at those foundational truths, is going to say: "*W*e would not walk therein." Sister White says it over and over: "This is our message." *The Review and Herald*, January 19, 1905:

"God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches."

If I want to go back to the foundational message, I know it's the message that was proclaimed in 42, 43 and 44, but how do I know what that message is? Well, I go back to Advent history and when I do, I discover there were 300 Millerite preachers and every one of them was preaching the same thing. The thing they taught was the message that is represented on the 1843 pioneer chart. The truths they presented on that chart are the foundation and platform of Adventism. Sister White says: "God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." *The Review and Herald*, January 19, 1905. Do you know what Sister White says about the chart in *Early Writings*, 74? "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." But I can show you, if we had the time, where virtually every truth on that charts is rejected in Adventism today.

Sister White says that the truths on the chart are the foundation and platform. The pillars of our faith, those were built upon the foundation. Anyone that's a builder knows you can't built the pillars of the house until you first lay the foundation. If you look at the 1843 chart, you won't find the sanctuary, you won't find the Sabbath. October 22, 1844 brought us to the point in history, where the Lord was going to establish the pillars of Adventism: The third angel's message, the Sabbath, the sanctuary, the Spirit of Prophecy. The foundation, the platform that was to come under attack as history progressed, is represented in that chart. One more, just to make our point,

and then we can go somewhere else.

Manuscript Releases, volume 15, 317: "The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit." Every Adventist historian will tell you, that the truths that were proclaimed in those years are the truths on that chart. But we don't accept those truths today. So, those foundational truths, they are the foundation. We have been warned in prophecy that they would come under attack. When we reject those foundational truths, we are not just rejecting those truths; we are saying that Ellen White was a false prophet. That's how I read it. She says we are to continue to present those truths. If those truths are erroneous then I think she has been a false prophet.

Question: The 1843 Chart is for Us

In your lectures you often mention that the prophetic chart of 1843 is again a message for us. Could you please explain that to us more precisely?

I have just one thought I want to add there. When you look closely at the *Testimonies* of the Bible prophets, of the foundations, such as Isaiah 58:12, we have been told, that we'll have to return to and restore the old paths. When we get to the end of the world, we no longer remember what the foundations are. The Lord leads His people back to the foundations. One of the tools the Lord uses that lead us back to the foundations at the end of the world is the 1843 chart. When I am sharing this chart, there are many truths on this chart, and I ask the audience: Can you give a Bible study concerning the truths on this chart? Virtually no one in the audience will know what those truths are. The chart allows us to introduce the foundational truths and at the same time demonstrate to God's people the need to reinvestigate what they are, because we no longer know what they are.

Question: Most Important Statements of Miller on the 1843 Chart

What are the most important statements of William Miller, recorded on the 1843 chart?

I don't know that there is any specific statement of William Miller on the chart. Of course we know that the 2300 year prophecy is the foundation of Adventism that was discovered by Miller. What most of us don't understand is that the first time prophecy that Miller discovered was the 2520 of Leviticus 26. Miller does state that the first time prophecy he discovered was the 2520 and that this prophecy led him to the 2300 year prophecy. If you look at the chart in the upper right hand corner, you'll see the 2520 up there right next to the 2300 year prophecy. The Lord led Miller to the 2520; it would be very difficult for Miller to have come across the 2300 year prophecy without the 2520. In the center of the chart there is the cross and right underneath it, two numbers underneath it, you see the year 508 marking the time when paganism was taken away. Miller identified the daily in the book of Daniel as paganism. He is the first person in history that came to understand it that way that we know it today. Down at the bottom of the chart, you see the time prophecies, the 1290 and the 1335. These prophecies are based on the year 508 and Miller's understanding of the daily and that 508 was the time when paganism was subdued. If you take the daily, the 2520 and the 2300 years off this chart, which are Miller's work, it's a pretty empty chart.

Question: Significance of the Right Understanding of the Daily

Why is the right understanding about the daily in Daniel 8:13, 14 so significant?

There are at least three or four very important answers to that and I don't know how to prioritize the importance. Jesus illustrates the end from the beginning. The Millerite understanding of the daily is that it represented paganism and it was the work of pagan Rome to place the papacy upon the throne of the earth in 538. The power at the end of the world that places the papacy upon the throne of the earth is the United States. Perhaps the most important symbol of paganism in the book of Daniel is the daily. Paganism, or pagan Rome, is a type of the United States. Pagan Rome places the papacy on the throne of the earth at the beginning; the United States places the Papacy on the throne of the earth at the end. Jesus illustrates the end of the beginning. So, if you misunderstand what the daily is, you destroy your ability to identify the work that the United States is doing in the world today in terms of placing the Papacy on the throne of the earth.

A secondary reason is that we teach in Adventism today that the daily represents Christ's sanctuary ministry. We teach that the daily in the book of Daniel is a godly power; that it is Christ's sanctuary ministry. The pioneers taught it was paganism, a satanic power. So, another issue about the daily that is important is the Spirit of Prophecy. When we look at *Early Writings*, 74 it says: "Then I saw in relation to the 'daily' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry." There was not another view in Adventism on the daily until 1901. In 1901 there was a new view of the daily introduced by a leader in Germany, Louis Conradi, one of the famous apostates in Adventist history. He reintroduced the old Protestant view, that the daily represented Christ's sanctuary ministry, into Adventism. Sister White commented on that understanding of the daily. She says it came "from angels that were expelled from heaven." The pioneer understanding, that the daily was paganism, is the correct view according to Sister White. The view that came from Conradi, identifying Christ's sanctuary ministry, came "from angels that were expelled from heaven." The daily is not only important because it has prophetic importance; it also places a decision concerning the Spirit of Prophecy into the play of things. But this is too large of a subject to take up in a short interview.

Question: Consequences of a False Understanding of the Daily

What are the consequences of a false understanding about the daily, especially for us, as Adventists?

We mentioned earlier that the false understanding of the daily gives you a false view of the work of the United States. Paganism, as the daily, is a type of the United States but the misunderstanding of the daily impacts many different aspects of Prophecy. As an example, in Daniel 8, many do not understand that there are two Hebrew words that are translated as *vision*. In English you have the word *vision* once in verse 1, 13, 15, 16, 17, 27 and twice in verse 2 and 26. The word *vision* is found there 10 times, but it is two different Hebrew words.

One of those words is *mar`e* and one is *chazon.* In English you find these words translated as *vision* ten times. But the word translated as *vision*, which is *mar`e*, is actually in Daniel 8 one other time. In Daniel 8:15 it says: "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man." This word *appearance* in English is mar`e. In the other places where you find mar`e in chapter 8 it is translated as vision. The primary definition of mar`e is appearance. It means a singular

appearance. When it comes to mar`e I've defined it as a "snapshot," whereas the other word that is translated vision, chazon, means the complete vision.

The mar`e means a single photograph, but the chazon is the entire DVD presentation. If you understand the different places where mar`e or chazon appears in Daniel 8 it will give you a clearer understanding of what's being represented in Daniel 8.

Daniel 8:14 is the foundation of Adventism. It says: "And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." This word *days* in verse 14 in the Hebrew means evenings and mornings. If you are going to have the direct Hebrew translation it says: "Unto two thousand and three hundred evenings and mornings…" This help to identify this word *vision*, because in verse 26 you have both Hebrew words that are translated *vision* in one verse. Verse 26 says: "And the vision (mar`e) of the evening and the morning which was told is true: wherefore shut thou up the vision [chazon]; for it shall be for many days." The first part of the verse says: "And the mar`e (the snapshot, the appearance) of the evening and morning (vision), which was told is true: wherefore shut thou up the chazon (the complete vision); for it shall be for many days."

When we see the mar`e vision, the "snapshot vision" in Daniel 8, we know it's the vision of the 2300 days. It's the vision that's identifying the appearance of Christ in the Most Holy Place in 1844. But when it comes to the word chazon, it means the complete vision. The complete vision of Daniel 8 begins in the time of the Medes and the Persians. When we come to verses 13 and 14 of Daniel 8, this is the very foundation of Adventism. We understand, that there is a dialog, a discussion, between some heavenly beings and there is a question raised in verse 13 and it's answered in verse 14. In order to understand the question correctly, we need to understand what vision is identified in verse 13. Verse 13 says:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision (chazon-vision) concerning the daily (sacrifice), and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13.

Forget about the identification of the heavenly discussion and deal with the question. The question is: "How long shall be the complete vision concerning the daily (sacrifice), and the transgression of desolation?" It's good to add in here, what Sister White says in *Early Writings*, page 74. In the King James Bible, every time there is a word that's added, it's italicized. Of all the hundreds of added words in the Bible, there is only one that Sister White says was added by human wisdom and does not belong to the text. Sister White says when it comes to the word *sacrifice* in connection with the word *daily* in the book Daniel, that the word *sacrifice* was added and doesn't belong there. There are many that say Sister White doesn't endorse Miller's understanding of the daily. Yet with the word *sacrifice* you can see, that she is endorsing Miller's understanding. We will deal with that in a moment, but back to the question. The question is: "How long shall be the vision concerning the daily and the transgression of desolation..." Then it tells us what they are going to do: "...to give both the sanctuary and the host to be trodden under foot." Daniel 8:13.

If you understand that there is a disagreement in Adventism today over the daily, and there is, the disagreement is that the pioneers identified the daily as paganism and the modern theologians believe that the word daily represents Christ's sanctuary ministry. There are two positions on what the daily represents in this passage. As we said in our last interview, Miller

identified the daily as paganism. We may not have addressed that specifically, but that's the pioneer understanding. And today we believe it is Christ's sanctuary ministry, but both, the Millerites and the modern theologians agree that the transgression of desolation in the verse represents the papacy no argument there.

So, you can read this question two ways: You can read it from the Millerite understanding, that the daily is paganism, or you can read it from the modern theologians' way, that it represents Christ's sanctuary ministry. How you define the daily defines how you look at these verses. If you are going to approach this as the Millerites did, then you would understand it as follows: The question is a question of duration. It says: How long? The question is about a period of time, not a point in time. If it was a question about a point in time it would say: When? "When shall be the vision concerning the daily, and the transgression of desolation...?" The modern theologians argue that this word that is translated *how long* can sometimes be translated as *when*. The Hebrew word here, that is translated as *how long*, sometimes is translated as *when*, but the men that interpreted and put together the King James Bible looked at all the evidence and put *how long*.

It's a question of duration. Adventists know that the question is answered in verse 14: "Unto two thousand and three hundred days (evenings and mornings); then shall the sanctuary be cleansed." We know the answer is October 22, 1844. The answer has to be October 22, 1844. That's a foundation of Adventism. If you destroy that answer, you destroy Adventism! The pioneer understanding of verse 13 is this, remember this word is *chazon*, it means the complete vision. The question is: "How long shall be the complete vision concerning the daily and the transgression of desolation...?" How long is the complete vision in Daniel 8 concerning the daily, and the transgression of desolation...? How long is the complete vision in Daniel 8 that begins with the Medes and the Persians, concerning the daily, paganism, and the transgression of desolation...? Then the rest of the verse tells us what paganism and Papalism are going to do: "...to give both the sanctuary and the host to be trodden under foot."

How long are paganism and Papalism going to tread down the sanctuary and the people of God? The answer is: They are going to do it until 1844. But the duration is 2300 years. If the answer is 1844 and the duration is 2300 years and you subtract 2300 years from 1844, you go back to the year 457 BC, which is right there in the history of the Medes and the Persians. It's right there in the history of Daniel 8. Here is the problem! This isn't something that I recognized, Miller used this argument. Miller was the first one in history who identified the daily as paganism. So, this was new light. As he brought forth the new light, the Protestants that were listening to Miller's message said, the daily represented Christ's sanctuary ministry. They had another understanding also, but he was confronted with that teaching. So, Miller said, if you believe the daily is Christ's sanctuary ministry, you destroy the 2300 years and 1844. And you do! If you identify the daily as Christ's sanctuary ministry, then the question of verse 13 is: How long is the complete vision concerning Christ's sanctuary ministry and the papacy? If the daily represents Christ's sanctuary ministry that can't begin before Christ ascends to the Sanctuary and begins that ministry. After the cross, Christ is ascending to the Heavenly Sanctuary and His Father receives Him, receives His work, and then the Heavenly Sanctuary was initiated, inaugurated. What was the evidence that Christ had begun His work in the Heavenly Sanctuary? It was the Pentecostal outpouring! Christ began His Heavenly Sanctuary, High priestly ministry on Pentecost 31 AD. So, Miller was right! If the question is: How long is the vision concerning Christ's sanctuary ministry and the papacy, and Christ didn't begin His ministry until 31 AD,

then the first point in history when you can start the 2300 year prophecy is 31 AD. Therefore, the Heavenly Sanctuary isn't going to be cleansed until the year 2331. So, we have over 300 years left before He begins the judgment, Adventism is a big heresy, and Ellen White is a false prophet. Miller was right! If you believe the daily is Christ's sanctuary ministry you destroy 1844.

Miller is the first person in history to identify the daily as paganism and when he came to the book of Daniel he found a word that is translated daily only in the book of Daniel. The word *tamid* is the word that is translated as daily in the book of Daniel. You can find *tamid* roughly 105 or 106 times in the Bible but you only find it five times in Daniel. And Miller said that he can only find *tamid* in the book of Daniel, yet *tamid* is in the Bible 105 times roughly. What was Miller thinking? He was thinking correctly, because in the book of Daniel *tamid* is different than the rest of the Bible. If you get a good Bible program or a concordance program, you find the other 99 or 100 times that *tamid* is in the Bible that it's either an adverb or an adjective. But unlike the rest of the Bible, Daniel uses the word *tamid* as a noun. Do you know who confirms that? The Bible scholars that know the Hebrew confirm it, but in a secondhand way the translators of the King James Bible do the same thing; when you understand Ellen White's comments on *Early Writings*, page 74. There are hundreds of supplied words in the Bible, but the only one that Inspiration said is added and does not belong there, is the word *sacrifice*. When Inspiration points out one and only one supplied word in the entire Bible that it wants to tell you something about, that's significant. When it comes to the word *tamid* Miller was right. He only found this word in the book of Daniel. He recognized it was a noun.

I will give you an illustration. In the United States we have cradles, where you put babies in.

You can rock the baby in the cradle, or you can throw a rock at the baby in the cradle. A rock is a noun and if I throw it at the baby it's a noun. But if I rock the baby in the cradle it's a verb. It's the same word. One is a verb, one is a noun. They are totally different. One, I put the baby to sleep, and one I kill the baby. The word *tamid* in the rest of the Bible is an adjective or an adverb, but in Daniel it's a noun.

If you get a good concordance, you can see that. You can also see it from the translators of the King James Bible. When they came to the book of Daniel, they saw the word *tamid*. They may have thought: "O, Daniel made a mistake! Doesn't Daniel know that *tamid* is either an adverb or an adjective?" In order to crack Daniel, everywhere they found the word *tamid* in the book of Daniel, they added the word *sacrifice*. If you add the word *sacrifice* to *tamid*, you change the noun either into an adverb or an adjective. When Sister White says: "I saw that the word sacrifice in connection with the 'daily' in the book of Daniel was added by human wisdom and does not belong to the text...", in *Early Writings*, 74, she was saying that the translators of the King James Bible made a mistake here; that *tamid* in the book of Daniel is a noun, that Miller was right, and that Daniel uses the word *tamid* not as an adjective or an adverb but as a symbol as a symbol of paganism.

At the end of the world there are three powers that come together against God's people. The beast, the dragon, and the false prophet, and Sister White's writings teach us that we are to understand not only those powers, but their history. There is a statement where she says that we should learn to trace the working of these powers through prophecy and through history (*Education*, 191). This makes perfect sense. The reason that Seventh-day Adventists are raised up at the end of the world is to give the fourth angel's message of Revelation 18, and part of that

message is Babylon is fallen. At the end of the world Babylon is divided into three parts. You can see that in Revelation 16:19 and Revelation 16:12, 13. It tells us, that these three parts are the beast, the dragon and the false prophet. These three powers are what Sister White calls the threefold union (*Testimonies*, volume 5, 451), that's modern Babylon. You and I have been called to identify the fall of modern Babylon. Seventh-day Adventists are to be the experts on modern Babylon. We need to understand modern Babylon from its beginning to its end. The prophetic word teaches that the last of those three powers to arrive in history is the false prophet. The false prophet is the United States. The United States didn't begin as the false prophet. The United States begins as Protestant America, but at some point in time it becomes the apostate Protestantism. Apostate Protestantism will become the false prophet of Bible prophecy. If we understand these powers in history and prophecy, we know the United States arrives in history in 1776, but the United States is the power that changes. It begins as a lamb and ends up speaking as a dragon (Revelation 13:11). In the 1600's there was no United States. The false prophet comes into history at the end of the world. The beast is the papacy. In the time of the Apostle Paul he says: "The mystery of iniquity doth already work." 2 Thessalonians 2:7. The mystery of iniquity is the papacy. Paul was living in the first century and said the Papacy is already here. The Papacy isn't placed on the throne of the earth until the 6th century in 538. At the end of the world there is the beast, the dragon and the false prophet. The false prophet arrives at the end of history; the beast begins in about the first century. Before the beast you have the dragon.

You can trace the dragon power all the way back to the tower of Babel, if you are identifying the dragon power as the earthly representative of Satan. We know that pagan Rome was the dragon power. Sister White commented in *The Great Controversy*, 438: "Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." So the dragon is both: Satan, but it's also the earthly organization that it uses. You can trace the false prophet back to 1776. You can trace the papal beast back to the first century. But you can trace the dragon back to the tower of Babel; and if you want to, you can trace it all the way to the courts of Heaven, because Lucifer was thrown out of Heaven and he is the dragon. The religion of the dragon is called paganism. When the prophet Daniel wanted to symbolically represent paganism he chose the word *tamid*. In Hebrew the word *tamid* is continual. The word that's translated daily in the book of Daniel represents the power that has opposed God from the very beginning, continually. It is the perfect word!

There are three powers at the end of the world. All the prophets are speaking about the end of the world (*Selected Messages*, book 3, 339), including Daniel. Daniel is telling about the powers that oppose God at the end of the world. When he wants to represent the power that has continually opposed God's people down through time he chooses the word *tamid*, which means continual. When Miller found this word in the book of Daniel, he realized it's only in the book of Daniel, but he didn't know what it meant. Let's look of what he was dealing with in Daniel 8. This is how Miller describes his discovery that the daily was paganism. He points to Daniel 8: 11: "Yea, he magnified himself even to the prince of the host; and by him the daily (sacrifice) was taken away..." When Miller was seeing the daily he saw something that had been taken away. When it came to Daniel 11:31: "shall take away the daily...", and in Daniel 12:11: "And from the time that the daily (sacrifice) shall be taken away..." Miller understood that the daily was only found in the book of Daniel, but he wasn't sure at that point what it meant. What he did understand is that whatever it was, it was taken away.

Notice in Daniel 12:11, as I am approaching this from Miller's understanding, as left recorded in his writings; in verse 11, the daily shall be taken away and the abomination that maketh desolate set up. Miller understood that the abomination of desolation was the Papacy. He understood that whatever this daily was, it had to be taken away in order for the Papacy to be set up. In Daniel 11:31, "...and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate", it was the same story. He knew that, whatever this daily was, it had some relationship to the setting up of the Papacy and then it had to be taken away. As he tells the story, he was searching for what this power was, with a concordance. What was this thing that had to be taken away for the Papacy to be placed on the throne of the earth? Then he came to 2 Thessalonians 2:3 "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Miller inserts at this point that the man of sin and the son of perdition are the Papacy. He is saying that Paul is speaking about the second coming of Christ and telling the believers that Christ doesn't come a second time, until there is a falling away of the Christian church and the Papacy is revealed. Then Miller reads verse 4:

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

This is another illustration of the papal power. Then verses 5 and 6:

"Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time."

Miller understood that when Paul wrote this letter, the Papacy wasn't in existence as a church. In verse 6, Paul is saying that there is a power that withholds the Papacy. This power will hold the Papacy back until it's time for the Papacy to be revealed. Then came the verse where all the lights came on for Brother Miller. Verse 7 says: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." Miller's commentary is as follows: "I read on, and could find no other case in which it (the daily) was found, but in Daniel. I then (by the aid of a concordance) took those words which stood in connection with it, 'take way;' he shall take away, 'the daily; 'from the time the daily shall be taken away', etc. I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is 'the daily!' Well now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, 'the daily' must mean paganism." *Second Advent Manual*, 66. He realized that paganism or pagan Rome was doing two things: It was restraining the Papacy from taking control of the earth, but also, when paganism was removed, the Papacy would take control of the earth.

Part of your question is: What's the significance of the daily for us today if we have a false understanding? If we read on a few more verses we'll see some of the significance. In verse 8 to 12 it says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they

should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:8-12. The Seventh-day Adventists at the end of the world who receive the mark of the beast are going to receive strong delusion. In fact, in *Selected Messages*, book 3, 154 it states, "I believe with all my heart that the Spirit of God is being withdrawn from the world, and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God." Those Seventh-day Adventists that receive the mark of the beast at the Sunday law testing time are going to receive strong delusion, because they are going to be totally void of the Holy Spirit. We understand the reason that they receive this delusion is because they don't have the love for His truth. This passage means a love for the truth in general. I believe and understand that. The primary truth that is identified here, isn't just for truth in general, it's a love for the truth about the relationship between paganism and the Papacy. If you get very specific, those Adventists that receive strong delusion are those Adventists that we spoke about in our last interview that Sister White saw stepping off the platform and foundation saying, it can be built better. Sister White says the foundation and platform is the message that was preached in 1841, 42, 43 and 44, and that included Miller's understanding of the daily. In 2 Thessalonians 2, the truths that bring strong delusion to Adventists, that receive the mark of the beast, these truths, that they do not love, are the foundational truth of Adventism, which include the daily. What is the foundation of Adventism? The 2300 days! If you have the wrong position on the daily you destroy 1844 and you destroy the foundation of Adventism.

Question: The 2520—Importance & Dismissal

The prophecy about the 2520 years has been concealed from Adventists for a long time. What is the meaning of this prophecy for our time, and why has this prophecy been dismissed as an error of the Pioneers?

When we first came to understand the 2520 we wanted to present what we understood about it. We had two weekend meetings planned back to back in two different cities with several hours the first weekend and several hours the second weekend. We recorded all presentations both weekends and I think we ended up with 25 hours in one language, in order to deal with the 2520. For you to ask me to shrink down the significance of the 2520 into an interview is... Some people can probably do it, but I don't have the ability.

One thing of importance: It's a time prophecy. It works on the year-day principle. Every Seventh-day Adventist is familiar with the year-day principle. Very few Seventh-day Adventists have ever heard of the 2520, but all of the Millerite preachers preached the 2520 – every one of them. As God leads his end of the world people back to the foundational truths of Adventism, He designed the 2520 and placed it upon the chart as a simple tool that would be easily understood by Adventists. It is simply the year-day principle in order to stimulate their sanctified curiosity to investigate the foundations.

I have taught the 2520 to hundreds of Seventh-day Adventists that never knew it. The first time they see it, they understand it. They may not have tested it to see if it's true but they understand simply because it's a year-day time prophecy. I believe the Lord uses the 1843 chart and the 2520 as a hook to lead His people back to the foundations. The Bible and the Spirit of Prophecy teach specifically that the foundations are not going to be accepted by the majority of Adventists at the end of the world. Let's read once again from Jeremiah 6:16. We've read it already, and all the prophets are speaking about the end of the world. "Thus saith the Lord, Stand ye in

the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." When we return to the old paths there is going to be a group of us that refuse to do so.

Question: Consequences of Forgetting the Woes

The Adventist Pioneers understood the first two woes as being the work of Islam in this world. Why has this perception been lost and what are the consequences for us?

In Revelation 10:4, you'll find something that is sealed up. We've already established that Jesus illustrates the end from the beginning, and we gave a couple of arguments that Millerite history is repeated at the end of the world in the history of the 144,000. *Seventh-day Adventist Bible Commentary*, volume 7, 971 says this: "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. "The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

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

In Revelation 10:1-3 Christ, the mighty angel comes down out of Heaven with the little book of Daniel open in His hand. He puts one foot on the land and one foot on the sea and then in verse 3 cries as a lion cries, and when he does, then seven thunders uttered their voice. John was about to write what the seven thunders uttered, but then he is told to write them not, to seal them up.

Whatever the seven thunders represent, they there were sealed up. Sister White tells us that the seven thunders represent two things. One: "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." She is saying the seven thunders represent the events that took place from 1798 to 1844, because that's the history of the first and second angels' messages. Two: "After the seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in their order." She tells us, the seven thunders represent not only the Millerite history from 1798 to 1844, but also the history of the 144,000 at the end of the world.

In here she specifically compares the sealing up of the seven thunders as a parallel to the sealing up of the book of Daniel. And it was, when the book of Daniel was unsealed in 1798, that the increase of knowledge produced the experience of the Millerites. When she compares the sealing up of the seven thunders to the sealing up of the book of Daniel, she also compares the

seven thunders to the history of the Millerites and the history at the end of the world, when the Millerite history is repeated. She is saying: At the end of the world, when the Millerite history is repeated, the seven thunders will be unsealed and it will parallel the unsealing of the book of Daniel for the Millerites.

In Revelation 22:11 it says: "He that is unjust, let him be unjust still..." As Seventh-day Adventists we know that this verse is identifying the close of probation. In the verse right before verse 11, verse 10, it says: "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand." Just before human probation closes, there comes a pronouncement that the time is at hand to unseal the prophecy in the book of Revelation that's been sealed up. The prophecy in the book of Revelation that's been sealed up (Revelation 10:4) is the seven thunders.

In several sacred histories the word of God has been sealed up to that generation. The Old Testament had been sealed up to the Jews. When Sister White comments on these times, when the Bible has been sealed up to men, she tells us what seals up those truths. We'll read a couple of those. This is from *Spalding and Magan*, 58: "When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost... But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction." One more quote, *Signs of the Times*, May 17, 1905: "The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book closed to their comprehension."

Let's try to get back into your question about why this pioneer perception of the trumpets has been lost. If you look at the 1843 pioneer chart in the lower right hand corner, you see two horses with warriors on them. The horse on the top represents the fifth trumpet, Islam. The horse below it represents Islam of the sixth trumpet. The pioneers had a very distinct and accurate understanding of the trumpets of Revelation. When Sister White says "this chart was directed by the hand of the Lord and should not be altered", this is one of nine specific quotes where she endorses the pioneer understanding of the trumpets. For instance, any Seventh-day Adventist that has read *The Great Controversy*, knows that she speaks about Josiah Litch's prediction of the collapse of the Ottoman Empire (*The Great Controversy*, 334). In *The Great Controversy* she says that when the Ottoman Empire collapsed, "The event exactly fulfilled the prediction." That prediction was based upon the time prophecy in the sixth trumpet. When she is endorsing that understanding, she is endorsing the pioneer understanding of the trumpets.

Today the modern theologians of Adventism reject the pioneer understanding of the trumpets. The question is why? Well, the seven thunders were sealed up, and Sister White says the seven thunders represent the events that took place between 1798 and 1844. In other words, the history of the Millerites has been sealed up! But how was it sealed up? How was it that we no longer understand what the Millerites believed about prophecy? We just read how. Sister White tells us that at the different points in history, when biblical truth is sealed up to God's people, it's from the reception of "customs and traditions, that are handed down from generation to generation."

Let me give you an example. Consider the book *Thoughts on Daniel and Revelation* by Uriah

Smith. There are some conclusions that Smith makes in there that I don't agree with and I can explain why I think he missed on those couple of places, but in his book Smith defends Miller's position on the daily. And in this book

Smith endorses the pioneer understanding of the trumpets. In the early part of the 20th century, when the German leader Louis Conradi introduced the incorrect view of the daily, a few men accepted it from Conradi and began to push that we should accept the new view of the daily. Suddenly there was an argument about the daily. If you read when Sister White was speaking of that argument you'll find several places where she says: "They wanted to change the books", or sometimes when she was dealing with the men who wanted to change the books, she said, "Leave the books alone." The book they want to change was *Thoughts on Daniel and Revelation* by Uriah Smith. They wanted to go into this book and remove Miller's understanding of the daily and replace it with Conradi's.

Most people in Adventism don't have this book any more. Adventists in the United States usually have all the Spirit of Prophecy books, or many of them. They may never read them, but they have a lot of them in their book cases. This book is becoming more archaic, out of place, unacceptable, yet Sister White says every Seventh-day Adventist should own this book. She doesn't say it that way. She says: "We should be giving this book out to our neighbors." How can we give it to our neighbors if we don't own it? But you know what she calls this book? "God's helping hand" (*Publishing Ministry*, 356). The book endorses the pioneer position on the trumpets and daily. The reason that we no longer accept the pioneer position on the daily, or the trumpets, or the 2520 is, because those truths were established in the Millerite history from 1798 to 1844. But the history of 1798 to 1844 is represented as the seven thunders and the seven thunders were sealed up. This means we don't understand them because we have received customs and traditions, which have been handed down from generation to generation. Praise the Lord, just before the close of probation, the book that's sealed and the book of Revelation are going to be unsealed. Then the Lord is going to lead His people back to the foundations of Adventism and reacquaint them with these foundational truths.

Question: What Happened on 9/11 Prophetically?

In your lectures you are showing, the 7th trumpet (3rd woe), starting in 2001. That year is still in everyone`s mind all over the world. What happened on 9/11 from a prophetic point of view?

Let's consider this quote to start with: "Now 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 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 cannot imagine." *The Review and Herald*, July 5, 1906.

On September 11, 2001 the "great buildings" of New York City came down. Sister White plainly says that when this takes place Revelation 18:1-3 is fulfilled. Revelation 18:1 speaks about a mighty angel coming down out of heaven and the earth was lightened with its glory. Sister

White says that the three angels of Revelation 8 and 14 are to be repeated. The pioneers taught that the first angel of Revelation 14 began in 1798, but that the first angel's message was empowered when the mighty angel of Revelation 10 came down.

The pioneers correctly taught that the first angel of Revelation 14 and the angel that comes down in Revelation 10 are the same angel. When the angel of Revelation 18 came down on September 11, 2001, the history of the first angel's message was repeated. Sister White says the three angels' messages were to be repeated (*The Review and Herald*, October 31, 1899). As Seventh-day Adventists we know that when the angel of Revelation 18 descends and joins with the third angel's message, the latter rain begins to fall. That is standard understanding in Adventism. What Adventism doesn't understand is that before the Holy Spirit is poured out without measure at the Sunday law in the United States, it first begins to sprinkle upon God's people.

At the Sunday law in the United States the church is purified. One group of Adventism receives the mark of the beast and the other receives the seal of God. At that point, the Holy Spirit is poured out without measure upon those who have the seal of God. Then the two classes in Adventism have been separated. One class receives the mark of the beast and strong delusion, one the seal of God and the full outpouring of the Holy Spirit. Inspiration teaches that before that time period, while the wheat and tares are still together, before they are separated, the latter rain begins to fall. You can see this in *Testimonies to Ministers*, 507: "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."

September 11, 2001 when the mighty angel of Revelation 18 descended, when the great buildings of New York City were thrown down, one of the things that happened is that the fourth angel had joined the third. The other thing is, that the latter rain began to sprinkle upon Adventists. Some Adventists receive it, some don't. The Holy Spirit is now being poured out with measure. When Adventism is separated at the Sunday law, then it's poured out without measure. On September 11, 2001 the third woe arrived in history.

There is a multitude of verses in the Bible that teach upon the testimony of two or three, a thing is established (1 Corinthians 13:1; Matthew 16:16). The fifth trumpet was the first woe; the sixth trumpet was the second woe. The pioneer understanding is that the first woe was Islam and the second woe was Islam. Upon a testimony of two, a thing is established. If the first woe was Islam and the second woe was Islam then the third woe is Islam. On September 11, 2001, the third woe arrived in history. It began when the mighty buildings of New York City were thrown down. At this point the work of the Holy Spirit is to arouse and to awaken Seventh-day Adventists. When we are awakened we have the opportunity to enter into the finishing of the work of sanctification, that we might receive the seal of God. A careful study of the Holy Spirit demonstrates that the latter rain first awakens us and gives us opportunity to prepare. Prepare for the Sunday law, because at the Sunday law our probation closes. The Bible teaches: "Surely the Lord our God will do nothing, accept he will reveal it through his servants the prophets." Amos 3:7. God's character demands that before He closes the probation upon His people He will warn them through the prophetic word. September 11, 2001 is that warning!

Question: What Would You Tell Unbelieving Adventists?

Many people don´t want to believe that probation time for Adventists will end with the Sunday law. What would you tell these brethren?

I would tell them that there are several ways prophetically to demonstrate that it does close at the Sunday law. One of the first things to remember is that Christ illustrates the end from the beginning. At the beginning of the papacy there were two Sunday laws and at the end there will be two Sunday laws as identified in prophecy. In past history, Constantine passed the first Sunday law in 321 AD. That compromise in the church of Pergamos, in the terminology of the book of Revelation, prepared the way for the Papacy and the church of Thyatira. When the Papacy was empowered in 538, they passed the Sunday law.

Those histories are pointing forward to our history, first the Sunday law by pagan Rome, and then a Sunday law by papal Rome. Pagan Rome is a type of the United States. First the Sunday law arrives in the United States, and then, when the Papacy is restored to power, there will be a world Sunday law. When we look at the Sunday law we realize that a Sunday law in the United States is first. You can see this illustrated in Daniel 11:41 and in Revelation 13:11. It´s difficult for me to understand how Seventh-day Adventists don't understand, that their probation closes at that Sunday law. That´s what the third angel's message is about, it´s a warning given by Seventh-day Adventists about receiving the mark of the beast. How can I, as a Seventh-day Adventist, warn the world not to worship on Sunday, if I am worshipping on Sunday? The logic about the close of probation doesn't fit if you don't understand that at the Sunday law we have to stand for the Sabbath.

The Sunday law begins in the United States. There are Sunday laws in the United States today but those aren't the Sunday laws that fulfill Bible prophecy. The Sunday law that fulfills Daniel 11:41 and Revelation 13:11 is two-fold in nature. When you are persecuted for keeping the Sabbath and forced to observe Sunday. Sister White says it very nicely in *The Review and Herald*, December 18, 1888: "A time is coming where the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God´s people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes be made void in our land; and national apostasy will be followed by national ruin..."

The first point we are making here is that the Sunday law of Bible prophecy forces you to observe Sunday and persecutes you for keeping Sabbath. This is the Sunday law we are speaking of. If they pass a law in the United States tomorrow that forbids people to buy gasoline on Sunday, that is a Sunday law, but it is not the Sunday law that fulfills Bible prophecy. When the Sunday law that fulfills Bible prophecy arrives we will be held accountable to the light that we have about Sabbath and Sunday. In this next quote from Sister White, she is describing a meeting and there was a man that interrupted her and said: I have a question for you and I want you to answer yes or no and nothing else. This is what she is describing in the following quote: "Here the discourse was broken in upon by questions from one who had kept the Sabbath a short time, but who had recently given it up. Rising in the congregation, he said, 'This Sabbath question has been a great trouble to me during the last year, and now I would like to ask a question: Is the observance of the Sabbath necessary to my salvation? Answer, yes or no.' I answered promptly, this is an important question, and demands something more full than yes or no. All will be judged according to the light that has shone upon them. If they have light upon the Sabbath, they cannot be saved in rejecting that light. But none will be held accountable for light which they have never

received. I then quoted the words of Christ, 'If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin..." *Historical Sketches*, 234.

At the Sunday law test Seventh-day Adventists will be held accountable to the light of the Sabbath, and if they reject that light, they cannot be saved. Sister White tells us that every reform movement in history parallels every other reform movement. If you carefully look at the characteristics of each reform movement, you'll find that they have three primary way marks: First a reform message, then a manifestation of righteousness the power of God, and then judgment is illustrated. When judgment is illustrated one of the things that happens is a door closes.

I'll give you an illustration. Noah brought a message of reform. When the animals got on the ark, there was a visual manifestation of the power of God, but judgment was demonstrated when the door of the ark was closed. Was probation closed when the door of the ark was closed? Absolutely!

Elijah brought a message of reform. When fire came out of heaven there was a manifestation of the power of God, and that was followed by the judgment, which was carried out against the prophets of Baal. Had probation closed on the prophets of Baal? Absolutely! Moses brought a message of Sabbath reform to the Jews, while they were in Egypt, then the plagues in Egypt, which represent the power of God. Finally, the judgment of the firstborn and the door closed for Egypt.

John the Baptist brought a message of reform. The manifestation of the power of God was the triumphal entry of Christ into Jerusalem followed by the judgment of the cross. In the Millerite movement, Miller brought a message of reform. The manifestation of the power of God was the Midnight Cry of the summer of 1844. That concluded, when two doors closed simultaneously on October 22, 1844. The door into the holy place closed and at the same time, the door of the parable of the ten virgins closed, because the Millerites perfectly fulfilled the parable of the ten virgins. On October 22, 1844, probation closed on the Millerites. 49,950 continued to lift their prayers to the Holy Place and 50 moved into the Most Holy place of Christ. That history is to be repeated to the very letter. In our history today, the reform message of the Millerite history is repeated in the Laodicean message. As the latter rain is poured out on God's people, which started on September 11, 2001, warning that the next thing to happen, is the Sunday law. This Sunday law parallels October 22, 1844, it parallels the cross, it parallels the judgment of the first born in Egypt, and it parallels the closing of the door on Noah's Ark.

Bible prophecy is crystal clear. At the Sunday law probation closes for Seventh-day Adventists. Sister White plainly says it and the different lines of prophecy illustrate it. This is one of the most important truths to understand in end time Bible prophecy. Sister White says that when we understand the books of Daniel and Revelation as we should, that we will see among us a great revival. She says, "Our greatest need is for a revival." She tells us that the events connected with the close of probation have been clearly illustrated. Those are her words! She doesn't say, the events connected with Michael standing up, she says, "the events connected with the close of probation." She is emphasizing the close of probation and the last six verses of Daniel 11 are those events.

Daniel 11:40 identifies the collapse of the Soviet Union in 1989, and the next verse, verse 41, the Sunday law in the United States is identified, at which point probation closes for Adventists in the United States. God awakens His people through prophecy. The way that He

does this is from those verses in Daniel 11.

If I understand that in Daniel 11:40 the Soviet Union came down in 1989, and I also understand that the next thing that happens is the Sunday law in the United States, and I also understand the truth that at the Sunday law my probation closes, this truth is, what the Holy Spirit uses to awaken me and prepare me for the Seal of God. Every reform movement is the same. It begins with a reform message. Daniel 11: 40, 41 is that reform message. It's speaking to Laodicean's. It's saying, the next thing that happens is our probation closes. If that is true and through the power of the Holy Spirit I bring my life into agreement with that truth, what happens in my life is I experience a revival. This is God's design to bring a revival to the Adventist church.

Sister White tells us that there is nothing that Satan fears so much, than if God's people would awaken. Satan has placed a lot of strange ideas in Adventism in order to destroy the truth that at the Sunday law our probation closes. I might think, that verse 40 was fulfilled with the collapse of the Soviet Union in 1989, and I might believe that the next verse, verse 41, is identifying the Sunday law in the United States but if I don't understand my probation closes at that point in time, then all it is, is an interesting passage in prophecy, there is no urgency, there is no conviction.

There was a man that I used to travel with and we would speak together. He decided that probation doesn't close at the Sunday law. "We serve a God of mercy," he said. "God wouldn't bring Adventists to the Sunday law and then close their probation," he countered. This is his logic. He does believe that probation closes at some point in time. He doesn't believe, that you can continue to sin until Jesus comes. He is just unwilling to admit that probation closes at the Sunday law. So, here is my question to him: Brother, if probation doesn't close at the Sunday law, does it close five days after the Sunday law, or two weeks after the Sunday law, or six months after the Sunday law, or five years after the Sunday law? That is absolutely absurd!

At the Sunday law, God will raise up a group of people that are going to clarify the issues between Sabbath and Sunday. That's when the testing process begins! There is at least eleven different times in the writings of Ellen White where she compares the image on the plain of Dura in Daniel 3, to the Sunday law. When Shadrach, Meshach and Abednego are confronted with the image test in Daniel 3, they are illustrating the close of probation. They are also illustrating the close of probation at the Sunday law test, according to Sister White. But there is nowhere in Daniel 3, where Shadrach, Meshach and Abednego say to Nebuchadnezzar, "Can you give me five more days, can you give me two weeks, six months, five years?" At the Sunday law test, probation closes for Seventh-day Adventists, just like the door closed on Noah's Ark.

Question: How Can We Know We are the Last Generation?

We can hear faithful preachers all over the world saying, "Our generation is going to witness Jesus´ coming." However, the Adventist forefathers were preaching the same message as well, but they are all dead. How can we know, that we are actually the last generation?

In Luke 21 the disciples asked Jesus what would be the signs of His coming at the end of the world. In verse 7 Jesus begins to identify the destruction of Jerusalem and the temple. Sister White says that as Jesus was identifying the destruction of Jerusalem and the temple to the disciples, He was at the same time illustrating the end of the world (*The Review and Herald*, November 5, 1889). If you carefully go through Luke 21, which we don't have the time for in this interview, you will find that Jesus is being very specific to sequential history as he proceeds through Luke 21. He is not jumping here and there; it's progressive history. If you look at Luke 21 verse 24 it says: "And they shall fall by the edge of the sword, and shall be led away captive

into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Jesus has been telling this sequential history, and when He gets to verse 24, He gets to the 1260 years of papal rule, because He is talking about Jerusalem being trodden down of the gentiles. If you keep your finger there and go to Revelation 11:2, which says: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." The gentiles tread down the Holy City; they tread down Jerusalem for 1260 years. If we go back to Luke 21:24, it says: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

That brings us to 1798. Remember what Jesus is answering. He is answering the disciples' question about what the signs of the end of the world are and His second coming. In verse 24 it brings in the papal rule for 1260 years, and then in verse 25 it says: "And there shall be signs in the sun, and in the moon...", and we know that the "signs in the sun and the moon" were on May 19, 1780. Now, in Matthew 24, which is the same sermon by Jesus, only recorded by Matthew, when Jesus is speaking about the 1260 years of papal rule in Matthew 24:22 He says: "Except those days should be shortened, there should no flesh be saved." There is three times in *The Great Controversy* alone, where Sister White comments on those days being shortened. She points out that persecution of the Dark Ages ended 25 years before 1798 (*The Great Controversy*, 306). Matthew 24 tells us that immediately after the tribulation of those days there will be manifestations in the sun and the moon. The persecution of God's people ended by 1773 and in 1780 the manifestation in the sun and the moon. In Luke 21:25 it then says: "...and in the stars..."

The stars fell in 1833. "...and upon earth distress of nations..." It can be shown that the "distress of nations" in the Millerite history was the problems that Islam was bringing in the Middle East and verse 25 continues on: "...the sea and the waves roaring; Men's heart failing them for fear, and for looking after those things which are come on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory." As Jesus is answering the disciples about the signs of the end of the world, He introduces them to the signs that usher in the Millerite history, the 1260 years of papal rule, the "dark day", the "falling of the stars", and the "distress of nations" identified in the 391 year and 15 day time prophecy represented in Revelation 9:15. He says, "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

Some Adventists don't realize it, but the Millerites did see the "Son of man coming in the clouds", for they saw October 22, 1844. According to Daniel 7:13, and Sister White agrees (*Maranatha*, 248), on October 22, 1844 Christ came with the clouds before the Ancient of Days as He began the investigative judgment. "It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time." *The Desire of Ages*, 799. The whole prophetic testimony in the Bible is the voice of Christ. Christ is the One that designed the Millerite history to be repeated to the very letter in the history of the 144,000. When He is answering the disciples about the end of the world, He illustrates the signs for the Millerites, because the Millerites are the beginning of Adventism. Then He designs the sign for the end of Adventism, the 144,000. He identifies that sign through a parable. In verse 29 it says: "And He spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that the summer is now nigh at hand. So likewise. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say into you,

This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my word shall not pass away." Luke 21:29-33.

When Jesus is focusing on the very end of the world in order to answer the disciples, He gives a parable. He says to look at the trees, the fig trees and the other trees. There are several passages in the Spirit of Prophecy, where Sister White identifies the fig trees as representing God's people and the other trees the gentile world (*Signs of the Times*, February 21, 1878; *The Review and Herald*, January 11, 1881). He is making a distinction between God's people and the people outside of Adventism. He says: "Look at the trees, when they begin to shoot forth, you know that summer is near." Jeremiah 8:20 says: "The harvest is past, the summer is ended, and we are not saved." The harvest is the summer. Matthew 13:39 says the harvest is the end of the world. When Jesus says: "Look at the trees, when they begin to shoot forth, you know that summer is near," He is saying to look at the trees, because when they shoot forth, you know that you are at the end of the world, because the summer is the harvest and the harvest is the end of the world.

Sister White comments on this in *The Great Controversy*, 308: "Christ had bidden his people watch for the signs of his advent, and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' he said, 'then look up, and lift up your heads; for your redemption draweth nigh.' He pointed his followers to the budding trees of spring, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'"

Adventists and anyone that studies knows that what causes the trees in the Middle East to spring forth in the spring time is the latter rain. What Jesus is saying to us in Luke 21 is that when you get to the time of the latter rain, according to verse 32, "This generation shall not pass, till all be fulfilled." When the latter rain begins, you are in the last generation of earth's history and as we read earlier on from *The Review and Herald*, July 5, 1906, that when the great buildings of New York City are thrown down, then the word of Revelation 18: 1-3 will be fulfilled. When the Twin Towers came down on September 11, 2001, the mighty angel of Revelation 18 descended, the latter rain began to sprinkle upon the wheat and tares of Adventism in an attempt by the Lord to awaken us in time that we might prepare for the coming Sunday law. The generation that was alive when this sign was fulfilled (2001), is the final generation of earth's history. This generation does not pass until all is fulfilled (Luke 21:32).

We, as Christians, are to live with the expectancy of the Lord's soon return. And in agreement with Christ's character, "Surely the Lord our God will do nothing, accept he will reveal it through his servants the prophets." Amos 3:7. September 11, 2001 is the warning to God's people that in the very near future our probation is going to close at the Sunday law. It is our sign, as Adventists, that the latter rain has begun to sprinkle and the trees are budding forth, and that we either prepare our characters for the seal of God or we are about to receive the mark of the beast. Our expectancy of the Lord's return is now confirmed with a prophetic fulfillment. We are the final generation!

Question: How Should We Prepare?

This interview will probably be spread all over the world. Tell us, how we should personally prepare for this upcoming time?

There are many ways to answer that question. Certain issues of reform have been set forth for Adventists. The health message is the right arm of the third angel's message (*Kress Collection*,

50; *Counsels on Diet and Foods*, 73). It's interesting how Sister White says something isn't a test, but perhaps they are. She tells us that the health message is not to be made a test of fellowship, but she also says that those among us who continue to use flesh food will go out from among us. The health message is not a test of fellowship, but if we don't get on board with the health message we are not going to have the physical, mental, and spiritual strength to stand through this testing time. We are entering in the time where every earthly support is going to be cut off.

You can demonstrate from the writings of Ellen White that there is no justification for an Adventist to be living in the cities after 1888. Recently, in the United States, there have been all kinds of false dreams popping up, making predictions about tremendously horribly things that are about to happen in the cities of the United States. Some brethren that were living in the United States, that had emigrated here from foreign countries, in the past few months, when they heard these false dreams, returned to their countries of origin. It's obvious that they were motivated by fear. We need to be living in the country. In 1901 Sister White said: "Out of the cities, out of the cities, out of the cities, this is my message!" But we are not supposed to move out of the cities because we are motivated by fear. The purpose of living in the county is to be in an environment where we can more completely develop the character of Christ. We are supposed to be in the country, where we can enter into the ABC's of true education. There is a sanctifying process that goes on as we learn the ABC's of true education. Still, some of us are not even aware what the ABC's of true education are. It is gardening! We need to be out in the country, where we are having a lifestyle, which the Holy Spirit can round off the rough edges and prepare us for the seal of God.

At the end of the world we are to be the people of God that keep the commandments of God, have the faith of Jesus, and have the Spirit of Prophecy. There isn't any light in the Bible or Spirit of Prophecy that the 144,000 aren't going to understand fully. This is the highest calling of all times. I'll drop back to one more answer about what we need to do in this time. The Millerite history is repeated to the very letter at the end of the world. In 1798 the book of Daniel was unsealed and according to Daniel 12, at that point there was an increase of knowledge. That knowledge was life or death. Hosea 4:6 says: "My people are destroyed from a lack of knowledge." Daniel 12:10 it is said that the wise would understand the increase of knowledge, but the wicked would not understand the increase of knowledge. Sister White says that every generation has a special message of present truth for their generation. The special message for the Millerites is what we call the first angel's message. The first angel's message is the everlasting gospel. The gospel is first set forth in God's word in Genesis 3:15. It's a pronouncement against Satan but it's a promise for you and me. The Gospel pronouncement is that the Lord would put enmity between the seed of Satan and the seed of Christ.

The Millerites proclaimed the everlasting gospel, and the everlasting gospel produces two classes of worshippers. It can be illustrated, these two classes of worshippers, in the Millerite history with a variety of biblical symbols. In Daniel 12, the two classes were the wise and the wicked. The wise understood the increase of knowledge, the wicked didn't. In the parable of the ten virgins which the Millerites fulfilled, you have the wise virgins and the foolish virgins. In the parable of the wheat and tares, the Millerites had wheat and had tares. In the parable of the wheat and tares, who separated the wheat and tares? It was the angels! The angels separate the wheat and tares. The history of the Millerites is the history of the first and second angel's message. The everlasting gospel was proclaimed in that history. The everlasting gospel is a promise that two

classes of worshippers will be produced. But the Millerites didn't only proclaim the everlasting gospel, they experienced it. When they got to October 22, 1844 there were 50,000 Millerites and on that day 49,950 continued to pray to the Holy Place and Satan began to answer their prayers and only 50 moved into the Most Holy Place with Christ. They had not only proclaimed the everlasting gospel, they experienced it. Through the proclamation of the two angel's messages, the wheat and tares were separated.

That history has left on record a testimony for you and me. The testimony is this: At the end of the world when the Lord raises up the 144,000 representatives of His character, there is going to be an increase of knowledge from His prophetic word. The wicked in Adventism won't understand or accept that increase of knowledge, but the wise will. The wise are going to recognize it. The wise are going to begin to devour that increase of knowledge. The Bible teaches that Christ is going to sanctify us, make us holy. But how does Christ make us holy? "Sanctify them through thy word. Thy word is truth." The process of sanctification that is carried out among the 144,000 is perfection of character that is accomplished through the 144,000 coming to understand the unfolding prophetic message that Christ has given them. The promise in the Bible is that God's word will not return unto Him void. The purpose of the increase of prophetic knowledge among the 144,000 is to produce a sanctified character prepared for the seal of God. We fulfill our test right where we began in this interview. The first quote we used was from *Testimonies*, volume 5, 708, where she speaks of Adventists: "As a people we are called individually to be students of prophecy." The work of studying prophecy is not simply to understand end time events. The work of a student of prophecy is to allow God's word to sanctify you in preparation for the seal of God.

Closing prayer by Jeff Pippenger

Heavenly Father, as we understand, we are at the end of earth history, as we understand that we are now the final generation, we ask that you continue and guide your people into all truth and draw us into a deep study of you word. We ask that as we study your word it will be sweet in our mouth and that you would take that word and sanctify us fully that we may be among those that perfectly reflect you character to a dying world in a Sunday law testing time that is just before us in Jesus' name, Amen.

April 19, 1844

Question: The First Month & the First Disappointment

Hi Jeff,

I recently watched brother Noels video of the advancing light. How is it that April 19th is the 1st month of 1844? What calendar is used? And also the first disappointment? I have also read through Ezra up until chapter 7, verse 9 and I am lost as to how this all comes together? Brother RB.

https://www.youtube.com/watch?v=E3PixAQnTyE

Response

Brother RB,

You asked:

1. How is it that April 19th is the 1st month of 1844? What calendar is used?
2. And also the first disappointment?

Answer to First Question:

The 19th of April in 1844 begins the first month of the year 1844 according to Karaite Jewish reckoning. Unlike our modern-day reckoning, which is based upon the Gregorian calendar, the Jews began the year in the spring. Miller understood this point but he incorrectly identified the start of the year as March 21, 1844 because he used the Rabbinical method of reckoning (which was the more commonly used method) instead of the Karaite method. The Karaites based their method of reckoning on the new moon nearest the ripening of the barely harvest in Judea, which was in accordance with the law of Moses; for they had to bring a first fruit offering to the feast of first fruits. Unlike the Rabbinical Jews, the Karaites adhered to the letter of the Mosaic Law, therefore, their method of reckoning would be more Biblically sound.

See: *Prophetic Faith of Our Fathers*, volume 4, 797; Joseph Bates, (1847) *Second Advent Way Marks and High Heaps*.

The quote below is an endorsement from the Spirit of Prophecy for the method employed by William Millers associates:

"In like manner, the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, **which in the year 1844 fell upon the 22d of October**, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible." *Great Controversy*, 399.

The only way you can arrive at 10/22/1844 is by the Karaite method of reckoning, therefore, this quote (among others where that date is explicitly confirmed) is an endorsement for that method of reckoning.

Answer to Second Question:

The logic for this answer is simple; the Millerites could not be disappointed until the last second of the last day of the year 1843 (according to Spring to Spring reckoning). Therefore, April 19, 1844 (being the first day of the first month) would have been the day that they would have been disappointed. This is confirmed by Sister White:

"Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year. **The misapprehension of this point brought disappointment and perplexity** to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place." *Great Controversy*, 328.

"When the time passed at which the Lord's coming was first expected,—in the spring of 1844,—those who had looked in faith for his appearing were for a season involved in **doubt and uncertainty**. While the world regarded them as having been utterly defeated, and proved to have been cherishing a delusion, their source of consolation was still the Word of God. Many continued to search the Scriptures, examining anew the evidences of their faith, and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain **their disappointment**, they felt assured that God had led them in their past experience." *Great Controversy*, 391.

Hope this is helpful! Blessings, Michael.

Reply to Response

Thanks for the explanation. I actually thought about this a bit more after emailing Jeff. I know that Noel had said in his video presentation that the date April 19th 1844 was from Karaite reckoning, but I always thought that is how they arrived at the date of March 21 1844. After all March 21 is also in the spring. And let's not forget the date of October 22 1844 is also from the same calendar. So what about any other dates? I have written out a lot of charts for myself from watching the presentations, so I will have to change a few. I really want to thank you for taking the time to answer this for me. I seriously appreciate it. And I do know that I have to spend more time studying these things for myself. There are many presentations I still need to catch up on and all of you are always presenting newer light. God Bless, RB.

Second Response

No problem my friend. I hope your studies go well.

Another date that is very important is August 15, 1844. This is the first day of the fifth month, and marks the empowerment of the second angel/the Midnight Cry in the Millerite history. Samuel Snow rode into the Exeter Camp-Meeting on the 14th and gave his presentation in place of Joseph Bates (he interrupted his talk to give the new light on the true Midnight Cry)

but the people did not comprehend the truth until he explained it a second time (on the 15th). When they understood the information thus presented (in the mouth of two, so to speak) the message was able to spread far and wide across the North American continent like a mighty tidal wave.

This date derives from Ezra 7:9 (it is the day that Ezra arrived in Jerusalem). He arrives with a decree in his hand but that decree from the king does not go into effect until the fall (10th day of the 7th month). We know that the decree does not go into effect until the 10th day of the 7th month because if it were to go into effect on any other day, then 10/22/1844 could not possibly be the 10th day of the 7th month; 2300 full years must extend from the 10th day of the 7th month in 457 BC to the 10th day of the 7th month in 1844 AD (10/22/1844).

Sources:

Origin and History of Seventh-day Adventists, volume 1, 93.

The Prophetic Faith of Our Fathers, volume 4, 814.

Great Controversy, 399.

Life Sketches, 58.

Blessings, Michael.

Question: The Day of Atonement

Good Morning Elder Jeff,

I am experiencing some difficulty in marrying the date for the **Day of Atonement**. In my understanding the **Day of Atonement** or **Yom Kippur** was celebrated on the 10th day of the **seventh month** according to (Leviticus 6:29) "And **this** shall be a statute forever unto you: **that** in the **seventh month**, on the **tenth day** of the month, ye shall afflict your souls, and do no work at all, **whether it be** one of your own country, or a stranger that sojourneth among you:" Bearing that in mind how then in the **Millerite history** the **Day of Atonement** was considered on the 22nd October, 1844??? Do you have an explanation for this??? Another question, **William Miller** expected the **Lord** to return on March 22nd 1844, I always thought that the month **Abib** began on the 14th day when Israel was delivered from **Egyptian bondage**!!! (Leviticus 23:5) "In the fourteenth **day** of the first month at even **is** the Lord's **Passover**." (Deuteronomy 16:1) "Observe the month of **Abib**, and keep the **Passover** unto the Lord thy God: for in the month of **Abib** the Lord thy God brought thee forth out of Egypt by night." Yours truly, B.

Response

Hello Brother B,

My name is Michael; I work for *Future for America*. I will do my best to answer your questions with a "thus saith the Lord."

To the first question I will pose a question: do you believe in the Spirit of Prophecy? If the answer is yes, then the answer to your question is a simple matter of faith. See the passage quoted below:

"In like manner, the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or

the great day of atonement, occurred on the **tenth day of the seventh Jewish month**, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. **The tenth day of the seventh month**, the great Day of Atonement, the time of the cleansing of the sanctuary, **which in the year 1844 fell upon the 22d of October**, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible." *The Great Controversy*, 399.

This is not the only place where Sister White makes this connection. However, I believe your question is more specifically dealing with the reasoning behind these connections.

Our primary reason (or at least mine) for marking 10/22/1844 as the tenth day of the seventh month is due to the fact mentioned above (i.e. Sister White says so, and she was a prophet).

The other reason for this claim is as follows:

We have come to understand that the Millerites used two different systems of reckoning — the Karaite and the Rabbinical. At first they were incorrectly using the latter of the two methods. This was the method of reckoning that Miller adhered to.

Using this system of reckoning Miller came to the conclusion that the latest possible date for the second coming of Christ would be the last day of the last month of the year 1843 (according to the Jewish system of reckoning he was using). This date corresponds with March 20, 1844 (the last day of the last month of the year 1843 according to Rabbinical reckoning). March 21st was the day that Miller, and those who stood by him in his calculations were disappointed.

However, there were other Millerites who were correctly identifying the end point of the year 1843, and they were using a different Jewish system than Miller; they were using the Karaite system of Jewish reckoning. This type of reckoning accounts not only for astronomy but also for the ripening of the barley harvest (this is the Biblical system of reckoning used by the faithful Jews who had been scattered). These brethren came to the conclusion that Christ would return no later than the 18th day of April; as Miller, they too were disappointed the next day (4/19/1844) when their hopes had come to naught. Little did they know, they were on to something rather profound with this more Biblical method of Jewish reckoning.

It was because of his understanding of the Karaite system of reckoning that Samuel Snow was able to pin down the date for the fulfillment of Daniel 8:14. When brother Snow wrote the reasoning for his message (of the soon coming of Christ) down in the August of 1844, he had this to say:

"[Those who use the Rabbinical method] commence the year with the new in moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct." *The Trued Midnight Cry*, Volume 1, August 22, 1844.

By his own testimony Snow is showing us that he used the Karaite system—he commenced his year (1844) in April. This is the only way for us to correctly identify the 22nd of October as the tenth day of the seventh month.

In summary, the first and primary reason we identify 10/22/1844 as the Day of Atonement is because the prophet of God explicitly states this fact. Secondarily, we have an abundance of historical data proving that, according to the Karaite system of reckoning, 10/22/1844 is synonymous with the tenth day of the seventh month in the year 1844.

I hope this was clear.

If you are still unsure, I have provided two links to some videos that I believe you should look at (there are notes to each of videos on YouTube). The brother who was used to clarify this information does an excellent job explaining his findings, not to mention, he has some wonderful illustrations that make it incredibly easy to follow along with and comprehend the message.

The Tarrying Time (Parts 1-4):

https://www.youtube.com/watch?v=... (**Replace "…" with text below**).

- C22wzXEPKcM&index=10&list=PL1eSM5fvb5RTWXse_roh49x0L3fsZVQX-
- CTsn-OFe7CI&index=11&list=PL1eSM5fvb5RTWXse_roh49x0L3fsZVQX-
- 2Tb0q6gnNT4&index=12&list=PL1eSM5fvb5RTWXse_roh49x0L3fsZVQX-
- hGf1KPcf9TU&index=13&list=PL1eSM5fvb5RTWXse_roh49x0L3fsZVQX-

The 1st Day of the 1st Month & the 1st Day of the 5th Month:

https://www.youtube.com/watch?v=...

- bkOIc4H7Je0&list=PL1eSM5fvb5RQnN9mFDJsJwO9hnvGEylCl&index=10

The Tarrying Time & the Midnight Cry:

https://www.youtube.com/watch?v=...

- 6oAxwmhEytk&list=PL1eSM5fvb5RQnN9mFDJsJwO9hnvGEylCl&index=11

The Advancing Light:

https://www.youtube.com/playlist?list=...

- PL1eSM5fvb5RQLcF8F5u7Rvw82IFLb8tRH

As for your second question:

The month Abib starts with the first day of that month. In the 14th day of that month is the Passover. If you would like more help with this concept please let me know. Blessings, Michael.

Reply to Response

Good morning Elder Michael,

I am still unable to see the relevance of **William Miller** expecting the **Lord** to return on March 22nd 1844, and the year beginning on April 19th according to Karaite reckoning!!! I am presently studying Brother Noel del Rosal's Message entitled 1st Day of the 1st Month, 1st Day of the 5th Month!!! I am not too sure if he dealt with this apparent discrepancy??? However, could you help me out with this one???

Another thing, I always thought that a **Biblical year** contained **thirty (30) days!!!** This point I have taken from the account of the **flood!!!** Genesis 7:11 in the **seventeenth day of the**

second month to Genesis 8:4 in the **seventeenth day of the seventh month** equivalent to 150 **days** or 5 **months!!!** Now I am seeing that there are certain **Karaite months** with **twenty-nine (29) days!!!** This is a bit confusing, could you help me??? Brother B.

Second Response

Hello Brother B,

I do not mind helping at all. I must first tell you that I am not an elder, thank you though for the honor.

Firstly: Miller's Disappointment vs The First Disappointment

According to Miller thought that the year 1843 would end on March 21, 1844; thus he was disappointed on March 22. However, there were other pioneers who did not believe this (a good number of them at that). Miller used the Rabbinical method of calculating time, which was solely based upon astronomy (thus it was unbiblical). These other brethren used the Karaite system, which was based upon both astronomy and the barely harvest (thus it was Biblical). The latter method was the correct method of reckoning because the children of Israel where told that they must bring a first fruit offering (this consisted of the first fruits of the barley harvest in the spring) in the first month (at the time of Passover). Without getting into the "nitty gritty" details of the two systems, the basic difference (in their result) was about a month; that is, the Rabbin's first month was one month preceding the first month of the Karaites. Hence, Miller was disappointed in March (on the first day of the first month according to his calculations) and his associates (those who disagreed with his conclusions regarding March) were disappointed in April (on the 19th, the true first day of the first month in the year 1844).

"At midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." **We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844**. The midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were [b]old enough to believe it had begun in the day of the Apostle. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it." 1847 Joseph Bates, *Bates Pamphlets*, volume 2, 72.

This understanding is pivotal when trying to grasp the history of the tarrying time in the Millerite reformation. The only way that we can possibly make October 22, 1844 the 10th day of the **7th** month is to begin the year in April (on the 19th day). Without this understanding we cannot prove The Antitypical Day of Atonement.

Secondly: 30 Days in a Month?

You are absolutely correct! There are 30 days in a Biblical month. This is how Brother Litch proved that the 391 years and 15 days expired on August 11, 1840. However, for whatever reason, this form of calculating does not translate into the calculation of the feast days (as pointed out in

the law of Moses). We understand that when we view the months as consisting of 30 days, we are viewing them in a prophetic perspective; and when we view them as alternating between 29 and 30 days we are viewing them in a literal (according to the Karaite system of calculating the feast days) perspective. It is a matter of historical fact that the Millerites used the Karaite system, and their use of that system resulted in the 10th day of the 7th month falling on October 22, 1844; and this date is confirmed by the Spirit of Prophecy as correct:

"The week was divided into two halves, and the event which was thus to divide it was the death of' Christ. This event took place, according to Dr. Hales, one of the ablest and best chronologers in the spring of A. D. 31. Ferguson has placed it in A D. 33; but in order to prove he assumes the **Rabbinical mode of reckoning the year, which is not correct**. They commence the year with the new in moon in March; but **the Caraites [Karaites] with the new moon in April**. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. **The Caraites are therefore undoubtedly correct**." *The True Midnight Cry*, August 22, 1844, volume 1, number 1, Samuel S. Snow.

"In like manner, the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, [Leviticus 16:29-34.] when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. **The tenth day of the seventh month**, the great Day of Atonement, the time of the cleansing of the sanctuary, which **in the year 1844 fell upon the 22d of October**, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible." *The Great Controversy*, 399.

I pray that this proves helpful to you brother. God Bless You! Michael.

The First Disappointment According to the Pioneers

The fullness of year mistake in conjunction with *Early Writings*, 235–237

James White

"Says an objector, 'I do not believe that the midnight cry has yet been given.' Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matthew 25:6, 'Behold the bridegroom cometh,' is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the delay, and the slumbering and sleeping. This followed our delay, having been disappointed, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to search the

Bible as never before, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that the prophetic periods reached to that time, therefore, the evidence that had been presented from the periods to prove that the Advent would be in 1843, proved that it would be in 1844. We then saw an error in that manner of reckoning which terminated the 2300 days in 1843. None of those who wrote against the Advent saw it. The hand of Providence covered the mistake until the time came for it to be seen. The error was in taking 457 full years from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes 457 full years and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. This point is made clear in the following testimony from the Advent Herald of November 13, 1844.

"'Our minds were directed to that point of time, [1843,] from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the 'seven times,' or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers BC677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting BC677 from 2520 years there remained AD1843. We, however, did not observe that as it would require 677 full years BC and 1843 full years AD to complete 2520 years, that it would also oblige us to extend this period as far into AD1844 as it might have commenced after the beginning of BC677. The same was also true of the other periods. The great jubilee of 2450 years [not represented on either the1843 or 1850 charts], commencing with the captivity of Jehoiakim BC607; and the 2300 days, commencing with the 70 weeks BC457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date BC of its commencement, there would remain AD1843, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of AD1843, as they respectively began after the commencement of the year BC from which they are dated.

"While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.'

"The right application of Habakkuk 2:2–3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called the old chart was a fulfillment of the words of the Prophets, 'Write the vision and make it plain upon tables.'—Reference to the different Advent papers published in 1844, will settle this point.—As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made 'plain on tables,' which was to be for 'an appointed time.'

"'Though it tarry, wait for it; because it will surely come, it will not tarry.' Here is a seeming contradiction, which can only be explained by facts in our Advent experience. The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, was not the real date of their termination. Therefore the

vision did not really tarry, but seemed to tarry. 'Though it tarry, [beyond the period of expectation,] wait for it,' for at the real point of time for the termination of the 2300 days, 1844, the vision 'will speak, and not lie.' It is said that the message of the 7th month, 1844, was a 'lie,' because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month.

"The types of the law of Moses did not teach us that our Great High Priest would come out of the heavens, on the tenth day of the seventh month, 1844, yet they, in connection with the 2300 days, clearly prove that Christ did then enter upon the work of cleansing the Heavenly Sanctuary, shadowed forth by the tenth day atonement in the law. Such a change in the position of our Great High Priest, represented by the coming of the bridegroom in the parable, was very properly heralded by those who gave the seventh month message. Neither did the parable teach that the Lord would come at the point in our history where the midnight cry applied. We now see points in the parable that apply later in our experience, yet before the Second Advent, such as the knocking. When giving the seventh month message the then future scenes of trial were sealed up to us, and for our lives we could not see any Prophecy to be fulfilled prior to the Advent.

"The Advent people scripturally sought, and earnestly plead, for the 'bread' of life in 1843, and we are loath to believe that our heavenly Father gave us a 'stone,' or that he gave us a 'scorpion' in 1844. And we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spake. Let others call it 'a lie.' But we fully believe that then was experienced the fulfillment of the words of the Prophet 'at the end [of the 2300 days] it shall speak, and NOT LIE.' True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that 'cast their garments in the way,' and cried 'Hosanna to the Son of David,' as Jesus rode into Jerusalem, entirely mistook the object of the first Advent, yet that display was all necessary to fulfill Zechariah 9:9. The Pharisees said, 'Master, rebuke thy disciples,' Jesus answered, 'I tell you, that if these should hold their peace, the stones would immediately cry out.'

"If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it 'Mesmerism.' Our 'mistake,' as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent.

"No doubt but many who joined in the general shout of 'Hosanna to the Son of David,' were afterwards ashamed of it, and perhaps made their 'confession' to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. Consistency requires them to own their experience, or give up the Advent name."

James White, *Review and Herald*, volume 1, July 9, 1851. Edited by Joseph Bates, S.W. Rhodes and J.N. Andrews.

Samuel Snow

"The seven times of Gentile domination over the church of God, spoken of in Leviticus 26, began with the breaking of the pride of their power, at the captivity of Manasseh, king of Judah, BC677. See Isaiah 10:5–12, Jeremiah 15:3–9, 2 Chronicles 33:9–11. This is the date assigned by all

chronologers for that event. The seven prophetic times amount to 2520 years. As proof of this, see Revelation 12:6, 14, where 3 1/2 times are equivalent to 1260 years. A time therefore consists of 360 solar years, which multiplied by 7, make 2520. Had this period commenced with the first day of BC677 it would have terminated with the first day of AD1844, for 677 full years on one hand, and 1843 on the other, make 2520 complete years. It has been supposed that the period would end in AD1843. But as a part of BC677 is left out, a corresponding part of AD1844 must be taken in to make the period complete.

"It must have been in autumn that Manasseh was taken captive. As proof of this, see Hosea 5:5; Isaiah 7:8; Isaiah 10:11. Hosea declares that Ephraim and Israel shall fall, and that Judah also shall fall with them; Isaiah represents the king of Assyria as threatening to do to Jerusalem as he had done to Samaria; therefore the final carrying away of the ten tribes was before the invasion of Judah, and in the same year. The prophecy of Isaiah 7:8, is correctly dated BC742; 65 years from that point bring us to BC677. In that year was the final breaking of Ephraim, that it should not be a people. The history of this we find in 2 Kings 17. Kings did not go forth on their warlike expeditions in autumn or winter, but in spring or summer. Therefore in spring or summer of BC677, Esarhaddon, and the Assyrians commenced removing the remnant of the ten tribes out of the cities of Samaria; and when they had accomplished this, they brought foreigners and placed them in their stead, to inhabit those cities. Having performed this work, which necessarily occupied some months, they were then ready to invade Judah. So that in the autumn of BC677 they took the city of Jerusalem, and bound her king with fetters and carried him to Babylon. From that time 2520 years reach to the autumn of AD1844. Then the times of the Gentiles will be fulfilled, the dispensation of the fullness of times will come, the Redeemer will come to Zion, and all Israel shall be saved." Samuel Snow, *The True Midnight Cry*, August 22, 1844.

Uriah Smith

"As time continued beyond AD1843, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. It was then seen, that commencing all the prophetic periods in the years BC, where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until sometime within the year 1844. Thus, of the seven times, or 2520 years, commencing in BC677—the great jubilee, or 2450 years [not represented on either the 1843 or 1850 charts.], commencing in BC607— and the 2300 years of Daniel, commencing in BC457—as a portion of each of those years, from which the prophetic periods were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that they should extend as far into AD1844, as they respectively commenced after the beginning of the years BC from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years BC, at which the several periods began; and consequently the time in the year of their termination, could not be accurately marked." Uriah Smith, *Advent Review and Sabbath Herald*, August 27, 1857, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce Editors.

Uriah Smith, James White, J.N. Andrews, J.H. Waggoner, R.F. Cottrell, Stephen Pierce, Samuel Snow, Joseph Bates, and S.W. Rhodes all marked the 2520 and the 2300 as the prophetic periods that were recognized as concluding in 1844 after the Lord removed His hand from the 1843 chart and provided the explanation of the fullness of the year mistake. Jeff.

Question: March 22nd vs April 19th

Just trying to understand why March 22 1844 (the 1st Disappointment) which is also the beginning of the 7th month movement is no longer relevant, and the importance is on the 19th of April 1844. Because you have so much stuff I have tried but cannot find the April 19th talk/explanation. I have all of PS since 2004 so if you could assist or publish something on April 19 and march 22 1844 that would be really appreciated?

Thank you for your time. Your Brother and Sister G&L.

Response

Hello Friends,

The significance of 4/19/1844 has to do with the understanding of the Karaite system of reckoning (the reckoning used by S.S. Snow). Miller used the Rabbinical method. Here is a quote from Snow's *The True Midnight Cry*:

"The week was divided into two halves, and the event which was thus to divide it was the death of' Christ. This event took place, according to Dr. Hales, one of the ablest and best chronologers in the spring of A. D. 31. Ferguson has placed it in A D. 33; but in order to prove he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new in moon in March; but the Caraites with the new moon in April. The word Caraite signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th day of the first month, the offering of the first fruits of the barley harvest. But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. **The Caraites are therefore undoubtedly correct**."

We also have a witness that the year began on April 19, 1844 (according to the Karaite method). This following quote is taken from Joseph Bates:

"At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that **the tarrying time for the bridegroom** by the prophetic periods was six months, **beginning the 19th April** down to 22nd October, 1844…" Joseph Bates, (1847) *Second Advent Way Marks and High Heaps*, 72.

Miller misunderstood the beginning of the year and this was corrected by brother Snow in the Midnight Cry message.

Here are some links to a brother's presentation on this subject (I believe he makes it very clear):

The Advancing Light

https://www.youtube.com/watch?v=... (**Replace "…" with text below**).

- PL1eSM5fvb5RQLcF8F5u7Rvw82IFLb8tRH

The Tarrying Time

https://www.youtube.com/watch?v=...

- PL1eSM5fvb5RSWp9Cvw3_XfqlEDxoXpRwm

Please let me know how I can further assist you. God Bless You Both! Michael.

August 11, 1840

Question: Historical Reconciliation

Hi Jeff,

I do the web site, www.webelievesda.org. I get lots of spam and sometimes someone that is real. This guy responded to PN's article titled: A Test on Advent History. His name is RH and I responded back. I wanted to know if I responded correctly. Thanks, Glenn.

Hi PN,

I noticed on your website that you speak of Litch's prediction regarding the fall of the Ottoman Empire in 1840. Have you tried to reconcile this prediction with evidence from historical sources? I understand that the Convention of London occurred around that date, but historians today essentially show the fall of the Ottoman Empire occurred around 81 years after the predicted date. God bless. RH

Hi RH,

Mrs. White said that the event perfectly fulfilled the prediction. So if you don't believe it then Mrs. White is a false prophet. I choose to believe her! God Bless, Glenn

Hi Glenn,

I think I understand your position: you believe Ellen White, yet simple logic dictates that, since the fall of the Ottoman Empire is a historical event, it should be easy to confirm the date using independent sources. Else anyone can claim anything; much like Harold Camping did last year. I will shortly post a quote from Ellen white on her view about herself as a historian. RH

Dear RH,

Some years back, a friend of mine was in England, and went to a large public library. His purpose was to see if there were any newspapers or anything dating back to the 1840's and the Ottoman Empire. He told the librarian what he was looking for and she found it actually quite fast! He saw with his own eyes that yes, it was as our pioneers reported it, as well as Uriah Smith. Think about it brother. How could this not happen and be the catalyst that let the world see that the Adventists of the day had the year-day principle correct? This one event empowered the movement. The Catholic Church has for years been removing history from libraries making it harder to research the past. But we have a prophet that does not lie. She said the event perfectly fulfilled the prediction. Case closed brother! Glenn.

Thanks Glenn,

But not so easy brother. You're referring to the *Morning Chronicle*, a London newspaper. Don't forget that the historians have also had access to these newspapers. They are after all public sources. Yet, they have failed to concur with Litch's position. As is clear from the archives of history, the Empire fell about 80 years later. Here are some well-known dates around the Empire at the time:

1. In June 1840, the entire Ottoman navy defected.
2. The Convention of London was signed on 15 July 1840.
3. In September 1840, the European powers eventually moved from diplomatic means to military action.

4. After the Royal Navy and the Austrian Navy first blockaded the Nile delta coastline, they moved east to shell Sidon and Beirut on 11 September 1840.
5. France switched sides and aligned against Muhammad Ali in October 1840.
6. Muhammad Ali finally accepted the terms of the Convention on 27 November 1840.
7. When on August 11, 1840, the Ottoman Empire accepted guarantees from the Great Powers, it was interpreted as a fulfillment of Bible prophecy and Litch's interpretation thereof.
8. Litch slowly abandoned the historicist view of prophecy, in favor of futurism. He attended the Prophetic Conference held at the Church of Holy Trinity, in New York City, Oct. 30–Nov. 1, 1878.
9. Finally, it is worth being aware of EGW's own view, for what it's worth, of her take on history: Regarding Mother's writings, she has never wished our brethren to treat them as authority on history. When Great Controversy was first written, she often times gave a partial description of some scene presented to her, and when Sister Davis made inquiry regarding time and place, Mother referred her to what was already written in the books of Elder Smith and in secular histories. Letter from W.C. White to S.N. Haskell, circa 1912. RH.

Brother RH,

If you want to re-write history that is your choice. If I cannot believe a simple statement that Mrs. White made when she said, the event perfectly fulfilled the prediction then what do I have to stand on? May I ask you then, what is the second woe? What was the first woe?

Where it says in your link, "Mother never thought that the readers would take it as an authority on historical dates…" I have to tell myself that this is not the prophet speaking. Mrs. White was fully capable to tell us exactly what she wanted to say. God was at liberty to tell us through her what He wanted and He did. Today, people quote James White as if he were inspired because he was married to the prophet. Does not work for me. Glenn.

Dear RH,

I have thought all day today about what you have written. I will not quote SOP as I am sure you are well versed. There are many ways to document that the event, as it was predicted, empowered the Millerite Movement in 1840. This empowerment happened because the world at large witnessed the fulfillment of a prediction. They, those outside of the movement, verified themselves that Josiah Litch actually hit pay dirt to the day. This showed the validity of the year-day principle. If you cannot verify this today, it makes no difference. The fact of the matter is that hundreds and thousands of people outside this movement were able to see, of their own accord, this prediction fulfilled. All that has been written on this subject could not have been written about something that did not really happen! You are wrong. You have woven together a series of statements that are false. I have received the kind of factual evidence that you say does not exist. I doubt it would change your view of this topic. As Jesus said they will not believe even if someone rises from the dead. The angels restrained Islam or the Mohammedan's in 1840.

You talk about simple logic. Again, just because you claim that you cannot confirm this historical event is no conclusion that it did not happen. The numbers are against you. The evidence is not with you.

In your statement of Ellen's own view you are not quoting her! You are quoting hear-say. *The Great Controversy* is a book we hold up as highly accurate, brother. Let me ask you a question. Are you a Seventh-day Adventist? Or do you pretend to be one in here? A real Member of the Remnant church is just like the beginning. He or she believes what the pioneers believed and taught. Do you? Glenn.

Hi Glenn,

Thanks for your thoughtful response. Please have a close look at the link: http://www.whiteestate.org/vault/Haskell.html.

In particular, see: http://www.whiteestate.org/vault/EGW_Approval.jpg. Your prophet has indeed spoken in this case. I shall bother you no more. God Bless, RH.

Response

Brother Glenn,

I agree with your points, but your problem is allowing RH to frame the discussion. By framing the discussion he places a perspective upon history that exceeds what is demanded of and by the prophecy. You are also allowing him to teach error without countering him upon it, so he begins to establish a falsehood as truth based upon repetition.

His claim about prophecy is incorrect when he says, "Have you tried to reconcile this prediction with evidence from historical sources. I understand that the Convention of London occurred around that date, but historians today essentially show that fall of the Ottoman Empire occurred around 81 years after the predicted date," and again, "simple logic dictates that, since the fall of the Ottoman Empire is a historical event, it should be easy to confirm the date using independent sources. Else anyone can claim anything; much like Harold Camping did last year. I will shortly post a quote from Ellen White on her view about herself as a historian."

The issue in her statement in *The Great Controversy* is about inspiration, not history. Inspiration always overrides history. If there is no history to uphold inspiration, then the historical evidence has not yet been recognized. In reconciling her endorsement of Josiah Litch's prediction of Revelation 9:14-15 we must include the multitude of times that she emphasizes that "we have no new message," and, that "we are to make the messages of 1840 to 1844 forcible now," and that, "the messages we received in 1841, 1842, and 1843 are to now be studied and proclaimed." There are several (not a few) places where she upholds this fact in many different ways.

Therefore to try and undermine her statement in *The Great Controversy* concerning Litch's prediction by historical evidence is misdirection. Seems to me that you are dealing with someone employing the "art of debate" and therefore should not make assumptions about his honesty or not, for to employ the "art of debate" in connection with the study of God's word is to place the human above the divine.

The brother knowingly or unknowingly is employing the technique of "framing the discussion." Twice he states that there is no historical evidence in support of 1840. This is patently false. It's false and every time he makes that claim you should oppose it for it is not true and your silence provides an assumption for anyone that might read your dialogue that you are a little willing to consider the idea that there is no historical evidence available to uphold the prophetic claim of 1840. There is plenty of history to uphold that claim, but not only does he claim there is none, you by your silence assent to the fact.

But he is also simultaneously misdirecting the subject in one other way. His is insisting that his definition of the fall of the Ottoman Empire is the definition that has been marked by God's prophetic word as the fulfillment of that prophecy. He defines what history is to mark the end of the prophecy.

The prophecy began when the last Emperor of Eastern Rome in Constantinople died and the heir apparent for his throne was so intimidated by the four great sultans that then existed in his supposed kingdom, that before accepting the vacated throne he first asked permission of those four sultans. This is the history that marks the beginning of the prophecy and therefore this is the history that defines what the fulfillment of that prophecy will be. Therefore we are not looking for what the historians might define as the fall of the Ottoman Empire, but we are looking for the point in time when the Ottoman Empire surrendered its sovereignty into the hands of four powers. This history was fulfilled on August 11, 1840 and there is abundant evidence to this fact.

So this brother uses misdirection in terms of framing the discussion in an incorrect fashion that then allows him to insist you prove the points that he raises, which are not the points that have been identified by inspiration as the points of history that would take place in the fulfillment of the prophecy. As he is doing this he then employs another technique of debate when he then undermines your credibility by associating you with a known false interpreter of prophecy. After this he seeks to undermine the prophecy by interjecting that even Litch abandoned his prophetic interpretation. This also has nothing to do with the validity of August 11, 1840 as the fulfillment of Revelation 9:14-15, but it does demonstrate that this person is throwing any handful of mud in hopes that some of it will stick to the wall.

Of course, when I respond so directly to the brethren offering these types of weak and unfounded prophetic arguments, then I generally get confronted with my un-Christ-like character for being so direct. So if you had been this direct with the guy he may have already delivered the "guilt card" to you, by emphasizing your unwillingness to hear a brother out over their genuine understanding of whatever subject they wish to discuss. But even that argument does not square with the fact that we have been told not to spend time in long discussion concerning prophecies that have already been made plain. If this guy wants to argue with what Sister White so clearly and repeatedly endorses, then you are in rebellion for continuing on in a discussion with him.

"The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour?" *Review and Herald*, November 27, 1900.

I am pretty sure B.C. has the historical data on August 11, 1840 at his fingertips if you do not. I am going to also forward this to Sister PN. Jeff.

Charts

Question: Mistakes on the Charts

A friend forwarded me an email question and his answer to the question from another friend. His answer included an answer from Pastor R. I then answered. The following is the initial question:

> Hi D,
>
> I was just reading the latest *Future News* [January 2013] in the first few pages if I understood correctly Jeff was saying that not everything was correct on the 1843 chart such as the date 158 BC as the league with the Jews and the Romans. Is this true? I thought that there was an explanation for that date. I thought I had heard you comment on it before so I am asking you. Can you explain? I didn't think that there were any mistakes on that chart (except the ending year of 1843, instead of 1844 which really isn't a mistake either).Thank you, C.

Brother D then answered Sister C with the following email:

> Hi C,
>
> Hope this finds you well. I think this answer was formulated from Pastor R.... "To answer your question about the league between the Jews and Romans, according to the 1843 prophecy chart, 1 Maccabees 9:70, 71 is quoted to show 158 BC as the date of the league. However, there were two different 'leagues' or peace treaties made with the Romans.
>
> "According to Uriah Smith and also 1 Maccabees chapter 7:1 and chapter 8, the date of the first league was in 161 BC when the Romans and Jews made a peace agreement. This first peace treaty did not last however, because in that same year Bacchides, a loyal Roman ruler, made war against the Jews. In this war Judas Maccabeus was killed. Later his brother Jonathon took over leadership of the Jews. In the beginning of 159 BC Alcimus, the false high priest, died after attempting to tear down the walls of the temple and Bacchides left the Jews alone for 2 years (see 1 Macabees 9:54–57). The Jewish reckoning of time included the full year; therefore, the 2 years would include 159 and 158 BC. Bacchides came back again to battle sometime in 158 BC and lost to the Jews. When he returned to his own land the Jews once again asked for peace and it was granted. This was the second 'league' made between the Jews and Romans and this time it lasted longer. This league is found in 1 Maccabees 9:70, 71, and is quoted on the center column of the 1843 chart next to the year of 158 BC. The 1843 chart is therefore accurate about this date.

Brother D,

In response to this email dialogue being sent to me I answered it and mailed it to Brother D, Sister C, and Pastor R, for Pastor R had been referred to in the dialogue.

The Following is my Response:

Brothers D and Pastor R and Sister C,

I probably said that everything on the chart is not accurate, for I was settling into an understanding which is now more crystallized. My point is as follows:

Sister White's statement about the Lord holding His hand over a mistake in the some of

the figures is explained on pages 235 through 237 of *Early Writings*. The mistake is the "fullness of the year mistake" which caused the first disappointment on March 22, 1844. It is out of context to suggest that her statements means there are no other inaccuracies (mistakes) on the chart. Maybe there is maybe there is not, but my point is that her reference is referring to the mistake in some of the figures which the Lord held His hand over.

She also says the chart "should not be altered," but in *Spalding and Magan* she says "it should not be altered, except by inspiration." The altering of the chart by inspiration was accomplished with the production of the 1850 chart. The statement concerning the chart not being altered does not mean that the 1843 chart was perfect in every respect, other than the mistake of 1843 which He held His hand over. It means that the Lord would produce the second of Habakkuk's two tables, and that when He did so it would be altered under His guidance and direction, and not by men. Both tables needed to be produced to fulfill Habakkuk two, and in the first table the Lord allowed a specific mistake that would be used to test the Millerites. His expression that the chart should not be altered can be understood as His Providential guidance, and once again does not have to be understood that it should not be altered because everything on the 1843 chart (other than the fullness of the year mistake) was perfect.

Moses' two tables of the Ten Commandments were written by the finger of God, and were perfect and prefigured Habakkuk's two tables. But Habakkuk's two tables were "directed by the Lord," not written by the His own finger. The Ten Commandments were perfect, but the 1843 and 1850 charts had human participation, and were subject to human imperfection and limitations, and the particular human limitations which the charts were both subject to was the history in which the Millerites lived.

My point for suggesting these things is as follows. The last deception of Satan is to make of none effect the Spirit of Prophecy. When the testing process began in Adventism on 9/11, the first of three tests is the old paths (as represented upon the 1843 and 1850 charts) and the Spirit of Prophecy.

I have no problem understanding all the figures on the chart as correct applications by the Millerites, but do not insist that the dates they placed on the charts as necessarily the best historical dates, *except* when they refer to time prophecies. If they had a date that was marked as the fulfillment of a time prophecy, then that date needed to be accurate, but when they employed dates to represent prophecies that had no element of time associated with them, then I see no need to argue that if a better date was found at a later time, that this would invalidate their application of the prophecy.

The '43 chart uses the year 490 to represent the time when the Roman Empire was divided into ten kingdoms, whereas Uriah Smith marks that history in 476. I do not believe that Sister White's statement about the Lord holding "His hand over a mistake in some of the figures" should be defined as proving that 490 was the year when the Roman Empire became ten kingdoms. It is applying her statement differently than she defines it. She clearly identifies that the mistake was in regard to the 2520 and 2300 which they first believed would end in 1843 and thereafter in 1844.

I DO NOT think that 490 is a mistake on the chart in terms of the Millerites correctly applying that the division of the fourth kingdom in Daniel seven into ten kingdoms was incorrect. They were correct in applying the fourth kingdom as pagan Rome, and they were correct in identifying that pagan Rome disintegrated into ten kingdoms. The fact that the best historical

information they had marked the conclusion of that history as the year 490 does not make their prophetic application wrong, even if thereafter there was recognized better historical arguments to assign the date as 476.

If they would have taught on the chart that the fourth kingdom of Daniel seven was China, and that at some point China would disintegrate into ten nations, they would have been wrong. But they did not do this. Their application was correct, and their choice of 490 as the year which marked the conclusion of this process is not a subject of any time prophecy, so it was acceptable for them to employ the best historical evidence which they then had. I am not even here arguing against the idea that maybe their choice of 490 is correct and Uriah Smith's choice of 476 is wrong. I am arguing that the inspired commentary about the mistake on the chart which the Lord held His hand over, and the command not to alter the chart is not evidence that the chart was totally free from human imperfection.

My point is that the "mistake" that is being addressed is the fullness of the year mistake, and that as she explains this mistake on pages 235 through 237 of *Early Writings* she provides an absolute direct endorsement for the 2520. To argue that everything on the chart is perfect, based on her presentation of what the mistake was is to take her words further than she intended and also opens up an argument (stumbling block) concerning the perfection of the charts that is not necessary, and which provides those who wish to reject this subject with a criticism that is not demanded by her explanation of what the mistake was.

I have no problem defending every application of prophecy on either chart, but do not think that her reference to the mistake proves historically or grammatically that she was saying there were no other human imperfections on either chart. As an example, the charts identify that the ten toes were the divided Roman Empire, but prophecy teaches that the ten toes represent the United Nations at the end of the world. Ellen White plainly says:

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious Sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventists Bible Commentary*, volume 4, 1168.

Sister White penned this in 1899. So in 1899 we reached the time of the iron and clay, but both charts say this was 490 according to the Millerites and 476 according to Uriah Smith. Yet we now know that Sister White was correct and that the ten toes of iron and clay take place at the end of the world, not sixteen hundred years ago. For me, I have no problem upholding the

Millerite application based upon typology. The ten toes illustrate the United Nations at the end of the world, but there are several illustrations of the ten kings at the end of the world in God's word. Each of the places where the United Nations is typified in the Scriptures is a type of the antitypical fulfillment of the United Nations at the end of the world, including the division of the Roman Empire in Daniel seven. Therefore the Millerites were making the correct application by identifying the ten toes as the dragon power, but they could not yet see the end of the world, so were incapable of applying those toes to the United Nations.

Their application was absolutely right in terms of Daniel seven and the division being the dragon power, but at another level it is not as accurate as it could have been if they had lived in 2013. There was no mistake in their prophetic application, but there is clearer light on the subject now, and Sister White's commentary on the mistake the Lord held His hand over should not be used to teach that every representation on the chart is perfect, for if we do, that claim will be used by Satan to place stumbling blocks before men in order to prevent them from recognizing that her explanation of the mistake is also her direct endorsement of the 2520.

The 2520 being a symbol of the testing of the "old paths," is directly connected to the testing on the issue of the Spirit of Prophecy with her direct endorsement of the 2520 in *Early Writings*, 235–237. Because this is such an important test for Seventh-day Adventists it demands that those being used to present the test to Adventism do not place a definition upon her identifying the "mistake" as something that goes beyond her actual definition.

I am familiar with Emiliano's explanation of 158 BC and AD161, and have no problem with it, but personally would not make a great emphasis of it. The reason is as follows: The fact that Millerites correctly applied Daniel 11:23 as the league between the Romans and the Jews, shows that they were correctly applying God's prophetic word. Their prophetic application was correct. But to explain 158 BC in terms of the perfection of the charts opens the door for the secondary, if not primary reason Miller chose 158 BC.

Miller applied this history as he did because he believed the first beast of Revelation 13 was pagan Rome, and therefore sought to apply Revelation 13:18 to pagan Rome. Miller applied 666 to pagan Rome and applied the 666 years from 158 BC through AD 508 as one the characteristics of pagan Rome. Thus, according to Miller the "wisdom," or wise understanding of Revelation 13:18, is that 666 is a time prophecy connected with pagan Rome and that this is one of the prophetic characteristics of pagan Rome. Miller correctly understood and applied that the powers in Bible prophecy are introduced when they come into contact with God's people. Thus pagan Rome came into contact with the Jews in fulfillment of Daniel 11:23 in 158 BC, and therefore 666 years afterward in AD 508, paganism gave way to Papalism. 158 BC was more important to Miller than simply the league, for it identified 666 as one of the prophetic characteristics of the first beast of Revelation 13, which for the Millerites was pagan Rome. Miller understood 666 to represent the time which pagan Rome would prophetically rule, and that time was from 158 BC with the league of the Jews until AD 508 when the "daily" was taken away.

We no longer believe the first beast of Revelation 13 was pagan Rome. We know it was papal Rome. There is more than one problem with this application of Miller's. If we incorporate the fact that the Millerites did not recognize the fullness of the year principle before 1844, then if we begin a time prophecy at the league of the Jews in 158 BC and extend it into history for 666 years, it would end in 509 not 508, unless of course the league Miller pointed out was accomplished on January 1,158 BC.

I see no need of fighting this battle with those who are struggling with or fighting against the truths of the old paths. The Millerites were correct in their application of Daniel 11:23 being a prophecy that demonstrated that a league between the Jews and the Romans would take place. There is no time prophecy connected with Daniel 11:23, so either 158 BC or AD 161 is sufficient to represent the history when it took place without demanding that every date or representation on the charts are perfect.

Let me repeat what I have already noted. I have no problem defending all the prophetic applications represented on both charts, for all the applications are correct. I simply no longer accept the premise that what has been stated about the charts on page 74 of *Early Writings* is correctly understood to mean the charts were perfect and free from human limitations.

The fundamental error which Desmond Ford erects his false "sin until Jesus returns theology" upon is a prophetic falsehood. He teaches that Daniel eight demonstrates that the power under discussion which came out of the kingdom of Greece is actually a further elaboration of the history of Greece and not the fourth kingdom of Rome. In doing this he attacks the correct Adventist understanding of 1844 and everything else connected with that correct understanding. His argument is based upon Daniel 8:9 which states:

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

Ford argues that the little horn in the verse came out of one of the four horns of Greece and therefore cannot be Rome, for Rome was not a direct descendant of Greece. He then argues that the antichrist power in chapter eight must be Antiochus Epiphanes, and thus attacks the pillars of Adventism. An informed understanding of the verse at the level of the Hebrew language, demonstrates that the little horn came from one of the four winds, not one of the four horns. Yet on the 1850 chart and some '43 charts we see a graphic illustration that the little horn of Rome is connected with and descended from the four horns of Greece. I personally have no problem understanding the illustration and explaining it, but am not willing to say that this is the perfect way to graphically illustrate Daniel 8:8-9.

My personal understanding of what the word "mistake" and the expression that the chart "should not be altered" has been a development of thought. I no doubt took the position early on when I was being led back to the old paths that everything on the chart was perfect. I do not know if I ever made that claim publicly, but would not be surprised if this was so. And then as I began to wrap my mind around what the mistake was and what it meant to the debate of the east wind, I may have said things which appear that I am rejecting the idea that everything on the chart is correct. This is not what I understand. I understand the charts to be correct, but that there are elements on the charts that are not perfect due to the history when they were prepared and the human limitations to see beyond that history. I then reached the point where I understood that when we claim the charts are perfect we are making the reception of the truths connected with the old paths more difficult for some to receive. I then came to understand that the fullness of the year mistake, which is explained in *Early Writings*, pages 235 through 237 is an explanation of the passage on page 74. At that point I saw a prophetic implication that is more significant than what we have just been discussing.

There was a mistake concerning the 2300 and the 2520 that produced a purposeful testing of the Millerites. Now the very explanation of that mistake in their history is once again testing the end of Adventism as the Millerite history repeats to the very letter. In the passages under

discussion in *Early Writings* the doctrines that are being referred to are the 2520, the 2300 and the "daily", for in her statement concerning the chart she includes her pronouncement that those that gave the judgment hour cry had the correct view of the "daily". Therefore the parallel to the first disappointment test, is the testing of the 2300, 2520 and the "daily" in connection with Habakkuk's two tables. Therefore the parallel test has to do with these issues, and also the Spirit of Prophecy, for the commentary on these doctrines and the charts is found in *Early Writings*.

For me there is a great field of study when relating to these doctrines, the charts and their identification by the Spirit of Prophecy in the context of the parallel test of the first disappointment, for we can see the test of the old paths, the Spirit of prophecy, the gathering of the people represented by the 2520, the judgment of the living as represented by the 2300 and the law of God as represented by the two tables, along with the need of crucifixion of self as represented by the taking away of the "daily". Wonderful themes are encapsulated in this repetition of history and it behooves us to be very careful in how we apply the understanding of these things in the context of this current testing process. Jeff Pippenger.

Once I sent this response I received the following from Sister C:

> Brother Jeff,
>
> Thank you for your answer you have given me something to investigate further. I understand where you are coming from in your saying that we need to be careful saying that there are no mistakes on the chart. I'm just coming from the angle that I hear all of the time that "the chart is full of mistakes," so I know where those closest to me will try to take that. I guess this is something I need to put further study into. I find more and more I have much more studying to do.
>
> I talked with someone the other day who fully believes that we are going to find a mistake on the 1850 chart that will sift God's people. They think that His hand may be over a mistake on the 1850 chart. I believe that there may be something that we have to rethink but I am not at all convinced that it will have anything to do with the 1850 chart. I guess it could if history is repeated to the very letter but I have my doubts that it will come that way. We must ever be studying and praying for God to lead us. Tell Kathy hello for me. May God bless you both and your ministry. My son K really wants to attend your school when he is old enough. Keep us in your prayers as you are both in ours. Thank you for your time. Sister C.

I then Answered Sister C as Follows:

Sister C,

I did not go into detail in the last email, but I don't think it is an error on the 1850 chart that repeats the history of the first disappointment. I think the repeated test is Ellen White's commentary on the chart on pages 74 and then 235–237.

We have been told we have nothing to fear for the future except as we forget the Lord's teachings and leadings in our past experience. The teaching of the 2520 and the "daily" is what we have forgotten, and it is these very teachings that she addresses in those pages. It was those very truths (the 2520 and the 2300) that produced the experience of the first disappointment, and therefore it is that experience and those teachings that we should fear lest we forget.

The Millerites were tested by those teachings and the lived the experience, and we are now being tested by those same teachings once again, and have entered into the identical

experience they found themselves in, for after the first disappointment they began to teach specifically that the 2300 and the 2520 which they first thought ended in 1843 actually ended in 1844. Because of these teachings the churches began to persecute them. And now, because of these identical teachings the persecution is being repeated, thus the experience is being repeated.

But this time we have the added testing of whether we will accept the inspiration of the Spirit of Prophecy in connection with these truths, thus the Spirit of Prophecy and the old paths become our first test. Along with that, we did not see the 2520 until the Lord removed His hand, so to speak.

You are in our prayers. Say hello to K, and the faithful in your neck of the woods. Happy Sabbath. Jeff.

The next morning I received this from Pastor R:

Hi Jeff, D, and C,

Good response, Jeff. Actually, I am of the same conviction and have shared this with others in regard to the prophetic accuracy of the two charts. Just recently I had an email dialogue with an SDA pastor who attempted to disparage the correct view of the "daily" and in the same breath tried to argue that Ellen White said that there were "mistakes" on the 1843 chart. I shared with him that the "mistake" (singular) was in reference to the reckoning of prophetic time in connection with the 2520 and 2300, that the pioneer view of the "daily" was correct and established by the year AD 508; but that it is true that there are some minor inaccuracies on both charts that do not affect our prophetic understanding of truth.

For example, at the bottom of the 1843 chart next to the date of 1843 it states "God's Everlasting Kingdom". This obviously proved to be inaccurate inasmuch as Christ did not come in that year—according to Millerite logic; but this does not affect the accuracy of their prophetic reasoning since this "mistake" led to the fulfillment of prophecy in the tarrying time and led to the light of the midnight cry. It is the same with the 1850 chart—there are also some minor irregularities on this as well. Under the "Image beast" is associated the number "666" which we understand (according to some clarifications later on in the 1860's by James White and Uriah Smith during the Civil War conscription crisis) actually is more accurately connected with the first beast—the papacy— who has a "man" whose "name" numbers 666.

The point is, I agree with Brother Jeff's conclusions that we cast stumbling blocks before the weak and ignorant when we make the wrong battle our battle. Claiming that the two charts are "infallible" opens up a door whereby our opponents claim that we are unreasonable and fanatical and thereby they end up "throwing out the baby with the bath water" and reject everything we teach. The Millerite logic was absolutely correct in how they laid the foundation of proof-text Bible interpretation methods to unlock Daniel and Revelation based on the day/year principle, and the two charts clearly illustrate the fundamental truths which comprise the first, second, and third angel's message. However, those living especially before 1844, only had the light of truth that would reach until the coming of Christ in that expected year. As we now know, we have much greater light shining upon our pathway today: the 10 toes of Daniel 2; the 7 heads and 10 kings of Revelation 17; the number 666; the third woe relating to Islam rather than to the second coming of Christ as our pioneers taught; and the two beasts of Revelation 13 relating to Papal Rome and the United States.

While saying this, let me clarify that I, too, would defend the Millerite understanding

of prophetic dates according to the history available. But it is clear that the following dates on the 1843 chart are debatable: 538 BC, 332 BC, 158 BC, AD 490, and 606 BC. Some other history gives these more accurate dates: 539 BC, 331 BC, 161 BC, AD 476, and 622 BC. This does not, however, negate the fact that the subjects of these dates are absolutely accurate. 539/8 BC refers to the overthrow of Babylon by the Medes and Persians; 332/1 BC refers to the overthrow of Medo-Persia by Alexander the Great in the Battle of Arbela; 161/158 BC refers to the league made between the Jews and Romans; AD 490/476 refers to the division of Rome into 10 kingdoms; and AD 606/622 refers to the rise of Islam through Mohammed. Some of the arguments for these dates become insignificant, in my opinion—such as the rise of Islam in AD 606 or 622—because Mohammed was teaching throughout these years and working to consolidate the Arab tribes; but the two dates refer to two different events in his life according to different histories which you read. I don't believe that these dates are our argument. The subjects of these dates are to be defended, but not necessarily these specific dates. The dates that are our battle are the commencement dates of the chain of truth given to William Miller by the angel Gabriel: 677 BC, 457 BC, and AD 508 (which relates to the years 1843 and 1844).

I answered the question in regard to the league in 158 BC because it was my intention to show that the Millerites were correct in selecting that date based on the portion of 1 Maccabees they quoted on the chart (9:70, 71). The league which Uriah Smith quotes (161 BC) is based on an earlier history in this same book. Both events can be argued for (I personally believe, based on history, that Uriah Smith's selection of 161 BC is probably more accurate according to an actual political "league" made between the Jews and Romans), but my point in my argument was to defend the Millerite understanding and accuracy of selecting 158 BC based on 1 Maccabees 9:70, 71 which is what they quoted from and put on the chart. Therefore, the history they used is correct.

There is another point which I suppose I won't go into right now, but which has been made crystal clear in my mind just within the last month or so which I believe that we need to understand if we are going to claim to uphold the Millerite logic, and that is the "full year concept." While in Germany I studied this out with another brother and light finally flooded into my mind (I will probably share this in Arkansas next month). But in our defense and explanation of the "mistake" in regard to the 1843 chart, we have (at least the majority of us, including myself in the past) incorrectly attempted to explain this issue as being a "zero year" problem; which is false. Nowhere in any of the pioneer writings do they ever discuss some "zero year". This is a complete fallacy based on the misunderstanding and incorrect explanation of the modern day Adventist scholars who are completely ignorant of Millerite history, prophecy, and logic. If you simply add a one to the end of our prophetic chronology without taking into consideration the actual months in a year, you throw off the pinpoint accuracy of the autumn of 1844— specifically October 22. This I hope to explain more clearly soon on video. Keep studying folks! God bless and be with you all. Sincerely, PR. E.R.

The next morning I received the following email from Brother D:

Jeff,

Do you have an editorial committee? You are a good writer to say the least, but to use the 1863 chart arguments which were BETTER UNDERSTOOD AS HISTORY PROGRESSED, yes in some cases, but when there is a witness of two, BOTH charts say 490 under inspiration, that means something. We have to understand their significance and not alter them by our

thinking. I understand how one can use 476, but I think a battle is brewing on this one. I am getting more interest on this newsletter than usual, and I am not one that likes to email. I am easy to misunderstand when I mean well. I get the basics of your earlier email and have more to learn. Kind regards Brother D.

I then Responded as Follows:

Brother D,

By the way, I do think both charts are correct in representing that the fourth kingdom of Rome disintegrated into ten kingdoms. There isn't anything on either chart that I think is incorrect, but I have been wrong before.

The controversy concerning the 1863 chart isn't about whether James White and Uriah Smith were falsely claiming that they better understood history; it is about the rejection of a truth which is represented upon both the '43 and '50 charts. The truths on the two charts are the foundational truths and the pillar truths. I am willing to defend every one of those truths, but the 1863 chart began to reject them.

You also have represented on the '43 chart that Himes published the '43 chart and Nichols identifying that he published the '50 chart; thus providing two witnesses that human beings were involved in the production of both charts, which is quite different than the production of the Ten Commandments.

Both the Ten Commandments and Habakkuk's tables represent Christ, and in this regard Habakkuk's tables are representing that He took upon Himself fallen human flesh (Himes and Nichols)—though He never sinned. If we insist that there is no human imperfection on the tables, then we are echoing the claim that Christ took the nature of Adam before the fall, and we know this is not so. In spite of any weakness in terms of historical accuracy on the charts they represent the Truth, and He is the Truth, He never sinned and at this level there is no error on the charts. His willingness to accept fallen flesh after 4000 years of degeneration provides you and me with the example that we can have confidence that the tables are perfect though encumbered with the liabilities of humanities limitations. Your brother Jeff.

End of Dialogue

Question: New Charts

In an article in the *Present Truth* of November 1850 EGW stated, "The Lord showed me that the 1843 chart was directed by His hand, and that no part of it should be altered, that the figures were as He wanted them." The kingdoms that destroyed Rome were uprooted by the Papacy, thus leaving seven. So, why does the feet of the metal and mud man of Daniel two have ten toes? Ten toes must represent Revelation 17:12–14, 16, 17, not the seven remaining kingdoms of Europe. The chart shows the ankle of the Daniel 2 image as being 1798 (USA comes upon the scene). And, the Spirit of Prophecy says:

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

"The mingling of church craft and state craft is represented by the iron and the clay." *Manuscript Releases*, volume 1, 51.

As for the iron and the clay, *Project Restore* comments this way;

"Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state among the nations of the earth, and of a crumbling material, that will not hold together.

"Besides referring to the divided state of the nations, in another sense, the mingling of church teaching and state power is represented by the iron and clay. This union of church and state whereby the teachings of the church are enforced by the power of the state is weakening the moral authority of the churches. Investing churches with the power of the state brings evil results.

"Now we come to the time when God's sacred work is represented by the feet of the image in which the iron was mixed with miry clay. God has a people, a chosen people, whose discernment must be clear. If the governments of the world would honor God, they would stand in the strength of God. But vote-hungry statesmen will mingle their religious faith with the power of the state. In addition to representing the union of the nations of the earth, the mingling of churchcraft and statecraft is also represented by the iron and clay. This union is weakening all the power of the churches. Investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics. However, the time will come when God will punish them and their evil work will recoil upon themselves."

Do we need a revised Chart for the generally accepted image of Daniel 2? I would greatly appreciate your inputs.

Response

I think we should use charts to present prophecy. We should develop new charts incorporating any and all available new light.

Daniel & Revelation

Question: Daniel & Revelation are One Book

Jeff,

Thank you for responding! Where can I find the Spirit of Prophecy quotation that states that the books of Daniel and the Revelation are one? Respectfully, BK.

Response

Brother BK,

"The need is not filled by this book. It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that they both relate to the same subjects." *Publishing Ministry*, 98.

"Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, 'Revelation,' is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 8, 413.

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.' Daniel 12:4." *Acts of the Apostles*, 585.

Question: Daniel & the Revelation by Uriah Smith

In my studies one evening I ran across this statement, what do you think of this?

"In past years whenever definite proof has been found that the writers of our Adventist literature had come short of finding the exact proof regarding details, mother (Ellen White) has taken the position in favor of correcting those things that were clearly found to be in error. When she was consulted about the efforts that were being made to revise and to correct the good book Daniel and Revelation, she has always opposed making many changes, and has always favored correcting those things that were plainly shown to be incorrect." Willy White, *Selected Messages*, book 3, 447.

Does this mean that Ellen White knew that some things in Daniel and Revelation were incorrect? Did she ever make any corrections in his book that you know of? Let me know what you think. It may be good to consider the source of the foregoing quote for a clearer rendering.

Response

My understanding is that the book was written with the provision that when better historical information came to light, the book would be updated. It does not exclusively mean errors, but simply clearer historical information. I read an article on revisions to the book Daniel

and the Revelation, by Smith, that stated that by 1950 there had already been over fifty changes. I have never heard of her personally making any changes. That was left to the editorial committees, I assume.

Question: Breakdown of the Book of Daniel

Jeff,

It seems that we recently had a study that breaks Daniel 1-6 down even further than just 1-6 is history and 7-12 is prophecy. Was that the last *Nebuchadnezzar's Warning Message* study? Can you refresh me on those thoughts? If not, that's okay too. Bible study tomorrow and wanted to bring it up if the conversation allows. (i.e., Daniel 1the test on diet thus SOP, Daniel 2the test on the image thus Sunday observance, Daniel 3...) It went something along those lines...BP.

Response

BP,

Chapters one through six illustrate how God's people are to live at the end of the world and chapters 7 through 12 informs us of what takes place at the end of the world.

Before you got onboard I used to often present the three-fold test for Adventists. It is based upon the three tests of Christ, the three tests during Christ and the three during the Millerites. *Time Prophets* is simply the presentation where I identify the first of three tests. It is part of a message that includes all three tests.

When analyzed the three tests are the three angels and the first angel is a reform message that convicts of sin. Thus the first test is always associated with a reformer; i.e. Moses, John the Baptist, Elijah, Miller, etc. Thus at the end the first test is the Spirit of Prophecy. The first test with Christ was the health message represented by His test of appetite. Therefore the symbol of all the various reforms represented in the Spirit of Prophecy is the health message, and Daniel 1 is the health message, and represents the first test for the 144,000, the Spirit of Prophecy.

The second test is a visual test. Noah was the first test, for he brought a reform message. The third test for Noah was when the door of the ark closed. The second test for Noah was when the animals got on the ark. The second test is a visual test. Sister White says chapter three of Daniel is the Sunday law at least 11 different times, and I am sure there are more. Chapter three is the Sunday law and the third test for Adventism, where the door closes. There is a visual test before the door closes. It is not the mark of the beast test, which is the third test. The second test has to do with the formation of the image of the beast. The image of the beast is the combination of church and state in the US that culminates in the third test, the Sunday law. The image of the beast test is a visual test. God's people are required to recognize when church and state are coming together in the US, for when it reaches its conclusion the Sunday law arrives and the door closes. I am on a public computer so I cannot paste in the quote, but she states as follows. Take a couple words and pull it up for yourself: "The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided…"

There is a test that precedes the sealing of God's people and they are sealed at the Sunday law. This is the test they must pass while probation is still open and probation closes at the Sunday law. It is a visual test for it will be in the news as it is argued out in the halls of Congress. Daniel chapter two is now in the time of the feet, which are composed of iron and clay, which is church

and state.

Therefore chapter one is health reform representing the Spirit of Prophecy in a general sense and it is the first test for the 144,000. That test was empowered on 9/11, for you must employ the Spirit of Prophecy to understand 9/11. The empowerment of this test is Revelation 18:1.

Then the divine pronouncement arrives that the first test has been flunked by Adventism in verse 2 of Revelation 18. In verse three of Revelation 18 we see the second test represented by the kings of the earth committing fornication with the whore, church and state. This is the second test, the image of the beast test. This is also Daniel 2, the iron and the clay.

Verse four of Revelation 18 is the Sunday law in the USA, and it is also chapter three of Daniel and it is the third and final test for Adventism where their door closes. Chapter four of Daniel is the first angel's message, the everlasting gospel; which produces two classes of worshippers, both represented by Nebuchadnezzar. That is Revelation 14:6.

Verse 7 identifies the message of the first angel as a three step message consisting of fear God, give Him glory, for judgment has come. These three steps are in the story of Nebuchadnezzar who was given a warning, then learned to fear God. Once the fear was learned he then gave glory to God and thus provided a judgment message for Belshazzar in the next chapter. Chapter four is an illustration of the first angel's message.

Chapter five is the Millerites and the 144,000. The Millerite history of the first angel began with the conclusion of Nebuchadnezzar's 2520 and ended with Belshazzar's 2520, just as 1798 and 1844 are marked by the 2520. Belshazzar represented the Protestants in the Millerite history that rejected the first angel's message, while simultaneously representing Adventism at the end that rejects the foundational message which for Belshazzar is represented by the message of Nebuchadnezzar.

Chapter six is an illustration of the Sunday law persecution that begins in the United States. Jeff.

Daniel Two

Question: Ten Toes & Ten Kings

Hi Jeff,

It's J. I was recently doing a study on Daniel chapter 2 and came to the conviction that the ten toes are the ten kings of Revelation 17 alone and not the ten divisions of the old Roman Empire. Then as I did my research it seems like the Bible and Spirit of Prophecy agree that it is the ten kings of Revelation 17. Then the Lord led me to look at one of your newsletters which were dealing with that subject and I see we have the same view. The iron and clay represents church and state and is relating to the last days. Some of the resistance I met agreed that the ten toes are the ten kings of Revelation 17, but says it's also the papacy in the dark ages riding the ten kings. I don't agree with that. I am currently putting something together to prove that wrong but would be grateful for any info you can put my way. Thanks Jeff. J.

Response

I do not believe it is the European kings either. It cannot be. There wasn't ten kings during the Dark Ages, for three had to be removed before the papacy ruled. The two legs represent both division of Rome and the ten toes must appear after both divisions of Rome. Each of Daniel's prophecies identifies Rome in two phases. The two legs, the two diverse kingdoms, the little horn and the king of the north all represent Rome's two phases. I simply choose to not appear very militant on that teaching, because I hate to alienate brethren that still hold that traditional view. Good to hear from you. God bless. Jeff.

Question: The Toes of Daniel Two

Hi Jeff,

I am student of prophecy and was wondering if you have any back ground information on Daniel two with regards to the ten toes and how you actually came to the conclusion that they represent the United Nations. I am just trying to understand present truth whilst praying for the Lord for spiritual guidance so is there any way you could assist me as I have been listening to your sermons lately. Anything I study I like to be able to see it in Scripture or Sister White, as it says "Upon the witness of two or three." I would be grateful if you could help me. God bless. Get back to me when you have time. A.

Response

Brother A,

The end of the world is the toes, not the ten kingdoms of Daniel seven that came about from the division of Rome into ten nations by the year 476.

"Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together. Prophecy shows us that the great day of God is right upon us. It hasteth greatly." *Testimonies*, volume 1, 360.

There is a confederacy against God and His people at the end of the world, and one of the prophetic symbols of this confederacy is the number ten. In Psalm 83 there is a confederacy that seeks to destroy Israel, and when the tribes that make up the confederacy are mentioned there are ten.

A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee:

The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; Assur also is joined with them: they have holpen the children of Lot. Selah. Psalm 83:1–8.

Don't confuse the children of Lot as the eleventh tribe, for the children of Lot have already been mentioned. The children of Lot were Ammon and Moab and they are mentioned in this fashion as a general description of the entire evil ten-fold confederacy.

All the prophets spoke of the end of the world:

"Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Corinthians 10:11). 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter 1:12)." *Selected Messages*, book 3, 338.

The work of the ten tribes in Psalm 83 is to cut Israel off, thus identifying that they are going to attempt to destroy Israel. Israel at the end of the world is modern Israel.

They are identified as a confederacy, and have consulted together with "one consent." The one consent parallels the "one mind" of the ten kings of Revelation seventeen. The ten kings of Revelation seventeen are the ten tribes of Psalm 83 and they are the ten toes of Daniel two.

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. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. Revelation 17:12–14.

"'These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful' (Revelation 17:13, 14). 'These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists. In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the

Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth." *Selected Messages*, book 3, 392.

The ten horns have one mind, thus paralleling the ten tribe's one consent. The ten horns bring warfare against Christ through the persecution of His people, thus paralleling the ten tribes cutting Israel off as a nation. The ten kings' rule with the beast for one hour and the beast is the papal power. The papal power in Revelation 2:20 is represented by Jezebel. Jezebel was married to Ahab who was the ruler over the ten northern tribes of Israel, thus identifying that Ahab's ten-fold kingdom also represents the ten tribes of Psalm 83, the ten kings of Revelation 17 and the ten toes of Daniel two.

Daniel 2:44 states:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

The kings referenced are the kings represented by the ten toes, for God sets up His kingdom in the latter rain time period:

"The latter rain is coming on those that are pure—all then will receive it as formerly.

"When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested." *Spalding and Magan*, 3.

The ten toes therefore represent ten kings that are active in history during the end of the world, during the latter rain time period. Hope this helps. Jeff.

Question: Ten Countries of Psalm 83

Hello Jeff,

I have another question. Are the ten countries in Psalm 83 the same literal countries which make up the United Nations or is it symbolic for ten other countries or people. A.

Response

Brother A,

Sister White speaks of an "evil confederacy." The "evil confederacy" is of end time Bible prophecy is identified many places in the Scriptures. It has many different characteristics. One of those prophetic characteristics is that it is a confederacy, and the confederacy is represented by the number "ten," so the ten tribes of Psalm 83, the ten toes of Daniel two, the ten tribes of the northern kingdom of Israel, the ten kings of Revelation seventeen, the ten cities of Ezekiel thirty all represent the United Nations at the end of the world that has divided the world into ten districts in order to govern the world when it is put in place as the one-world government in the near future. Jeff.

Daniel Eight

Question: Which 2520?

Hi Brother Jeff,

I have a question for you in regards to Daniel 8. If you could manage to spare a few moments of your valuable time to help answer my query, I would be most appreciative. I recently listened to Brother E. give his thoughts that the chazon vision refers to the 2520, and the mareh is referring to the 2300, within the context of Daniel 8. I do see much logic in what he is saying, but I'm confused as to which 2520 it refers. In Dan 8:17 we are informed that, "at the time of the end shall be the vision." Now if we go along with other parts of Daniel, the time of the end is 1798. That would make the chazon refer to the first 2520, unless of course this time of the end refers to 1844, as the end of the last great time prophecy, the second 2520. In verse 19 we are told that we are to "know what shall be in the last end of the indignation," which I understand to be the end of the second 2520. I am confused because of the question that arises in verse 13 "How long shall be the vision (chazon), concerning the Daily (paganism), and the transgression of desolation (Papalism), to give both the sanctuary and the host to be trodden underfoot? I am confused because these two desolating powers finished in 1798, and if the mareh is a snapshot of the chazon, the 2300 goes on to 1844, which is not part of this vision. Could you give some clarity to this for me please, it is probably something very simple I am overlooking, or fail to understand? With kind regards, Brother M.

Response

Dear Brother M,

Of course it is always better to ask the one who teaches a thing what he means, rather than another, but I see the issue you are identifying, so I will give it a shot.

The Millerites saw both 2520's but struggled on how to apply them. Some chose to apply only one, and Miller, seeing both, had some misconceptions about their relationship to each other. Therefore the Millerites discovered this truth, but the clarity concerning them is only being opened up to us now.

One thing that was not initially recognized, and may not even now be recognized by some is that the 2520, though at one level is two distinct prophecies against two kingdoms, at another level is also just one prophecy. By that I mean that they should be identified in their singular applications, but also as a whole. When we approach them as a whole, then we see that from 723BC to 677BC was the scattering process, and from 1798 to 1844 was the gathering process. The initial forty-six years and the ending forty-six years represent the scattering and then the gathering.

When we fi Daniel 8:17 representing the time of the end in 1798, and also emphasize that this is the chazon vision, we should probably go the extra mile and explain that there are two "times" of the Gentiles, one ending in 1798 and the other in 1844. Therefore, for Gabriel to mark the time of the end in 1798, and identify that as the chazon vision, does not deny the 2520 as the chazon, for the trampling down of the sanctuary and the host ended in 1844 according to Daniel 8:14 in agreement with the "second" time of the Gentiles, and the trampling down also ended in 1798 according to Revelation 11:2 in agreement with the "first" time of the Gentiles. 1798 is the

time of the end when the forty-six year period of the gathering arrived.

It is easy for us to see and understand a single day or single year for the beginning or the end of a prophecy, but what I am saying is that the forty-six year period that marks the beginning and ending of this prophecy can be correctly applied as Gabriel did in 1798, even though the full period of the gathering did not end until 1844. The forty-six years at the beginning is marking the scattering of two nations and the forty-six years at the end is marking the gathering of one nation. I, of course, am uncertain how Brother E. would answer you, so I am sending our dialogue to him, for he is generally willing to defend his own thoughts. Jeff.

Question: The Investigative Judgment

Dear Jeff,

Greetings from Taiwan! I was thinking about Daniel 7 & 8 and run into some basic but seemingly difficult questions and I know I will be willing to help out. Any highlighted points should do it, no need for long discourse.

Here are my questions:

Who is investigated in the Investigative Judgment?

1 Peter 4:17 says 'that judgment must begin at the house of God,' it is easy to conclude all the professed people should be included. The typical service in the tabernacle indicates only those who confessed their sins can have their sins transferred to the heavenly sanctuary, those who never confessed their sins should not be on the list.

Ellen White writes Christ was in the first apartment to intercede in behalf of the 'penitent believers,' that seems to be in harmony with the typical service.

Daniel 7:26 'the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' The text connects the fate of the little horn with the 'judgment,' similar to Daniel 7:10. So it points out the little horn is connected with the judgment in some way.

My question is mainly about the little horn, since his activities was obvious and his nature is basically evil, no investigation seems to be necessary. Since the little horn never confessed his sins against God and the host, therefore, his sin is not covered by the blood of Christ in heaven, not included in the cleansing of the sanctuary or remove or blot out his sins. The cleansing of the sanctuary is not to cleanse the sins of the little horn, but the sins of the professed believers throughout the ages.

I understand many have included the little horn as one of the objects in the investigative judgment, others see a distinction between believers being judged and the little horn being condemned. I tended to think the little horn is not investigated in the investigative judgment, rather condemned through the vindication of the host as the side effect of the investigative judgment. Does this make sense?

How does our interpretation on Daniel 8:14 answer the question in Daniel 8:13?

Daniel 8:13 contains four parts, the daily, transgression of desolation, the sanctuary and the host. Dan. 8:14's answer only mentioned the sanctuary, which of course, includes the host as the object of cleansing. In other words, the sanctuary is cleansed together with the host. Now, this leaves out the daily and the transgression of the desolation. Historic understanding refers the daily as Babylon, Persian, Greece and Pagan Rome, the transgression of desolation the papal Rome.

So in that understanding, when the sanctuary is cleansed, the host then is vindicated, at

the same time, the evil powers as represented by the daily and transgression of desolation are all condemned and reserved to be punished, 'and to reserve the unjust unto the day of judgment to be punished:' (2 Peter 2:9). True worship is restored, the just vindicated and so on. This way, the questions in Daniel 8:13 is answered. After the host and the sanctuary is cleansed, then it is time to punish the unjust.

The more recent understanding of the daily as the heavenly priest ministry of Christ in heaven, the transgression of desolation as truth perverted by the papal Rome, the host was persecuted, and the ministry of Christ in sanctuary obscured by the papal priesthood. So then sanctuary is cleansed, truth restored, the host justified, Christ's ministry restored, God vindicated, and so on.

However, how the investigative judgment answer the questions in Daniel 8:13 seems not very clear. Some goes to the extent to deny the historic Adventist understanding of this doctrine and say that the judgment in Daniel 8:14 is not mainly for the saints of God (the host), but against the little horn, as a way to find a direct logic link between verse 13 and 14.

What is the best way to use the historic understanding the investigative judgment, the judgment of the host, as a way to answer the questions in verse 13?

Here is my new understanding. I compare Daniel 8:13–14 with Matthew 24 where disciples asked similar questions. The bottom line that the answer to Daniel 8:13, but since even the Son does not know the time, the answer was given on something right before the second coming, kind of like the signs of times given in Matthew 24. Christ is consistent, he gives signs, and warning, anything that is important for us to know for our salvation, but no time is given for His second coming, even though there lies the real answer to the question of Daniel 13. Daniel 8: 14 partially answers that question by brought in the investigative judgment, which brings in the first angel's message to restore TRUE worship in place of the false worship on earth, a restoration of sanctuary in that sense. Thanks so much! S.

Response

Brother S,

The word translated as 'cleansed' in Daniel 8:14 includes the definition of being made right. The question of verse 13 is dealing with the treading down of both the sanctuary and the host. In order for the sanctuary to be made right it requires that there is a host, for the purpose of the sanctuary is that God may dwell among His host. The 2300 year prophecy is marking not only the beginning of judgment, but the reception of a kingdom, the marriage and the entering into covenant with a host that has been developed from 1798 through 1844.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25." *The Great Controversy*, 426.

The 2520 that ends in 1844 is identifying the restoration of a host (modern Israel) that Christ entered into covenant with at that time fulfilling Malachi three. The 2300 is identifying the making right of the sanctuary, for with the simultaneous fulfillment of the 2520, the Lord then had a people (host) He would dwell among. From 1798 through 1844 He raised up the 'temple'

of the Millerites.

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4–10.

Pippenger' Paraphrase

The Millerites came to Christ, and were built up a spiritual house from 1798 through 1844, and became modern Israel through a covenant in fulfillment of Malachi three, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The covenant was accomplished through the prophetic word which produced and demonstrated two classes of worshippers: Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him [those who entered into the Most Holy Place] shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient [those who rejected the truth of October 22, 1844], the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past [before 1844] were not a people, but are now [after 1844] the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4-10.

The point here is that the cleansing of the sanctuary encompasses much more than simply the investigative judgment. There are many issues connected with the judgment. One of those issues in Revelation 10:7.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

The finishing of the mystery of God is not simply Christ in you the hope of glory; it is primarily the final manifestation of this work as represented corporately with the 144,000. The 144,000 are to be lifted up as an 'ensign' marking the glorious demonstration of the finishing of the mystery of God. That manifestation is for planet earth and the universe.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:26.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign

for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

He lifts up the ensign at the Sunday law when Adventism is purged.

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. Isaiah 18:3–7.

"When he lifts up an ensign" He "cuts off the branches."

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John 15:1–6.

It is at the Sunday law that the branches of Adventism are separated, which is just 'before the harvest.' The distinction between the branches is based upon the reception or rejection of His word, and the issue that His word presents at this time is the reception or rejection of the foundational truths of Adventism.

Now go, write it before them in a table [*19843 & 1850 pioneer charts*], and note it in a book [*Habakkuk*], that it may be for the time to come for ever 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, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits [*a prophetic test*]: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us [*Jeremiah 6:16-17 and Ellen White's first vision*]. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: 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 Sunday law*]. 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 [*no fire or water available to the foolish virgins*]. For thus saith the Lord God, the Holy One of Israel; In returning and rest [*to Jeremiah's old paths*] shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one [r*epetition of Millerite history and the 1000 to 1*

ratio of October 22, 1844 and the fulfillment of the parable of the ten virgins]; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill [*the Sunday law*]. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him [*repetition of Millerite history and the prophecy of Habakkuk*]. Isaiah 30:8–18.

At the Sunday law those who receive the seal of God in Adventism are lifted up as an ensign to call all nations together into the Sabbath truth. Those who are lifted up as an ensign are the crowning act of the mystery of God.

And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. Zechariah 9:16–10:6.

The latter rain is then to be poured out without measure for God's church has been purified. He has punished the false shepherds of Adventism at the Sunday law and turned His people into a 'goodly horse.' The goodly horse is the church triumphant, prefigured by the white horse of Ephesus. They then go to war with modern Babylon, the little horn. They are used to bring judgment upon the little horn. They are God's battle ax.

The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Jeremiah 51:19–24.

The ensign brings judgment upon modern Babylon, the little horn. The ensign is developed in the judgment of the living, the climax of the investigative judgment. Judgment begins with the house of God and then as Zechariah states, the house of Judah (His goodly horse) will save the house of Joseph, who are the eleventh-hour workers that are in Babylon prior to the Sunday law. The work of the investigative judgment reaches its crescendo as the mystery of

godliness is finished while Christ lifts up His ensign for all to see. He lifts His ensign up in contrast with the little horn at the time he judges the little horn for its rebellion.

The little horn's rebellion is not fully developed until the Sunday law, for modern Babylon does not fully fall until the Sunday law.

"The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future." *The Great Controversy*, 389.

Therefore the judgment of the little horn that is connected with the investigative judgment is not implying or teaching that the sins of the little horn have been registered in the books of judgment. Daniel 8:14 is addressing several issues. One of those issues is that the climax of the investigative judgment is where Christ demonstrates His power by accomplishing the finishing of the mystery of Godliness within the 144,000, and in so doing demonstrates this ensign in contrast with the rebellion of the little horn in the Sunday law crisis time. The judgment of the little horn is the judgment for its rebellion not judgment that is associated with the sacred record books of those who have placed their names in the Lamb's book of life. Jeff.

Daniel Nine

Question: The Papacy Shall be with a Flood

Dear Jeff,

How can we say, that "shall be with a flood" is the Papacy? M and I cannot find the solution. Please help, WB—Germany

Response

Dear Brother WB,

The phrase "shall be with a flood" is found in Daniel 9:26. The solution is found by breaking down the verse into two parts, and comparing them to Revelation 12, as follows:

Daniel 9

PAGAN PERSECUTION:-

The People of the Prince that Destroy the City and the Sanctuary:

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26

PAPAL PERSECUTION:-

A Flood:

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26

Revelation 12

PAGAN PERSECUTION:-

A Great Red Dragon:

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. Revelation 12:3, 4

"…Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." *The Great Controversy*, 438.

PAPAL PERSECUTION:-

A Flood that lasts 1,260 Years:

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. Revelation 12:14, 15

Hope this answers your question. Jeff.

Daniel 11:40-45

Question: Purification of the Church

[I will bold face the comments I intend to respond to. Jeff]. I must take issue with you when you indicate it is the Sunday law that brings about a purification of the church. True, something happens to the church at the time of the Sunday law, but rather than purifying the church, it brings about a separation, separating the wheat from the tares. **The purifying of the church must take place before this event** for it is a purified people who make spiritual warfare against Babylon (Daniel 11:40) prior to the Sunday law. It is the loud cry message of Revelation 18 given by a purified church that brings the wrath of Babylon upon them.

The purifying process must take place under the early rain so that God can have a purified people whom He can trust with latter rain power. If as you indicate, it is the Sunday law that purifies the church you are strengthening the Laodicean complacency promoting the idea that the church can continue in this condition and when the Sunday law comes we will take our stand and be purified. However, the purifying process or rather the righteousness by faith message is one of overcoming, developing a perfect character by yielding our wills to the Holy Spirit under the early rain experience. When the purified company, symbolically described in Revelation as the 144,000 reach this condition of purification the latter rain will be poured out in full abundance and the earth will be lightened with the glory of God. The result will be the spiritual battle described by the prophets Daniel 11:40, John Revelation 12:17 and Ellen White comments.

"Two great opposing powers are revealed in the last great battle. On one side stands the creator of heaven and earth; all on His side wear His signet. They are obedient to His commands. On the other side stands the prince of darkness with those who have chosen apostasy and rebellion." *The Seventh-day Adventist Bible Commentary*, vol. 7, 982

The prophets use war like terms in depicting how the infuriated apostate world, full of satanic fury, will attempt to annihilate the faithful Sabbath keepers. The last part of verse 40 of Daniel 11 gives an overview of Babylon's success in conquering and causing the nations to follow her example in transgression. Verses 41 and 42 expand on her success and worldwide influence in uniting together apostate Protestantism, spiritualism and Roman Catholicism. Except for some honest souls, described as Edom, Moab and Ammon, who take their stand and join God's purified people the whole world stands the side of the great apostate.

The clear message, that now is the time for the purification of the church, must be given. When the Sunday law comes it will be too late for the purifying process of those who now profess the truth and are not sanctified by it. The Sunday law will reveal the difference between the purified and the unpurified in the church so that the honest souls still in Babylon can make the right choice to come out to take their stand with God's faithful purified people in the very last moments of probationary time. Daniel 12:3 reveals the activity of a purified people with the results as stated above. **To bring contemporary nations into this prophecy negates the fact that it is Roman Catholicism, apostate Protestantism and spiritualism that unite together to make a final assault against the God of heaven and His faithful people. Certainly Russia along with the other nations of the world plays their part in these final events.** Influenced by the United States the whole world is united under this three-fold union. National ruin for the nations of the world will be the result, but for the purified faithful, everlasting life in glory with Jesus our Savior and Redeemer.

Response

I think you have listened to some of my later presentations where I refer to the purification of God's Church as taking place at the Sunday law. When this topic is not the primary issue that I am addressing I tend to refer to it in a general sense. If you had heard my series titled The Purification of God's Church, [and some others] you would recognize that you and I are in agreement. I am very careful to identify that the message of prophecy is telling God's people that **right now** is the time to secure a genuine Christian character prepared for the seal of God.

The Sunday law is simply the crisis, which demonstrates what character we have developed prior to that event. The Sunday law is the prophetic dividing line where "corporately" Adventism closes its probation. The corporate structure does not go beyond the Sunday law, for at that point; it will both deny the truth and go out into darkness. Or, if it were faithful, the legal restrictions connected with the actual Sunday law would close down the corporation, for the law would end its ability to have financial transactions.

Although your letter does not specify your entire understanding of the last verses of Daniel eleven, I can tell we disagree. There is a point though that I would agree with you on, though in a slightly different way. I agree that to bring contemporary nations into prophecy is out of place, [unless they are truly identified there]. But the nations I identify in Daniel 11:40, are the United States, the Soviet Union, and Roman Catholicism. These are the same three powers, which Malachi Martin identifies as striving for control of the world in his book, *Keys of This Blood*. It is the theme of his book. It is also the theme of Daniel 11:40-45. These three powers are not simply contemporary world powers. They are the **political aspect** of the three powers in Revelation sixteen who make up **Modern Babylon** the beast, the dragon, and the false prophet. The symbolism in Revelation sixteen is identifying these powers spiritual aspect, as opposed to their political aspect in Daniel eleven. I cover these truths in a series titled The Three Beasts of Revelation 16 and *The Final Rise and Fall of the King of the North*. These powers are not simply contemporary nations, which I pull out of the air; they are the very powers which are leading the world to Armageddon. This understanding is part of the glue that makes the understanding found in Daniel 11:40-45 so significant, for it ties the books of Daniel and Revelation together.

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, 0 Daniel, shut up the words, and seal the book, even to the time of the end.'" Daniel 12:4. *Acts of the Apostles*, 585.

Question: The Regan/Clovis Parallel

With the parallels that exist in Daniel 11:30-36 and the role of the USA in 11:40-45, one of the interesting points was the parallel of the seven European kings and the USA during the Regan years. Regan was the first US president to change the country's religion from true Protestantism to Apostate Protestantism (Catholicism with a new name), beginning the US's role in prophetic history, paralleling the role of Clovis, the first of the pagan European kings to change their country's religion from paganism to Catholicism, in 496. But, there were seven kings that did the same from 496 to 508, the last of them being England.

When dealing with this subject with others, the seeming inconsistency of there only being four US presidents from that time (Regan years) to the present, brings up two thoughts. First, is the parallel itself lacking a fulfillment? And secondly, if the parallel is indeed true (I believe it is),

does that mean we have three more presidents to go, giving us at least 16 years (Bush's second 4 year term followed by three other presidents and their 4 year terms) before the parallel is completely fulfilled?

When asked these questions a thought popped into my mind. We must deal with the subject of presidents in light of the terms they held office. Regan held 2 terms, Bush Sr. held 1, Clinton held 2, and now Bush Jr. is on his 2nd term in office. Thus reckoning from that point of view the 7 kings (presidents) have now come to complete fulfillment making the parallel PRESENT TRUTH. Let me know what you think! May your name remain, JS.

Response

Brother JS,

Very interesting observation, but for me it is simply that at this point. Perhaps more history will confirm or deny that parallel. I would point out though, that we could have three other presidents in a short period of time, though I am not settling into your position or suggesting a secondary one. Jeff.

Question: Marion Berry and Other False Teachers

Jeff,

V. stumbled onto my 20-yr old copy of the workbook that Marion G. Berry put out on the Song of Solomon. I kind of pride myself on being able to detect error in a document or study, but as I reviewed my notes and comments made so long ago, I see that I didn't find anything really objectionable in her approach then, and even though I've only re-read the closing-events stuff in it again, I still can't really put my finger on any part of it and say, "This is off-track." In fact, it looks pretty good to me.

I also noticed while looking at her stuff on the web that she has a book out on the "daily" too, dated 2000, and the synopsis seems to indicate she supports the pioneer position.

Could it be that her material is useful to help back up our understanding of Daniel 11?

I am distressed that the things we have known for ten years now aren't going out to our SDA people and the world fast enough. Then there are guys like my local pastor here who believes and teaches that Daniel 11 is all about the history of Islam's interaction with the papacy; (no mention of a Sabbath controversy or death decree though). . . .

However, I got an email from Steve Dickie that said General Conference Vice President Ted Wilson and Angel Manuel Rodriguez of the Biblical Research Institute indicated to him that they like the stuff he's been presenting. He said too that this Sabbath he was to be presenting a message at 3ABN to counteract John Lomacang's futurism.

I pray that the truth has and will prevail in people's hearts and minds. God Bless! P.

Response

Brother P,

By their fruits ye shall know them. For me, I am convinced that literally and actually thousands of men and women have lost their way to the kingdom of God, at least in part, due to the influence of Marion Berry. She is no doubt the champion in Adventism for publishing her foolishness on how and why the time prophecies in Daniel twelve are fulfilled at the end of time in a literal day for a day fashion.

She identifies that the "daily" in the book of Daniel represents a change of powers. A "change of powers" is not paganism. It may be that what she wrote on the Song of Solomon is correct. I have not looked at that for years. I looked at it when it first came out, and at that time my discernment was not focused on either Marion Berry, or false prophecy. I know that to the law and the testimony—if they speak not accordingly, there is no light. She disagrees with the Bible and the Spirit of Prophecy.

The message for the Millerites was Daniel eight. In defending that message Miller had to meet two errors about the little horn: the first being that it represented Antiochus Epiphanies and the second that it was Islam. It is similar that your pastor would once again try to hide the truth about Rome with Islam in Daniel eleven. Samuel Bacchiocchi pushes the same idea, implying that Islam is the antichrist.

"Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves." *Seventh-day Adventist Bible Commentary*, volume 7, 949.

The king of the north is simply another prophetic illustration of antichrist. Hopefully your pastor will overcome his current "confusion". Even Pfandl and I suppose all of the Biblical Research Institute acknowledge the king of the north as the papacy. Until next time, Jeff.

Question: 11:43-45

Good Morning Jeff,

In Daniel 11:43: Could that be referring to the time when the "no buy-no sell" decree goes forth globally? Who are the "Lybians and Ethiopians" who "shall be at his steps"?

Daniel 11:44: Tidings "out of the east" refers to the Loud Cry final message of God's mercy, but what message comes out of the north? The papacy is in the north! And I'm assuming the "great fury to destroy" refers to decree to kill God's faithful.

Daniel 11:45: Forgive me, please. I know you have addressed this in earlier tapes and newsletters, but I am just now getting into this and don't know where to look for this answer. I am thinking this could mean the papacy's setting up residence or some other position of power in literal Jerusalem although I don't know what "between the seas" refers to. We know there are negotiations going on between Israel and pope regarding Jerusalem, and I'm thinking this is also somehow tied into the radical Islam problem, too—with the pope seen as some kind of wonderful arbiter of peace regarding the ongoing hatred in that part of the world—a temporary peace, though. Your thoughts on this, please, and an explanation of "between the seas" and whatever else is apparent I don't comprehend.

Jeff, through you, the Lord is blessing us. Thank you for your part in God's plan. I will share what I fully comprehend on this end. Blessings to you and yours. JH.

Response

You should order the book titled, *The Final Rise and Fall of the King of the North*, or the *Time of the End* magazine. Both publications address these verses in detail. Jeff.

Question: Is This Interpretation Indeed Correct?

Brother Jeff,

I am just really struggling about Daniel 11:30–45 primarily. For the whole entire prophecy from the beginning of the chapter is very consistent with the fact that the king of the north is north of the "glorious land" (Israel) geographically, and the king of the south is south of the "glorious land" geographically.

The thing with France being the king of the south (Atheism) is ok for a spiritual implication I suppose, but France is not in the southern region and it just sort of pops in there out of nowhere within our interpretation and it seems as if we are just trying to squeeze in France in the prophecy to come to Napoleon, 1798, the deadly wound, etc.

I don't know, maybe it's just me. I can be very stubborn sometimes but I really desire for this prophecy to make sense. Why does Daniel use the terms king of the north and king of the south if the geographical orientations don't mean anything?

In Daniel 2, 7, & 8 he didn't refer to much geographical locations so it gives us freedom to not be confined to geography to identify kings or nations like Daniel 11. In Daniel 7 and 8 we rely primarily on the fact that Daniel is referring to nations that have an impact on literal Israel. When do we jump from "literal" to "spiritual"? That is what confuses me. It just seems sloppy to me right now.

I found this from Jeff Pippenger's (an Adventist prophecy teacher) book entitled *Time of the End* http://www.temcat.com/End-Time.htm and thought this might help out to some degree:

"One important point of this story is how the Scriptures identify the kings of the north and south. By comparing recorded history with the testimony of Daniel 11, historians and pioneers discovered that the king of the north was the kingdom which controlled the geographical area of Babylon. They discovered also that the king of the south was the kingdom which controlled the geographical area of Egypt. This principle in Daniel 11 brings together the testimony of Scripture with the record of history. This "geographical key" is the rule which we will apply to Daniel 11:40-45 as we begin to identify who are the kings of the north and south. This historical truth is, no doubt, one of the clues, which the Spirit of Prophecy intended to direct us to at the time when this prophecy was to come to its "complete fulfillment.""

So what am I missing? What "clue" is there in this "geographical key" if the king of the north and king of the south are literally in the North and the South? If this statement is true, then how can we apply France, USSR, United States, etc. to fit into verses 40–45 all of a sudden?

The heart of my question is "Can we be sure that this interpretation is indeed correct?" or "Are we just trying to make what we want the prophecy to mean?" Are there parallels in other prophecies that give us reason to take nations out of geographical context and apply them to prophecy? Yes, I suppose, because Revelation talks about Babylon (the great) Israel, Armageddon, Egypt and Sodom. I only ask myself these questions out of sincerity and not to finger point or criticize anybody for being a false prophet or teaching false teachings. The bottom line is "I just don't get it" and I want to get it! I need someone to spell it out to me. For the last 4 months or so I have been desperately pleading to God for understanding. I want to be one of the wise to understand and not the wicked who will not understand (Daniel12:10).

Ellen White said, "Let all read and understand the prophecies of this book (concerning Daniel 11), for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4 quoted.]" *Manuscript Re- leases*, volume 13, 394. Brother B.

Response

Brother B,

The key to understand this truth is based upon our willingness to accept the rule that prophecy that is fulfilled after the cross is to be understood in a spiritual application. It is this rule that allowed "every" Protestant reformer used to identify the pope of Rome as the antichrist of Bible prophecy. This rule was so important to the reformers that the Catholic Church assigned the work of destroying this rule to two of its best theologians during the Counter Reformation. These two Catholics invented three false rules of prophecy in order to attack and destroy the rule that before the cross prophecy is understood in a literal fulfillment and after the cross it is in a spiritual fulfillment.

Protestants used to understand the importance of the rule and defend it against the three false Catholic rules, but they lost sight of it in the early part of the 20th century. Never-the-less the Millerites and Adventism understood and applied this rule. You will never find Ellen White selecting a passage from the Bible and applying it at the end of the world in a literal fashion—not once.

The fact that you are struggling with this rule is demonstrating that you are unfamiliar with correct application of prophecy. If you were understanding and applying the prophetic principle correctly, you might disagree about the king of the south being atheism and the king of the north being the papacy—but you would never seek to find a literal application to those two entities. To do so is to employ one of those three Catholic erroneous views of prophecy. That rule is commonly called futurism, and it seeks to place literal fulfillments on the prophecies of the end. Jeff.

Brother B Replies

Brother Jeff,

Ok. I'm with you. And I am familiar with futurism and preterism and other catholic interpretations of prophecy, so I understand what you mean in regard to that. I definitely do not want to fall into any of those camps! Yikes!

So to clarify, basically you are saying that everything "after the cross" or others have told me "after the stoning of Steven and the 70 weeks were determined for the Jews" that prophetic passages moved into a "spiritual" light and not literal.

So in conclusion to this principle, we could say that Daniel 11:23–45 are entirely spiritual? Because verse 22 states that the prince of the covenant would be broken (Jesus dies on the cross) Am I right? Brother B.

Response

Dear Brother B,

Except that you have an internal repeat and enlarge with verse 16 through 30. Verses 16 through 30 are dealing with pagan Rome. If you look at Uriah Smith in *Daniel and the Revelation* and Haskell's *Daniel the Prophet* they point out that at verse 23, I believe, (the league of the Jews), that Daniel repeats the previous history of verses 16 and onward, and enlarges upon it. The rule is that after the cross, you seek a spiritual application to prophecy, but there were some prophecies that extended a little beyond the cross and had a literal fulfillment, such as the destruction of Jerusalem in 70 AD. It is better to express the rule as after the "time-period of the

cross", we look for a spiritual application.

The internal rule in Daniel eleven that identifies the king of the north is that it is the power that controls Babylon. In that time period the historians would call that geographical area Syria, but in terms of Bible prophecy ancient Syria included Babylon. The internal rule in Daniel eleven as to who the king of the south is: It is the power that controls Egypt. Pagan Rome conquered Syria before the cross and became the literal king of the north, but later it also conquered Pergamos. Pergamos is where the Chaldean priests fled to after the fall of Babylon. Pergamos was the new center of spiritual Babylon after Belshazzar's Babylon fell. That is why Revelation two says that Pergamos is where Satan's seat is. When pagan Rome conquered Pergamos they gathered up the idols and relics of the Chaldean religion, including the Chaldean priests and took them back to the city of Rome and built a new worship center for the Chaldean priests and the new religion in the Pantheon Temple. It was this custom of pagan Rome that caused the historians to call pagan Rome, "pagan" Rome. Babylon, Medo-Persia and Greece were all pagan, but it was Rome that lifted up and exalted paganism. They did so by incorporating all pagan religions that they conquered into their own worship.

In any case spiritual Babylon moved from Babylon, to Pergamos, then to the city of Rome. At that point pagan Rome was not only the literal prophetic king of the north, they also controlled spiritual Babylon, but in the year 330 pagan Rome moved out of the city of Rome and made Constantinople the new capital of the Empire. In doing so they left the Chaldean religion under the control of the Roman church. Therefore in 330, the Roman church became the controlling power of spiritual Babylon and thus became the king of the north. The papacy is the earthly representative of Satan, and Satan determined to exalt his throne above God's and also to set in the sides of the north. Satan's desire is to take God's throne, representing his civil authority and set upon the sides of the north, which represents God's spiritual authority. Satan's desire is to be the king of the north, and he attempts this by using his earthly representative, the papacy to accomplish this.

Verses 16 through 30 tell the history of pagan Rome, and in that history you find the change from literal to spiritual. Spiritual Egypt would also need to be identified, and in Revelation 11:8 it is clear that the atheism of France, during the French Revolution time period is symbolized as spiritual Egypt, the licentiousness of France during the time-period is symbolized by spiritual Sodom.

I am getting ready to leave for three weeks, so I don't know how much more I can interact at this time. I trust the Lord will guide you into all truth. Jeff.

Question: Edom, Moab, and the Chief Children of Ammon

Dear Brother Jeff,

Our small group of brethren spent this Sabbath listening to your White Salmon messages. One brother in particular (who was not at the Monday night meeting that we had with you) is struggling with your explanation of Moab, Edom and the chief children of Ammon in Daniel 11:41. He does not see the word 'people' in the verse i.e. these shall escape from his hand, 'people' from Moab, 'people' from Edom and 'people' from the chief children of Ammon. He sees the wording stating that the complete entities of Moab, Edom & Ammon escape, so he does not see your logic in saying that some people from each of these entities escapes from the Papacy's hand. Am I making sense?

His other question was regarding your statement that probation closes for SDAs at the Sunday Law. His question is: Are you saying that those who are sealed at the Sunday law will live a sinless life and there is no more forgiveness for them? God's Blessings to you and your family, KB.

Response

KB,

Testimonies volume 5, page 214 and onward speaks of those who are sealed. I am out of the country right now, so I will paraphrase this passage. She states: "Those who receive the seal of God will not have one spot or stain upon their character. . . It is left with us to remedy the defects of our character. . . When the decree goes forth their characters will remain pure and spotless for eternity." This brother's argument is one of the arguments that is consistently raised against this message. I have heard this question many, many times. I always turn to this passage in Testimonies, (but this is not the only place where this truth is identified). But my answer is this. No, I did not say that, "When the Sunday law arrives, those who receive the seal of God will no longer sin": Inspiration says that: "their characters will remain pure and spotless for eternity".

1 Corinthians 14:32 teaches that the prophets all agree with one another, and the next verse states that God is not the author of confusion. 1 Corinthians 10:11 teaches that the prophets were all identifying the end of the world. There are several passages in the Bible and Spirit of Prophecy that uphold these two principles.

Once we acknowledge these two principles, then we understand that all histories of the Bible are illustrating the end of the world. Sister White identifies another principle several times, and in one place she states about this principle, "All the books of the Bible meet and come to an end in the book of Revelation." The book of Revelation is the point of reference for the end of the world.

Therefore, if all the prophets are describing the end of the world, then all the prophet's testimonies must line up with the end of the world scenario that is set forth in the book of Revelation. In the book of Revelation there are three enemies at the end of the world, i.e. the beast, the papacy; the dragon, the United Nations; the false prophet, the USA.

When the different prophets describe the threefold enemy at the end of the world, they each approach the enemies from a different perspective. In Numbers 22, just before the children of Israel are to enter the Promised Land, (clearly an illustration of the end of the world) there are three enemies: Moab, Balaam and Balak. These are Moses' illustration of the beast, the dragon and the false prophet. Balak the king, is the ten kings, the civil authority, the dragon power of Revelation 16 and 17. Moab is the papacy and Balaam is the false prophet.

But in Revelation 16 the beast, dragon and false prophet are described as leading the world to Armageddon. In Numbers 22 they are not describing that aspect of modern Babylon. In Numbers 22 the three enemies are describing how modern Babylon infiltrates and attacks modern Israel, the Seventh-day Adventist church, just before the end of time. These are two lines of prophecy dealing with the same subject, but each line emphasizes a different aspect of the overall testimony of modern Babylon and its threefold manifestation.

In Daniel 11:41 you have Daniel's illustration of the threefold enemy, but it is not emphasizing how modern Babylon leads the world to Armageddon, or how it infiltrates the Seventh-day Adventist church. Here Daniel is emphasizing those that come out of Babylon

during the Sunday law crisis. You find a second witness to this in Isaiah 11:14 and onward where once again Isaiah employs, as does Daniel, Edom, Moab and Ammon as symbols of those who come and stand with God's people during the Sunday law crisis.

As a teacher I am not threatened by this brother's questions. Information is reinforced through the question and answer process.

I would add one other thought: our history, the history of God's people at the end of the world, has been illustrated over and over again in the Bible. When we look at these illustrations of God's people at the end of the world we find that in most of those historical illustrations there is emphasis upon the specific way by which the Lord teaches His people. God's people who accept the message of the Lord during those histories understand the method that He employs to teach His people, and those among His people who do not accept the message of their particular history, do not understand the method He always employs to convey His message. The method is called parables. Parables are symbolic language, or prophetic language. God speaks to His people through the prophetic language in order to convey His testing message. The Pharisees of Christ day did not understand the parables, for though they had eyes, they could not see, and though they had ears, they could not hear. There are many people in Adventism today who cannot apply the prophetic rules to the Sacred Word. It is not that they have no ability to do so—it is because they refuse to do so. This is nothing new. Solomon tells us that there is nothing new under the sun.

The three enemies of Bible prophecy are illustrated over and over again. Yes, there are those who do not understand them, but that will always be the case. God bless. Jeff.

Question: Tidings of the East & the North

Brother Jeff,

What does the "tidings from the east and north" in Daniel 11:44 represent? BC.

Response

Brother BC,

The "tidings out of the east and out of the north" (Daniel 11:44) represents the third angel's message.

Point One – Here a little, there a little

Isaiah 41 identifies Christ as the righteous one that comes from the east and the north: "Who raised up the righteous man from the **east**, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow… I have raised up one from the **north**, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon morter, and as the potter treadeth clay Isaiah 41:2, 25.

Therefore east and north represent Christ's righteousness.

Similarly Revelation 7 shows the sealing angel ascending from the east:

"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." *Revelation* 7:2.

Therefore, "**east**" represents the sealing message.

Also Mathew 24 and Sister White both tell us that Christ's second coming is associated with the east:

"For as the lightning cometh out of the **east**, and shineth even unto the west; so shall also the coming of the Son of man be." *Matthew* 24:27.

"Soon there appears in the **east** a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour… The people of God know this to be the sign of the Son of man." *The Great Controversy*, p.640.

Therefore, "**east**" represents the message of Christ's second coming.

Lastly, Jeremiah 1 & 4, and Ezekiel 9 both describe how God's punishment or judgment upon Israel comes from the north:

"Then the LORD said unto me, Out of the **north** an evil shall break forth upon all the inhabitants of the land." *Jeremiah* 1:14. "Set up the standard toward Zion: retire, stay not: for I will bring evil from the **north**, and a great destruction." *Jeremiah* 4:6. "And, behold, six men came from the way of the higher gate, which lieth toward the **north**, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar." *Ezekiel* 9:2.

Therefore, "**north**" represents the judgment message.

So the message of Christ's righteousness; the sealing; the second coming; and the judgment are all represented in Daniel 11:44 by the phrase "tidings out of the east and out of the north". All these terms: judgment; the second coming; sealing; and Christ's righteousness, are used by Sister White in connection with the third angel's message.

Point Two – The Sequence

Daniel 11 – The last six verses of Chapter 11 begin with verse 40 in 1798 the "time of the end", when the deadly wound is inflicted. Verses 40 & 41 then go on to tell how the deadly wound begins to be healed by the conquering of the first two obstacles – the "king of the south" (the Soviet Union), and the "glorious land" (the USA). By verses 42 & 43, the king of the north has conquered the third and final obstacle – "Egypt" (the World); and the deadly wound is completely healed. Then in verse 44, we see the message of the hour – the third angel's message.

Revelation 13 – Sister White says:

"The time during which the papal power was to oppress God's people… terminated in 1798. At that time… the papal power received its deadly wound… At this point another symbol is introduced. Says the prophet: 'I beheld another beast coming up out of the earth; and he had two horns like a lamb.'" *The Great Controversy*, 439.

"At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized the United States." *Signs of the Times*, February 8, 1910.

Therefore we know that John is taken to 1798 to receive the vision of Revelation 13. For we are told that this is the "time the papal power received its deadly wound" or "the time when the Papacy was robbed of its strength". Revelation 13 then goes on to tell how the deadly wound is healed; as the image to the beast is formed (the USA), followed by the Worldwide enforcement of the mark of the beast. This is followed by Revelation 14, which identifies the three angel's

messages.

Revelation 13 & 14 is the identical structure and the same story as Daniel 11:40-45. Daniel 11 is telling the story from the perspective of the Papacy – "the king of the north"; and Revelation 13 is telling the same story but emphasizing the role of the USA – "the false prophet".

Revelation 17 – In Revelation 17, John is carried into the "wilderness" (verse 3) to receive his vision. Revelation 12:6, 14 identify the "wilderness" time period as the 1,260 years of Papal rule. However, Revelation 17, not only tells us that John was carried to the "wilderness" time period (the 1,260 years of Papal rule), it specifies at what point in time he was taken there. Verse 4 tells us that when John saw the woman, she was already "the mother of harlots" – marking the fact that some of the Protestant churches had already returned to Rome; and verse 5 tells us that she was already "drunken with the blood of the saints" – identifying that the persecution had already taken place. In other words, Revelation 17 also begins in 1798; the chapter then goes on to tell how the deadly wound is healed; as she rides the sixth head (the USA), followed by the seventh (the UN one-world government). Once chapter 17 tells that story, we come to chapter 18, which emphasizes the message of the hour – the loud cry of the third angel's message.

All three passages (Daniel 11:40–45, Revelation 13, 14 & 17, 18) begin in 1798, then tell how the Papacy returns to power, and then emphasize the message of the third angel. Revelation 17 emphasizes the role of the dragon power the ten kings, Revelation 13 emphasizes the role of the false prophet the USA, and Daniel 11 emphasizes the role of the beast the king of the north, the Papacy. Hope this helps. Jeff.

Question: The Message of Jones and Waggoner

Brother Jeff,

The real question is: "are the tidings of verse 44 the message of Jones and Waggoner?" As I present the prophecy school DVD's, some are saying, "I hear what he is saying. There is a lot of prophecy, but where is the Love of God?" I reply, "Isn't God showing His love by revealing himself through prophecy?" What is your response? BC.

Response

Brother BC,

Many of God's people are under the misapprehension that the message of Jones and Waggoner was a complete revelation of the light of the loud cry of the third angel. However Sister White informs us that their message was just the beginning of that light. It was not **all** the light – it was the **beginning** of the light. If there is a beginning, then there must be more that follows:

"Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom He has sent. Search for the truth as for hidden treasures, and disappoint the enemy.

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. **This is the beginning of the light of the angel whose glory shall fill the whole earth**. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed

in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.

"If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner." *Selected Message*, book 1, 362.

The gospel message that is to be proclaimed is found in the book of Revelation, but that message is portrayed within the context of prophecy.

"John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying 'in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.' Revelation 14:6, 7.

"In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel. Thus the preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message. "The Bible declares that in the last days men will be absorbed in worldly pursuits, in pleasure and money-getting. They will be blind to eternal realities. Christ says, 'As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.' Matthew 24:37-39.

"So it is today. Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's Table.

"The gospel invitation is to be given to all the world—'to every nation, and kindred, and tongue, and people.' Revelation 14:6. The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. 'Go out into the highways and hedges,' Christ says, 'and compel them to come in, that My house may be filled.'

"The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmixed with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people.

"The word of everlasting life must be given to those who are perishing in their sins." *Christ's Object Lessons*, 227.

We are told that the truths in the book of Revelation are "our lesson for the present time," and that those truths are "a revelation of the important events that are to take place":

"**Our lesson for the present time is**, How may we most clearly comprehend and present

the gospel that Christ came in person to present to John on the Isle of Patmos,— the gospel that is termed, 'The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.'

"We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. **We are by no means to become weary of** looking into it because of its apparently mystical symbols.

"**There should be a closer and more diligent study of this book**, more earnest presentation of the truths it contains, **truths which concern all who are living in these last days**. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—**a revelation of the important events that are to take place** in the last days of this earth's history. John, because of his faithful trust in the Word of God and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or have been banished to lonely islands, and He comforts them in their affliction. Christ visited John in his exile, and opened to him the closing scenes of this world's history.

"The truths opened to John are of the greatest importance to us, for we are living in the very last days. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

"The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed to those only who reject light and truth. The truth that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The third angel's message must be presented as the only hope for salvation of a perishing world.

"The perils of the last days are upon us, and in our work we are to warn people of the danger that they are in. **Let not the solemn scenes, that prophecy has revealed are soon to take place, be left untouched**. If our people were awake, if they realized the nearness of **the events** portrayed by John, such a reformation would be made in our churches that many more would believe our message. We are God's messengers, and we have no time to lose, for He calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in clear-cut truth. It will be as a sword cutting both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the root and the offspring of David, and the bright and morning star.'" *Pacific Union Recorder*, January 14, 1904.

Jones and Waggoner's message is the beginning of the loud cry message. The beginning of the message is a revelation of Christ which produces a reformation in the life of someone who truly meets Jesus – this is the starting point. But the loud cry was squelched in that time period,

so it did not go beyond the beginning of the message. When the message of the loud cry again begins to sound, there will once again need to be an experience in the lives of believers that begins with a revelation of Christ that starts at the foot of the cross.

Download the December, 2007 newsletter from the website if you haven't read it yet. That newsletter deals with this argument. Hope this helps. Jeff.

Question: Cambyses & Daniel 11:40-45

Brother Jeff,

I want to quote you a passage from a book written by William Shea titled *Daniel, A Reader's Guide*. It was published in 2005. Elder Shea was a member of the Biblical Research Department and the Daniel and Revelation Committee, (DARCOM). He is now retired. What is interesting in this passage from the book is his comparing the history of Cambyses with verses forty through forty-five of Daniel eleven. This parallel history is in agreement with Sister White's statement in Manuscript Releases, volume 13, page 394:

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated."

"One major question to consider is how much continuity exists between this passage and what has gone before. A direct continuity would suggest that the king of the north in this final passage is the same papal power that we have seen featured prominently in verses 23–39 of Daniel 11. If the connection is not quite so direct, then some other power could be involved. This volume takes the position that the connection between this final passage and the rest of the prophecy is quite direct. Therefore, we should identify the king of the north in verse 40–45 with the papal phase of Rome—the same power that has been the central focus of the preceding section of the prophecy.

"The king of the south appears briefly at the beginning of this section, but then takes a back seat as a minor actor. Earlier in this chapter, the title, 'king of the south,' referred to Egypt from which the Ptolemies came. But here at the end of chapter 11 the identification seems to be more spiritual than political. Thus just as the king of the north has become the papacy and is no longer a territorial king in the literal sense in which chapter 11 presents him at its beginning, so the king of the south is also a spiritual entity here in these last six verses of the chapter. Although in the twentieth century, the papacy does own a small piece of territory—Vatican City—its principle influence is spiritual. That comparison leads us to the conclusion that the king of the south should be seen here more as a philosophical force than a political or territorial power.

"Thus we need to ask, What characteristic of ancient Egypt makes its reappearance here at the time of the end? One characteristic ancient Egypt demonstrated toward the people of God was to reject their God, Yahweh. 'Who is the Lord, that I should obey him to let Israel go? I do not know the Lord and I will not let Israel go' Pharaoh declared (Exodus 5:2). In more modern times, this 'Egyptian' attitude is expressed in rationalism which in the area of religion has led to atheism or agnosticism. There was a major eruption of this kind of thought in the French Revolution, right at the time when history came to the prophetic 'time of the end' in 1798. The atheism expressed in Marxist communism is a direct descendant of the philosophy developed at the time of the French Revolution. It is interesting to note in this setting that the book of Revelation,

too, appears to make just such a connection with its symbols. Revelation 11 talks about the two witnesses of God—the Law and the Prophets, or the Old and the New Testaments—who prophesied throughout the long 1,260 day-years period of the Middle Ages. Then at the end of that period, a new power was to arise that would put the witnesses to death, and their slaughtered bodies would lie in the streets of the city for three and a half day-years. This fits very well with the anti-biblical actions and sentiments expressed at the height of the French Revolution (1789–1793) in which the Bible was rejected in favor of the goddess of reason. However, we need not limit our understanding of the king of the south in Daniel 11:40–45 to revolutionary France. It might rather be identified as rationalistic humanism—the major philosophical upheaval the French Revolution bequeathed the modern world. That spirit has lived on in communism and in many other aspects of the modern world. And it has been in conflict with the church. Witness the fate of the Catholic Church in Communist countries, especially those behind the previously existing Iron Curtain. As a result, for a time the Soviet Union was the most popular nominee for the end-time king of the south. But with the collapse of communism there has been waning support for that idea.

"We need not see the king of the south in this passage as a literal, territorial France or Russia. Rather, we can view it as embodying the same ideas on the subject of religion as presented in the philosophy of those powers. Rationalistic humanism, leading to atheism or agnosticism, would fit well the actions and attitudes of the king of the south. Revelation 11:8 provides a figurative connection between these ancient and modern attitudes by stating that the bodies of the biblical witnesses would lie 'in the street of the great city, which is figuratively called Sodom and Egypt, where also our Lord was crucified.'

Jesus was crucified again in the philosophical terms and religious expressions of this Egyptian-like ideology that has been perpetuated by Revolutionary France and Russia.

"In summary, the king of the north in the time of the end probably should be connected with the preceding dominant power in prophecy—the papacy of the Middle Ages, now in its final phase. The king of the south, modeled upon anti-Yahwehistic attitudes of ancient Egypt, fits well with the modern movement of rationalistic humanism that leads to atheism or agnosticism. In the modern world, revolutionary France and the former Soviet Union have been the special propagators of those ideas. Even though the power and position of these nations have declined somewhat, the spirit of the age which they fostered persists in many places and continues to present a major challenge to the church.

"It appears that Daniel 11:40–45 utilizes an actual historical incident in Persian history as a model, or type, for the spiritual battle between good and evil that will take place in the time of the end. The example comes from the Egyptian campaign of the Persian king Cambyses in 525 B.C. Invaders of Judah and Egypt from the north had come through Syria, which lay to the north, and thus from Judah's viewpoint, conquerors from that direction ultimately came through Syria. In order to engage the king of the south in Egypt, 'the king of the North will storm out against him with chariots and cavalry and a great fleet of ships' (vs. 40a). Cambyses was approaching Egypt by both sea and land, a course that is described in these words, 'He will invade many countries and sweep through them like a flood' (vs. 40b). Among these countries would be Judah. 'He will also invade the Beautiful Land' (vs. 41a).

"Continuing his course southward toward Egypt, Cambyses bypassed Trans-Jordan and did not attack it as he passed through Judah. As Daniel 11:41b puts it: 'Many countries will fall,

but Edom, Moab, and the leaders of Ammon will be delivered from his hand.' Cambyses did not bother with these nations as he traveled down the coastal road to the west.

"Cambyses continued on his way to Egypt and conquered it. This victory is brought to view in verse 42: 'He will extend his power over many countries; Egypt will not escape. He will gain control of the treasures of gold and silver and all the riches of Egypt.' But Cambyses did not plan to stop with his conquest of Egypt, for the end of verse 43 says that he was going to obtain submission from the Lybians to the west of Egypt and the Nubians to the south of Egypt (the modern Sudan).

"Having gone this far, however, he was to receive dire news from the rear—from the east and the north (vs. 44). This means that the news from the east had traveled west and then had been brought down through Syria and Palestine to reach the king while he was in Egypt. Although historians don't know what this news was, it clearly upset Cambyses greatly. He set out with his forces in great anger to rectify the situation (vs. 44). As he retracted his road north, he came through Judah again. While passing through that territory, he encamped on his way. The location is given as 'between the seas toward the beautiful holy mountain' (vs. 45). He did not come up to the holy mountain, Mount Zion in Jerusalem; he only pitched his tents towards it. His actual campsite location was down on the coastal Plain of Sharon 'between the seas and the beautiful holy mountain.' His target was not Jerusalem; he was intent on returning to the north where he had come from and from whence his bad news originated. But while encamped in Judea he was to be overtaken by his end. It would come without any human intervention. It was not to be brought about by battle, and none could help him avert this personal tragedy (vs. 45).

"While Cambyses was encamped in the Plain of Sharon, he died as the result of a self-inflicted wound, stabbing himself in the thigh with his sword. Among modern historians, interpretations of this event differ. Some say it was a suicide attempt; others say it was an accident. Whatever the cause, Cambyses died after twenty days, and none of the troops in his mighty army could help him. Paraphrasing the words of Daniel, he came to his end, but none could help him (vs. 45). The ancients saw this as a punishment of God. Cambyses was seen as a madman by the people of his time, and one more of his mad acts was to kill the sacred Apis bull when he entered Egypt by stabbing it in the thigh. Thus when he struck himself in the same location, whether by accident or intent, this was seen as retributive justice.

"Thus all the events described in Daniel 11:40–45 took place in a literal way in the life, experience, and death of Cambyses the Persian king. But at this point in the course of the prophecy, we are not dealing any longer with ancient times. We are dealing with 'the time of the end' (11:40). The powers involved are no longer a literal Persian king and a literal king of Egypt. They have become symbols for the powers at the time of the end. These powers we have identified as the papacy (the king of the north) and atheism (the king of the south). In some way, the religious power of the Roman Church will gain some sort of victory over the forces of atheism before the end of time (vs. 43). But while this power is enjoying the fruits of that short-lived victory, more serious challenges will arise in the east (vs. 44), for the kings of the east will march forth, according to the book of Revelation (Revelation 16:12). The book of Revelation also speaks of that final spiritual battle in literal terms, locating it at Armageddon (16:16), or 'the mount of Megiddo.' Megiddo is also located between the seas and the glorious holy mountain. The papacy is one of the spiritual powers that will be involved in that final spiritual battle. "The plain of Sharon is located just south of Megiddo, and that plain leads up to the mountain range of Mount

Carmel which intersects Megiddo and the Plain of Sharon. It was on that literal, geographical plain of Megiddo that Cambyses was encamped when he died. It was on the mount itself where, in earlier biblical times, the contest between the true God and the false gods of Baal took place (1 Kings 18). That kind of spiritual struggle will be repeated in modern times, but it will not be a literal, physical struggle upon that geographical mountain (vs. 45). That ancient contest symbolizes the final spiritual conflict that will take place on a worldwide basis. From this final battle, Christ and His heavenly army will emerge victorious. Satan and all his hosts will be defeated in this final great spiritual battle on earth. That battle is described in Revelation 19:11–21. Revelation 16 describes only the preparations for the battle of Armageddon. Revelation 19 describes the actual battle of the great day of God Almighty, and Christ wins! By borrowing from the ancient experience of Cambyses, the course of that battle has been described. This modern Cambyses will fail too, just as the ancient one did." William Shea, Daniel, A Reader's Guide, 264–268.

Response

Brother PR,

I am familiar with the repetition of Cambyses' history in the last six verses of Daniel eleven and believe that it is a valid fulfillment of Sister White's statement that "much of the history" that "has been fulfilled" within the history of Daniel eleven "will be repeated" when the last six verses of Daniel eleven are fulfilled. I know that Elder Shea has an incorrect view of the "daily" in the book of Daniel and that false premise forces him to conclude that the papacy begins as the king of the north in verse twenty-three; this is incorrect. The papacy becomes the subject of Daniel eleven in verse thirty-one. Prior to that – beginning in verse sixteen and ending in verse thirty – Pagan Rome is the king of the north and the subject of the narrative He obviously does not understand the flow of events in verses forty through forty-five, so he has a limited view of the movement of the atheistic power through the verses. Beyond that I have little problem with his analysis of the history of Cambyses, other than some minor nuances that would probably be resolved if he were but to use the King James Bible as his point of reference.

Of course the most important parallel history is verses thirty through thirty six, which Sister White quotes and then informs us that scenes similar to those described in these words will be repeated. The intelligence between pagan Rome and papal Rome in verse thirty parallels the intelligence that was carried out by Ronald Reagan and the pope in fulfillment of verse forty. Uriah Smith emphasizes that the word translated as "intelligence" in verse thirty represents a "connivance" and he points to the conniving that took place between pagan and papal Rome in order to place the papacy on the throne of the earth in 538. Reagan's and the pope's connivance is a parallel and I am amazed that when the historians inform us how the communication between these two men was carried out, that it was accomplished by the director of the Central Intelligence Agency.

In verse thirty-one the arms of Clovis would stand up for the papal power and accomplish three things: pollute the sanctuary of strength (which was the city of Rome); remove the daily (which was the religion of paganism) and place the abomination that maketh desolate (which marked the empowerment of the papacy in 538).

Verse thirty-one identifies that the military might of the United States will stand up for the papacy (as it began to do in the Reagan years starting in verse forty); the United States will

pollute its sanctuary of strength (which is marking the overturning of the Constitution at the Sunday law in verse forty-one); the United States will take away the daily (change its religion from Protestantism to apostate Protestantism starting in 1842 and reaching its maturity in verse forty-one); and the United States will place the papacy on the throne of the earth (in verses forty-two and forty-three).

Verses thirty-two through thirty-five describe the persecutions of the 1,260 years of papal rule and parallel the persecution described in verse forty-four. Verse thirty-six identifies that in spite of the arrogance and self-exaltation of the papal power the deadly wound was determined to be delivered to the papacy in 1798 paralleling the papal demise in verse forty-five as human probation closes and the king of the north comes to his end with none to help.

Another history that is repeated when the last six verses of Daniel eleven are fulfilled is verses sixteen and seventeen of Daniel eleven. Those two verse parallel Daniel 8:9 where we are informed that pagan Rome would overcome three geographical powers as it took control of the world. When we understand that the established rule in Daniel eleven is that when a power conquers Babylon that power becomes the king of the north and that when a power conquers Egypt that power then becomes the king of the south, we can see the history of verses sixteen and seventeen as a parallel to verses forty through forty-three.

When pagan Rome in verse sixteen conquered Syria, which in that history included Babylon it became the king of the north. As the king of the north, pagan Rome then conquered the king of the south by capturing Egypt. Historians including Uriah Smith point out that it would have been difficult if not impossible altogether for Rome to defeat the king of the south in that history had Rome not first formed an alliance with Israel. This alliance parallels the alliance between the pope (the king of the north) and Reagan in verse forty that allowed Rome to once again conquer the king of the south— the former Soviet Union. Once Egypt was under the authority of pagan Rome (the king of the north) it is no longer a king—it has become simply Egypt.

After pagan Rome subdued the king of the south, through the help of God's chosen people living in the glorious land, then pagan Rome conquered Israel—the glorious land in verse sixteen; paralleling the king of the north's conquering of the United States at the Sunday law in verse forty-one. After this the rebellion of Anthony and Cleopatra broke out in Egypt and pagan Rome needed to return and once again subdue Egypt, thus paralleling verses forty-two and forty-three.

So pagan Rome first became the king of the north then conquered the king of the south, the glorious land and Egypt—just as the papacy does in verses forty through forty-three.

Another history that has bearing on the correct understanding of the last six verse of Daniel eleven that is repeated is the parallel histories of verse sixteen and seventeen with verses thirty and thirty-two. What I mean by these being parallel histories is that in verses sixteen and seventeen pagan Rome must conquer three geographical powers just as three geographical powers are subdued for the papal power in the history of verse thirty and thirty-one. These two histories parallel the three geographical powers that modern Rome must overcome in verses forty through forty-three.

Also in verse twenty-two we find that pagan Rome would crucify Christ.

"And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant."

The persecution of Christ by pagan Rome parallels the persecution of Christ by papal

Rome in the person of His witnesses in verses thirty-two through thirty-five and both these histories parallel the persecution of verse forty-four.

Daniel eleven is a very profound chapter of prophecy. Jeff.

Question: The Kings of North & South

Dear Brothers.

I have a question. Can you please correct me, if I did not understand it right?

I listened to so many Sermons. They are so good. The King of south. It was one time the kings which are written in Bible, than it was one time the Moslems, than France and all the communist countries in continuation. 1989 was this king overcome through the King of North.

Is it true? How I understood it. Please answer me to the address above. Thanks so much. God bless you all. MV.

Response

Hello Sister,

This is how I would express it:

Literally (before the time period of the cross) the king of the south was the power that controlled Egypt. Therefore, the king if the south is identifiable spiritually only if you can show how the power in question is in control of spiritual Egypt. The question is: what is spiritual Egypt? See Revelation 11:8. Sister White identifies the power in this prophecy as France (*The Great Controversy,* 269). Therefore France is the king of the south. The key to identifying the king of the south after 1798 lies in the religion of Egypt, namely, Atheism (*The Great Controversy,* 269). The USSR was founded on communism, which in turn was founded upon the atheism of France, therefore, the USSR was in direct connection with Egypt and thus with the king of the south. Hope this was helpful. Michael.

Ecclesiastical Megalomania

Question: The Second Beast of Revelation 13

Dear Mr. Pippenger,

Recently friends sent me several of your tapes and copies of your magazine, *Future News*. I have listened to most of the tapes, and scanned the papers. I found some interesting thoughts. The tape that I especially found interesting was your interview with John Robbins on his book, *Ecclesiastical Megalomania*. However, it seemed to end in mid-interview, almost mid-sentence with Mr. Robbins speaking. Is there a sequel to this tape that completes the interview, and how may it be obtained?

I was interested in the quotations, which you both confirmed from various Catholic sources that Rome is "the mother of all churches," and the Protestant churches and others are "daughters". As "the mother" seems to think that she will regain her lost dominion, and "her daughters" need to come into line, I was reminded of a statement that appeared in 1850: "The Mother of Harlots... was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestants sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints." I am assuming that you may believe that the second beast of Revelation 13 could well represent the United States, and that this government will form an image to the first beast. After reading A.T. Jones' book *The Great Prophecies of Prophecy*, I'm beginning to think that America will establish a copy, or image, of the pagan system of governance, where the government controlled the church. Thank you for the above requested information. Sincerely, RB.

Response

Dear RB,

There are two tapes in the John Robbins interview. I believe the second beast of Revelation is the United States, and it is well on its way to building the image of the papacy. Jeff.

Ellen G. White

Question: Use of Italics

Dear Brother Pippenger,

In your talk, *The Refreshing,* you quote extensively from *Review and Herald,* April 27, 1911. I looked this article up and noticed extensive italicization. Since Sister White rarely used italics, I wondered if they were supplied by the author of this article, D.E. Robinson.

I do not have access to the *Unpublished Manuscript,* written in 1899, to which he refers, but I did look up *Testimonies, volume1, 353-354,* and there are no italics. Nor did she use italics in *Testimonies*, volume 8, 117; *The Great Controversy*, 604-605, 448-449; or *Review and Herald,* August 13, 1897, also quoted by Robinson. All italics in the *Review and Herald,* April 27, 1911, are supplied by Robinson.

I only mention it because you made a point of saying more than once that Ellen White used italics to emphasize certain points. She didn't. She almost never placed forceful emphasis on her written words, relying herself on the Holy Spirit's power to impress minds, and not on her own emphasis. Sincerely, KH.

Response

Thank you for the clarification. The italics in *Review and Herald,* August 27, 1897 have always seemed significant to me, in the sense that they clearly emphasize when and where the mark of the beast and seal of God are placed in the prophetic sequence of events. Both, of course, take place at the Sunday law. I will cease to state, as I have done in the past, that Sister White italicized the parts in the passage, but would note that the italics only clarify what is stated. I would also add that Ellen White provided for members of her Estate to do minor editorial revision on her writings for the sake of clarity. DE Robinson was part of the EGW Estate and therefore was acting within the scope of authority set forth by the prophet herself.

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false Sabbath, *refusing to keep holy the Sabbath* which God calls 'my holy day,' you receive the mark of the beast. *When does this take place? When* you obey the decree that commands you to *cease from labor on Sunday and worship God,* while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, *and refuse the seal of God.* If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those *who conscientiously keep the Sabbath of the Lord." Review and Herald,* April 27, 1911. (Emphasis in the original)

Question: Could Sister White Have Published Error?

Just finished reading your newsletter. I really enjoyed it. I met you at JVD's place here in California about a year and a half ago. I know that Satan is desperately trying to get us side tracked but the following verses seem to contradict your understanding of "literal blood line Israel". How do you interpret Luke 21:24, And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, and Romans 11:25–26, For I would not, brethren, that ye

should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

Could it be that Sister White simply bought into some of the popular but untrue theology of her day, just like John the Baptist did by believing that the Messiah was coming to deliver the Jewish nation from Roman oppression? Verily John was the greatest prophet that ever was and even he carried with him some of the bad theology of his day. Surely if it was possible for John to have some misconceptions of the Messiah's ministry, Sister Ellen G. White could also have misunderstood the role of the literal blood line of Israel. You put these quotes in your newsletter.

"The city of Jerusalem is no longer a sacred place. The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and never again will it be a sacred place until the purifying fires of heaven have cleansed it. At the time when this sin cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God." *Review and Herald*, July 30, 1901.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord." *Early Writings*, 75.

Doesn't it seem as though Israel has been built up despite Sister White's prophecy? It appears to me that she is wrong on this particular prophecy, but maybe I do not understand what it is she is really saying here. Please explain to me what your understanding is of the concerns I have addressed above.

Response

You raise several questions. I personally reject your analysis of John the Baptist's bad theology. The fact that a prophet may have misconceptions about Biblical concepts does not mean that the Holy Spirit, who is the author of inspired writings, would allow that prophet to record error. There are no inspired writings where John the Baptists teaches that the Messiah would come and set up a literal earthly kingdom. A prophet's personal misconceptions, does not demonstrate that the writings of the Bible and Spirit of Prophecy are slightly erroneous.

It is the Protestant world that normally tries to associate Luke 21 with literal modern day Jerusalem, although some Adventists fall into this ditch as well. The Protestant reasoning is that, Jerusalem was trodden down by Gentiles from AD 70 at the destruction of Jerusalem, until the

Israeli war in 1967, when Israel captured Jerusalem from Arab control. They assume that from AD 70, until 1967, Jerusalem was trodden down by the Gentiles. This reasoning is fascinating—but does not agree with Scripture. As one of many examples on this subject that could be cited:

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 11:2–3.

Scripture teaches that the "holy city" is Jerusalem. Scripture also teaches that Jerusalem was to be "tread under foot" until the termination of the "forty-two months", which is the termination of the 1260 years that the Papacy ruled the world. From 1798 through 1967, literal Jerusalem was controlled by Gentiles. Yet Scripture teaches the Gentiles cease to tread the holy city at the end of papal rule. The truth connected with the Gentiles treading down Jerusalem is connected with spiritual—not literal Jerusalem. The study of Luke 21 is much deeper than we can take up here, but we do address it in The *Prophetic Time series*.

Those in Adventism who (possibly unknowingly) attempt to apply Catholic rules of Bible prophecy to the Scriptures seem to manifest an inability to recognize some very simple truths found in the writings of Ellen White. One of those truths may be the difference in your and my understanding. (It is a Catholic prophetic rule that applies prophecy in a literal fashion at the end of the world.)

When Sister White teaches that literal Jerusalem is no longer the focus of Bible prophecy, you assume that the few places where she refers to Jerusalem in this light are errors that she didn't see in her time. Yet in her writings you will find literally hundreds, if not thousands of places, where she takes a passage from the Bible and applies it in a worldwide spiritual application at the end of the world. As a matter of fact it is the only way that she ever applies passages from Bible prophecy. She takes the literal Biblical nations, or cities, or kingdoms, or peoples, or kings, or men and places them in a spiritual application that encompasses mankind and the entire earth at the end of time.

Her statements about Jerusalem illustrate how she always applies end-time Bible prophecy. She sees the prophecies dealing with Jerusalem as applying to spiritual Jerusalem at the end of the world. She sees the prophecies dealing with Israel as dealing with spiritual Israel at the end of the world. She sees the prophecies of Babylon as dealing with spiritual Babylon at the end of the world. Her writings are completely consistent with the rules of Bible prophecy that William Miller adopted and used, and her writings agree with the rules of Bible prophecy that the Protestant Reformers used in order to identify the pope of Rome as the antichrist of Bible prophecy. It was because the Reformers were making this accurate identification of the man of sin that the Catholic Church purposely created erroneous schools of prophetic interpretation to undermine the ability of men to be clear about who and what is the antichrist.

In the Protestant world today you will find that one of their prophetic focuses concerning literal Jerusalem is connected with the time when the Jews of today will take control of the Dome of the Rock and once again start up sacrificial services. (They arrive at their conclusion by adopting the rules of prophetic interpretation invented by Roman Catholicism.) When it comes to the issue of the rebuilding of Jerusalem, the issue is the rebuilding of the temple. When Sister White states, "I also saw that Old Jerusalem never would be built up" I have to trust that this is absolutely accurate. In my understanding then she is simply stating that the Jews of today will

never rebuild the earthly sanctuary. They may attempt to do so, but then again Saddam Hussein attempted to rebuild the city of Babylon and his efforts were cut short. Not because of the war the USA brought against him, but because Bible prophecy said it would never be rebuilt. When Sister White says Jerusalem will never be built up we need to accept the light by faith, even if it does not agree with our human understanding. Bible prophecy is not built upon private interpretations.

False Teachers in Adventism

Question: Marion Berry

Sometime would you comment on the work of Marion Berry? I find it thought provoking, but should I?

Response

I reject the conclusions of Marion Berry and the other similar teachers of the future application of the prophetic periods found in Daniel 12. You should reject their teachings as well. Marion Berry and others of similar ilk attempt to address the time-lines of Daniel 12 in one of two ways. They reapply them or present them as a future application. There is a distinction between these two approaches. Their claims in either case, are directly opposed to the Bible, the Spirit of Prophecy and the pioneers. Notice what Sister White says about Daniel 12: *We Must Study Carefully The Old Waymarks* "I have been deeply impressed by the Spirit of God that we are to pass through severe trials. Everyone's faith will be tested. We must study carefully the old waymarks. These experiences in the past are to be revived. Daniel is to stand out conspicuously with the Revelation given to John on the Isle of Patmos.

Daniel 12. Read attentively this chapter. Hosea 4:1.

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Yet let no man strive, nor reprove another: for thy people are as they that strive with the priest. Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:1–6.

"There is work to be done. Who will take it up?"

"In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the established points of our faith that have been, in the providence of God, so greatly blessed. These foundation principles are to be held fast unto the end. Read the Word of God." *Manuscript Releases,* vol. 22, 220.

What is the counsel in this passage? It is in reference to studying "The Old Waymarks." It is about holding onto the "foundation principles." It is a warning that Satan will attempt to remove "the established points of our faith that have been, in the providence of God, so greatly blessed." This warning is about God's "controversy" with His people, and the "controversy" is because His people have "rejected knowledge". The problem addressed in the passage is not about refusing "new light"—it is about rejecting "old light". And the focus of the warning is set within Daniel chapter 12.

Those who place the time prophecies of Daniel 12, at the end of the world are removing the old waymarks, attacking the foundation principles, and seeking to make of none effect—the established points of our faith. This is the work Marion Berry and others are doing!

There are basically two approaches used by those who attempt to apply the timelines of

Daniel 12 at the end of the world. Each premise has its own peculiar characteristics.

Number one is "reapplication": To state that, "the pioneers were correct in their understanding of Daniel 12, but there is to be a second application to these time prophecies."

Very few time setters truly attempt this approach. The reason is two-fold. First, if you truly accept the pioneer position, you recognize, as the pioneers did, that the prophetic periods of Daniel 12 are not subject to reapplication. The second reason this approach would be difficult is in the Biblical rules associated with a true repetition of history or prophecy. We have been instructed that histories and prophecies may repeat, but in so doing all the characteristics of the first fulfillment must be duplicated figuratively, sequentially and mathematically in the second fulfillment.

If you uphold the pioneer position on the timelines in Daniel 12 and then reapply them at the end of the world—they must start at the same figurative point in time in relationship to one another, as was identified in the first fulfillment. The relationships of the truths contained in the timelines would also need to correspond to one another. In William Miller's Rules of Prophetic Interpretation [Future for America has these rules available.] he states it this way in rule 13:

"To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed."

As an example, the pioneers understood that the 1290 and the 1335 started in A.D. 508 The 1260 started in A.D. 538. The 1260 and the 1290 ended together in 1798, while the 1335 ended in 1843. Marion Berry's material changes this sequence. She starts the 1335 alone, then 75 days later she begins the 1260 and 1290 together. This has the 1335 and the 1260 ending at the same time and the 1290 ending 30 days later. Her discrepancies rule out a "reapplication". She also changes the figurative meanings of the terms involved. This is one example why she takes the "future application" approach, instead of the "reapplication" approach when addressing Daniel 12.

Number two is "future application": To state that, "the pioneers (including Ellen White, though usually not openly stated) were wrong about Daniel 12." (Of course, those who take this approach try to demonstrate the pioneers and Ellen White were wrong in such a way as to make it appear as if they still uphold the pioneers and Ellen White.)

The 1843 Chart Ellen White upheld the pioneer position on Daniel 12, and all one needs to do in order to ascertain the pioneer position on Daniel 12 is simply study the 1843 pioneer chart. [Future for America has these charts available in English, Spanish, and soon in Russian.] All three timelines of Daniel 12 are represented on the chart. Marion Berry spends a great deal of time and effort to destroy the integrity of the information on the 1843 chart. In fact, it is obvious when you read her material that if the information about the timelines of Daniel 12 represented on the 1843 chart is accurate, then her ideas are erroneous. Her attack on the 1843 chart is primarily built around three items, though there are several interconnected points beyond these three.

One of the three points of her attack on the chart is to first point out that there are errors in the chart, (and there are errors) then, state that the information about the timelines of Daniel 12 on the chart were some of those errors.

Another point of attack is the pioneer understanding of what the "daily" in the book of

Daniel symbolized. She attacks this point by saying she agrees with the pioneer understanding, but then amazingly, she defines the pioneer position on the "daily" differently than they believed. I believe this technique is effective, because very few in Adventism understand the pioneer position on the "daily". Generally, even if they know the pioneer definition of the "daily", they do not recognize the strength of the pioneer position. Satan does. This is why the "daily" is the most controversial and wrongly understood item of Adventist prophetic understanding.

A further attack on the 1843 chart is a second profound misrepresentation. She insists that pioneers arrived at the year A.D. 508 as the fulfillment of the "daily" by first calculating the 2300 day prophecy incorrectly, as the pioneers initially did. They initially arrived with the year 1843 as the fulfillment of Daniel 8:14. She then states that based upon the wrong date of 1843 Miller simply subtracted 1335 from that date and arrived at A.D. 508. He then began a search for some historic event that he could use to prop up his random choice of the year 508. Her representation on this subject is as inaccurate as her teaching that the pioneers believed as she does concerning the "daily".

Point One –The Errors

Concerning the 1843 chart, we are told in Early Writings 74:

"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."

Identifying the timelines of Daniel 12 on the 1843 pioneer chart as erroneous is an important point as Marion Berry presents her fallacies. She writes,

"An inspired prophet declared that on that chart [1843] there 'was a mistake in some figures.' The big mistake was the date 1843. Jesus did not come in 1843. From that wrong date, William Miller subtracted 1335, taken from Daniel 12:12 timeline, given the date A.D. 508. Almost any third grader knows that if you subtract from a wrong figure, your answer will be wrong! Nevertheless, many theologians today have made no corrections and defend the past application, based on wrong data, as if it were sacred doctrine of the Seventh-day Adventist Church." *A Declaration of Facts Regarding Contemporary Prophetic Exposition, and The Three Timelines of Daniel 12*, page 1, Marion Berry.

The mistaken figures in the 1843 chart were as follows: identifying 1843 as the conclusion of the 2300 days of Daniel 8:14; 158 B.C. instead of 161 B.C. as date of league between Jews and Romans; 606 as date for rise of Mohammedanism; minor discrepancies in the dates for certain of the time periods associated with the ten horns of Daniel 7; and 677 B.C. as starting point of the "seven times" of Daniel 5. There were no mistakes in the figures concerning the prophetic periods of Daniel 12. Marion Berry may teach there were mistakes in the timelines of Daniel 12 on the 1843 chart, but the pioneers and Sister White did not believe so.

In the previous statement Marion Berry may be uninformed—but she is bearing false witness and it is totally inexcusable. When you place yourself in a public position through the publication of your ideas, and at the same time lift up and promote your understanding as the correct position in contrast to other positions, it then becomes your moral and ethical responsibility to correctly reflect the positions you are opposing. Several areas of Marion Berry's material are purely false. They totally misrepresent the true positions of the pioneers. Her last statement is one example.

There are no errors connected with the time lines of Daniel 12 on the chart. A proof of this

is established by comparing the 1843 pioneer chart with the 1851 pioneer chart.

The 1851 chart was produced based on the very same vision where God commanded James White to begin the Review and Herald magazine. In the vision where Sister White was told to instruct James White to begin the Review, she also was given instruction to tell him to print a new chart. Otis Nichols printed this chart in 1851. This chart contains the pioneer understanding of 508, as the starting point for Daniel 12:11–12. There are five vertical columns on the chart.

The first column identifies 1843 with the second angel's message.

The second column provides information about pagan and papal Rome (among other items) and in so doing states, "The pope's dominion over the kings continued 1260 years. France took it away in A.D. 1798, just 1290 years after paganism lost its civil power. Daniel 12:7, 11."

The third column states, "The daily taken away. Daniel 11:31. 508 A.D." The fifth column states, "From the daily taken away, to papacy set up—538 = 30 years."

Both charts uphold the year 508 as the historical fulfillment of the "daily" being taken away, and therefore 508 as the starting point for the timelines in Daniel 12:11–12. The pioneers and Ellen White never changed their position on the timelines of Daniel 12.

The Truth Must be Made Plain Upon Tables

"On our return to Brother Nichols', the Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth by the three angels' messages, with two former being made plain upon tables." *Manuscript Releases*, number 16, 207.

If the 1843 or 1851 charts demonstrate any repetition concerning the 1290 and 1335 of Daniel 12:11–12, it is that both charts repeat the pioneer position of identifying the year 508 as the starting point for the timelines contained in those verses. This means the 1290 concluded in 1798 and the 1335 concludes in 1843! That is the pioneer position, which is also upheld in the Review and Herald article at the end of this newsletter.

Point Two-The "Daily"

Throughout her many publications Marion Berry also falsely portrays the pioneer understanding of the "daily". Much of her falsehoods are built upon her erroneous position about the "daily". William Miller identifies the pioneer understanding of the "daily" as follows:

'The Daily' must mean Paganism

> "I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' 'he shall take away the daily'; 'from the time that the daily shall be taken away.' I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7–8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean Paganism." *Advent Manual*, page 66, William Miller.
>
> Marion Berry teaches the pioneer position was something other than paganism: "The 'Daily' is a Continuum of Power, Seat, and Authority or 'Sovereignty.'"

In a unique sense, as used in the book of Daniel, the 'daily' refers to a continuum of power, seat, and authority in the rise and fall of empires. Power, seat, and authority is the power to rule which originates with God on His throne, and is from everlasting to everlasting." *Updated Condensation of WARNING*!, page 50, Marion Berry.

Marion Berry's definition of the "daily" is different than William Millers. But, Ellen White identified that William Miller and the pioneers had the "correct view". In Adventism today there is a third view, which is by far, the most widely accepted, but it also is incorrect. To deal with that subject is outside the scope of this letter, but Marion Berry also recognizes that the mainline view of the "daily" is false, and is not the view the pioneer's possessed. Confusion magnifies when Marion Berry opposes the false mainline view, but then teaches that her view is—the pioneer view!

"Modern theologians interpret the word 'daily' as used in the book of Daniel to refer to the priesthood of Christ. They refer to this concept as being the 'new view.' However, this is the 'old view' which was used for many centuries until the Bible students of The Great Advent Movement, leading up to 1844, abandoned that view and declared the 'daily' to refer to the transfer of 'power, seat, and authority' from pagan to papal Rome. That view of the 'daily' by the pioneers was proclaimed to be 'the correct view' by the inspired prophet. (See Early Writings, 74–75) However that correct view was abandoned after 1844. *A Declaration of Facts Regarding Contemporary Prophetic Exposition, and The Three Timelines of Daniel 12*, page 3–4, Marion Berry.

Evidently Marion Berry does not have a way in which she feels comfortable in trying to cast an interpretation on Ellen White's sound endorsement of William Miller's definition of the "daily" in the book of Daniel. She therefore uses a different approach than reinterpreting Ellen White's words. She admits the pioneers were correct on the "daily" and even uses Ellen White's endorsement of the pioneer view to make the point. Then disregarding all the historical evidence to the contrary, she proclaims that her definition of the "daily" is the pioneer definition of the "daily". If you don't test her claims—you may even believe her.

The correct view of William Miller was "Paganism." Marion Berry's is "a continuum of power, seat, and authority in the rise and fall of empires." A transfer of power from one kingdom to the next is not the definition that Mr. Webster gives for the word "paganism." In Webster's Dictionary of 1828, the time period of William Miller, the word paganism is defined as—Heathenism; the worship of false gods, or the system of religious opinions and worship maintained by pagans.

Point Three-Calculating With Incorrect Information

William Miller did not reach his conclusion of the 1335 days ending in 1843 by subtraction. He projected forward 1335 years from the date he had recognized as the fulfillment of the "daily". That date was 508 B.C.

Not Sacred Doctrines

In a previously cited passage of Marion Berry, and in other of her publications, she denies that the pioneer positions on the prophetic periods in Daniel 12 are—"sacred doctrine". This is consistent with her opinion that the pioneers were wrong about the timelines in Daniel 12, yet in the very first quotation from Ellen White in this letter, we see the Spirit of Prophecy

addressing the prophetic periods in Daniel 12 as the foundations, the waymarks, and the established points of faith. Through dreams and visions Sister White was warned that the waymarks and foundations would be attacked as time progressed. She also identified that they needed to be defended. To associate the word "sacred" with the truths of Daniel 12 is totally consistent with emphasis placed upon them in the writings of the Spirit of Prophecy!

"I have not been able to sleep since half past one o'clock. I was bearing to Brother T a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God's people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

"There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God." *Selected Messages*, book 2, 102.

Because of the abundant counsel similar to the previous passage concerning the "tearing down" of "the great waymarks" Marion Berry develops (through down playing the pioneer understanding of the timelines in Daniel 12) a multi-facetted attack designed to allow her to move the timelines of Daniel 12 to another location in history, without appearing to be under the condemnation of the dreams and visions that warn about the attempts to move the landmarks. The approach consists of an attempt to remove confidence in the original pioneer position on prophecy, but also by creating an end-of-the-world category for the timelines of Daniel 12 as opposed to the 1844 time period category for the other timelines in the book of Daniel.

Manufacturing a Distinction between Periods

An example of one of her attempts to isolate the timelines of Daniel 12 from the other prophetic periods in Daniel is found in her argument about literal and symbolic time. Of course she must establish literal time at the end of the world, for there isn't enough time left for these prophecies to be fulfilled in a day for a year fashion. But her argument over literal and symbolic time also helps her manufacture a distinction between the prophetic periods of Daniel 12 and the other prophetic periods of Daniel's record. Marion Berry emphasizes and

lifts up a Biblical rule in an attempt to disavow the year-day principle.

"They [Speaking of modern theologians] ignore the literal language of Daniel 12, in which there are no symbols such as image, beast, heads, horns, eyes, and sea. They ignore this literal context, take the three timelines of Daniel 12 out of their literal setting, and arbitrarily impose a symbolic meaning." "In regard to Daniel 12 timelines, they misapply the Year-Day Principle. Literal language is never to be interpreted." Emphasis in the original. *A Declaration of Facts Regarding Contemporary Prophetic Exposition, and The Three Timelines of Daniel 12*, page 1&2, Marion Berry.

"No symbols such as image, beast, heads, horns, eyes, and sea." —Smoke and mirrors—... The time prophecies in Daniel 12:7, 11–12, are directly associated with the "daily" and the "abomination that maketh desolate." And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:11–12.

Are we now to understand that the "daily" and the "abomination that maketh desolate" are not symbolic terms? Daniel employs these terms to symbolize pagan and papal Rome! He represents these two powers with the symbolic terms: "daily" and "abomination that maketh desolate." These are definitely symbolic terms. What kind of deception is it to quote a rule as authoritative; then not apply the rule, because it undermines your interpretation; and then act as if you have established your point? The pioneers understood it as follows:

"From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated." *Review and Herald*, January 28, 1858.

According to the rule pointed out and magnified by Marion Berry, the fact that these two symbols are in the passage under consideration—the student should look for a symbolic application of the passage. That would be a day for a year, not a day for a day. Marion Berry and others: Emphasize the rule—to create a diversion—in order to discard the rule—and then accuse those who oppose their false conclusions of not upholding the rule!

If one possibly concludes that the "daily" and "abomination that maketh desolate" of Daniel 12 are somehow different than when they are used by Daniel in chapters 8 and 11—where is the evidence for this conclusion? Why would Daniel use symbolic words in Daniel 8 and 11, and continue to use those very same terms in Daniel 12, if the same terms in Daniel 12 were to identify something different than when found in Daniel 8 and 11? But, if they are the same symbolic words throughout the book of Daniel, [and they are] then why doesn't Marion Berry apply them as symbolic in Daniel 12? Once again—the pioneers did:

"The true reading is, 'the daily and the transgression of desolation;' daily and transgression being connected together by 'and;' the daily and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host." Josiah Litch, *Review and Herald*, January, 1858.

When & Where the Prophecies Conclude

Another approach she attempts in order to isolate the timelines of Daniel 12 from Daniel's other prophecies is selectively amplifying when prophecies conclude.

Remember, according to *Manuscript Releases*, vol. 22, 220. The "prophetic periods" of Daniel 12, are the "foundations principles", the "old waymarks", and the "established points of faith". Marion Berry attempts to make a distinction between which prophetic periods qualify as the foundations. After all, if the timelines of Daniel 12 are fulfilled at the end of the world, then they are not foundational. Confronted with several passages such as the *Manuscript Releases* quotation, she is forced to isolate and magnify some passages from the Spirit of Prophecy, while ignoring others. This allows her to demonstrate her hypothesis that the prophetic periods contained in the 2300 day prophecy are the focus of the inspired warnings concerning the removing or the attack against the foundations, waymarks, and established points of faith. Notice the following:

"The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the Second Advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.' The Great Controversy, 457.

"It is self-evident that the above quotation had to do with the timelines of Daniel 8, and 9, but not 12. It did not pertain to any other timeline prophecy." Emphasis supplied. *Date Setting, Time Setting, Futurism, and Dirty Theology*, page 58–59, Marion Berry.

Here we are left to believe that when Sister White counseled us in *Manuscript Releases* "to hold fast to the end" the "waymarks" and "foundations" in "Daniel chapter 12", that somehow *The Great Controversy*, 457 eliminates that command. Marion Berry's uses that statement to set up a false premise, that only the prophetic periods within the 2300 day prophecy would be subjected to "the repeated efforts to find new dates for the beginning and close of the prophetic periods." She uses this to magnify her false supposition that the timelines of Daniel 12 are only applicable to the end of the world. Even if there were no passages such as the one in *Manuscript Releases*, the evidence and support for the commentary she draws on the passage from The Great Controversy does not exist within the statement itself. Everything Sister White said in the passage is accurate, but she made no comment whatsoever about Daniel 12! The fifth rule in William Miller's Rules for Prophetic Interpretation reads as follows:

"Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible."

This rule obviously applies to the Spirit of Prophecy as well.

The end of the world is an important emphasis for Marion Berry's prophetic interpretations. She uses this theme to establish a principle that the time prophecies Daniel 8 and 9 were fulfilled in the Millerite time period, while the Daniel 12 prophecies were for the Second Coming of Christ.

"Prophetic Periods" in the Context of "the Eve of the Great Consummation"

"Ellen G. White either contradicted herself or she used the term, 'prophetic periods,' if reference to two different situations. While she was declaring that the 'prophetic periods' of the 2300 timeline of Daniel 8 and 9 ended in 1844, she wrote of other 'prophetic periods' or timelines in the book of Daniel, which would extend to the eve of the great consummation!

"The prophetic periods [timelines] of Daniel [12], extending to the very eve of the great consummation [The Second Coming] throw a flood of light on events then to transpire." *Review and Herald,* September 15, 1883. Emphasis in the original. *Date Setting, Time Setting, Futurism, and Dirty Theology*, page 58–59, Marion Berry. The complete passage reads:

"In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatening preeminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God." *Review and Herald*, September 15, 1883.

The information in this passage does not uphold the wresting placed upon it by Marion Berry. In the passage the prophetic periods addressed are those found in Daniel, Revelation and the entire Scriptures—not exclusively the timelines of Daniel 12! This is a general statement about prophetic periods. Yet Marion Berry adds her own words into the passage to make the prophetic periods under discussion exclusively the timelines of Daniel 12. She continues:

"The 'prophetic periods' (2300 day-years, 490 years, 482 years, seven years, etc.) of Daniel 8 and 9, all of which were ended by 1844, did not extend to the 'very eve of the great consummation' nor did they 'throw a flood of light on events then to transpire.' Neither did the 1260 timeline of Daniel 7 reach to 'the very eve of the great consummation,' but ended in 1798—over two centuries ago! It is therefore the 1260, 1290, and 1335, three literal day timelines of Daniel 12, which extend to the very eve or 'end' [utmost end], and it is these three timelines which "throw a flood of light on EVENTS then to transpire, but give no date for the second coming." *Date Setting, Time Setting, Futurism, and Dirty Theology*, page 59, Marion Berry.

Once again, *selective deduction* is employed by Marion Berry. Ellen White points to the judgment as the place where the prophecies reach their conclusions, but Marion Berry is seeking to develop a different emphasis than Ellen White:

"The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the Judgment be proclaimed, based on a

fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased."' The *Great Controversy*, 356.

In this passage the prophecies, especially those of Daniel, lead down to the opening of the judgment, not the Second Coming. So is Sister White contradicting herself? Absolutely not!

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on united in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward." *Selected Messages*, book 1, 68.

Had Adventism finished the work in the days of the pioneers the judgment and the Second Coming of Christ would have been very closely related in terms of time. Our disobedience has extended the time, but this "wandering in the wilderness of unbelief" does not diminish the close relationship between the judgment and the Second Coming. Ellen White is not being inconsistent when she identifies the prophecies concluding at the judgment in one place and then states the prophecies reach to the Second Coming in another. They are closely related. The inconsistency lies with Marion Berry as she exclusively emphasizes the Second Coming as the consummation of the prophecies, in order to provide an avenue to sustain her own private interpretations.

Sister White says the prophecies lead "down to the opening of the Judgment". In doing so, she focuses primarily on the prophecies of Daniel. But if we were to be even more discerning about the passage, she is focusing more on one chapter in the book of Daniel, and that chapter is Daniel 12. She quotes directly from Daniel 12 twice in the passage and no other Scripture is quoted.

By context Sister White is teaching that the prophecies of Daniel 12 lead "down to the opening of the Judgment"!

Whether lifting up the "literal symbolic rule" to draw a distinction, or trying to develop a case for certain specific time prophecies to extend to the second coming, Marion Berry's reasoning and application lacks any logical or divine endorsement. Within all of these false premises, which we are addressing, there have been several other errors that we have not taken up do to the limitations of this newsletter. But one other false teaching connected with the Second Coming needs to be also met.

In Marion Berry's emphasis of the Second Coming she goes to great lengths to identify that her applications of the time prophecies of Daniel 12 do not reach the conclusion of the day and hour of Christ's return. If she were to do that, the warning flag would be too great for many of her devotees to pass by. As she emphasizes that she doesn't predict the day and hour of Christ's return, though she is curiously silent about a specific passage in the Spirit of Prophecy.

Or Any Promise Of Special Significance

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.'" *Testimonies to Ministers*, 55. [This reference is included in an article

from The Firm Foundation magazine, page 36, in Marion Berry's book titled, Date Setting, Time Setting, Futurism, and Dirty Theology.]

In spite of this previous passage, Marion Berry's application of the 1335 days at the end of the world teaches that when the 1335 day prophecy arrives in history, there will be a special blessing associated with it. This blessing of course is part of the prediction of Daniel 12:12. The blessing that Marion Berry identifies is that on this day, (the 1335 day since the Sunday law) God will pronounce the day and hour of Christ's return to His faithful people:

"**Blessed** is he that waiteth and cometh to the thousand three hundred and five and thirty days." *Daniel* 12:12.

"What is the 'Blessing' for which God's people wait?

The **Voice of God** is heard from heaven, declaring the day and hour of Jesus coming, and delivering the **everlasting covenant** to His people...And when the **BLESSING** is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory." *The Great Controversy*, 640.

"The declaration of the everlasting covenant by the Voice of God is the **blessing** for which they wait, because, like the reading of a will, it tells what God's people will get." Emphasis in the original. Updated Condensation of *WARNING!* Page 74-75, Marion Berry.

What did Sister White say? "Beware of anyone who would set a time in regard to any promise He has made of special significance." Is the pronouncement of the everlasting covenant and the day and hour of Christ's return of special significance? Beware!

If you are questioning my motives and purposes in specifically addressing the teachings of Marion Berry, Be assured that there are several variations of Marion Berry's fallacies in Adventism today and those various interpretations seem to borrow each other's flawed reasoning. But the question may still remain—why such a specific attack on her ideas? Consider the complete paragraph just cited from *Testimonies to Ministers*, 55:

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father hath put in His own power.' False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."

But how serious could a falsehood such as Marion Berry's be? Let me answer that by first suggesting that the primary reason the Jews rejected and crucified Christ was from a misunderstanding of prophecy:

There Are Persons Ready to Catch Up Every New Idea

"Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them...

"The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages.

"It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain." *Selected Messages*, book 2, 110-113.

So Satan is attempting to repeat the misunderstanding of prophecy that took place among the Jews within "those who claim to believe present truth" within the Adventist church. More specifically Satan will accomplish this by leading men to "catch up new ideas" without considering that "the truth has been set forth at the appointed time by the very men whom God was leading." Not only do they not consider the truth set forth by these appointed men, but they will be seeking to find "new light" and "begin" their search "by turning away from the light that God has already given." Specifically these deluded souls will have a burden to make a "new exposition of those prophecies which He has moved upon His chosen servants to explain." All of this will take place instead of following the counsel within the passage that identifies our responsibility to "take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages". Did she really say that we were to believe the word of the pioneers? But doesn't Marion Berry expose their errors and redefine their conclusions?

"There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain." *Evangelism*, 199

The prophetic parallel to the rejection of Christ by the Jews is even more specifically identified than the previous passage. It is not simply to reject the conclusions of the pioneers or to seek for new light in prophecies that have already been established. It is a specific type of prophetic study that is taken up by those who would follow in the footsteps of ancient Israel:

"In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had

the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.

"And many are doing the same thing today, in 1897 [2002], because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages." *Evangelism*, 613.

Did that passage impact you? Prophetically, the strong delusion Adventists receive as they parallel the rejection and crucifixion of Christ, will take place among those who "are searching the Scriptures for proof that" "messages are still in the future. They" will "fail to give them their proper place in prophetic history." "Such" people "are in danger of misleading" "people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages." How many people do you know who applying the 2300 days at the end of the world? Remember, this deception takes place with those who "claim to believe present truth". How many people professing to believe present truth are reapplying the time prophecies of Daniel 8? Must be some other prophetic periods that are pointed out in the warnings, don't you think?

When we address prophetic ideas such as Marion Berry's, we are under conviction that the ideas are as dangerous as someone misunderstanding whom the Messiah was—in the days when Jesus walked among men. The seriousness of this type of false application of prophecy is generally not recognized. The Messiah was generally not recognized. Yet we still stand amazed at the blindness in the Jewish response to Jesus when he walked among them. How could they not see?

"When Christ came to the world, his own nation rejected him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept his good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time." *Review and Herald*, November 5, 1889

We are in a time period paralleling the days when Christ was upon earth and we have been warned that as Seventh-day Adventists, some of us will repeat the rejection and crucifixion of Christ by turning away from truth that was established by the pioneers concerning the prophetic periods which were proclaimed during the Millerite time period. Those who fulfill this dreadful prediction will not simply turn away from the pioneer positions, they will also seek to place the prophetic fulfillments identified by the pioneers somewhere in the future. In May of 1998 I received a letter from Marion Berry. This is some of the counsel for me:

"You also need to do a computer search and/or investigate all Ellen G. White's comments in regard to dual applications. You will soon discover that in her earlier years she supported fully the pioneers past applications, but as she passed the 1888 milestone, her

statements began to apply the last chapter of Daniel to the future and much that in Revelation had been understood to have occurred in the past is to have another fulfillment...

"I wish we could get together and talk before you set your course and do great damage to present truth all over the world. You started out so well with Daniel 11. What happened? What changed your attitudes? Do you not understand that the three timelines of Daniel 12 simply explain that God's people will once again be persecuted by 2nd Papal Supremacy and that it will last only 1290 days and that God's people will wait it out until they are delivered from the Death Decree of Revelation 13:15? It is just Revelation 13 reiterated, and Great Controversy repeated in detail. No dates are set. "Sincerely, Marion Berry" Letter, dated April 25, 1998.

If I may paraphrase some of these statements:

My paraphrase: You need to "search the Scriptures" and the Spirit of Prophecy "for proof that these messages are still in the future".

(Based upon: You also need to do a computer search and/or investigate all Ellen G. White's comments in regard to dual applications.)

My paraphrase: You need to turn "away from the light that God has already given by the men whom God was leading in the proclamation of the first, second, and third angels' messages."

(Based upon: You will soon discover that in her earlier years she supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future".

My paraphrase: You need to stop "search[ing] the Scriptures to confirm the truth God has given His servants for the world."

(Based upon: "You started out so well with Daniel 11. What happened? What changed your attitudes? Do you not understand that the three timelines of Daniel 12 simply explain...")

"Again and again have I been warned in regard to time setting. There will never again be a message for the people of God that will be based on time." *Selected Messages*, book 1, 188

A Warning We Need To Understand

Those who promote false ideas invariably twist the Spirit of Prophecy to meet their own ideas. A classic example of this is illustrated in the quotation from *Manuscript Releases*, vol. 15, 228– 229. The entire quotation is on the front cover of this newsletter. Those who seek to reapply Daniel 12, pull a couple sentences out of this passage to isolate and magnify: "Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end." These sentences are used by Marion Berry in her manuscript titled, Warning. She uses this passage to twist the warning in Daniel 12 from the importance of character development into the need to believe in the future fulfillment of the prophetic periods in Daniel 12 that came to pass in the Millerite time period.

But when you study the entire passage thoroughly, you recognize the true warning of Daniel 12. This same warning was addressed in our December newsletter, in the article by James White about the "time of the end." Ellen and James White both recognized the warning of Daniel 12 to be a warning to be among those who shine as the stars of heaven and lead many to righteousness. In the opening paragraph of this passage Sister White speaks about "the unprepared condition of our churches" and our need to "keep our feet in the straight and narrow path" while warning us to "make no missteps now". She points to "the first and

second chapters of Colossians as an expression of what our churches should be." She then speaks of Paul not being able to share his complete message because the church members would have "made a misapplication of the great truths" he shared. The first paragraph contains a warning, which includes misapplication of truth and the possibility of leaving the path of truth. But what is it in the first two chapters Colossians that is of importance? Isn't it summed up in chapter 1 verses 26 through 28?

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

The mystery of Godliness—the hope of Glory, is the warning we are to share with every man. It is a warning that those in the Laodicean church need to accept. This is the warning in the first paragraph of the passage!

The warning in paragraph two, which is where Marion Berry lifts her sentences about Daniel 12 out of, opens with the summary of the entire paragraph. "The people of God need to study what characters they must form in order to pass through the test and proving of the last days." This is the same emphasis as in the first paragraph. So. Are the timelines of Daniel 12 somehow a warning about character sanctification? In Marion Berry's letter above she said the timelines of Daniel 12 were to "simply explain that God's people will once again be persecuted by 2nd Papal Supremacy and that it will last only 1290 days and that God's people will wait it out until they are delivered from the Death Decree of Revelation 13:15? It is just Revelation 13 reiterated, and Great Controversy repeated in detail. No dates are set." But is there other information in Daniel 12 that more accurately reflects the warning Sister White is emphasizing in her entire record? Oh yes! A very serious warning, but it is not about future application of previously fulfilled time prophecy:

And at that time shall Michael stand up, [Probation is closed!] the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: [During which you must have a character prepared to stand when there is no longer intercession available for sin!] and at that time thy people shall be delivered, every one that shall be found written in the book. [Some will be delivered!] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. [Some will not be delivered. A solemn warning.]

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. Many shall be purified, and made white, and tried; [Here are those who heed the warning in Daniel 12 and shake off their Laodicean lethargy.] but the wicked shall do wickedly: and none of the wicked shall understand; [And here are those in Adventism (and those outside Adventism) who reject the warning of Daniel 12.] but the wise shall understand. [Do we understand the warning of Daniel 12?] Daniel 12:1–3, 10.

The warning we need to understand is not about time prophecy.

The third paragraph identifies a warning that is in perfect agreement with the previous paragraphs. "Watch ye therefore, and pray always, that ye may be accounted

worthy to escape all these things". No connection to a timeline warning. Is there?

Paragraph four emphasizes the wise and foolish virgins at the end of the world. Again we see the identical theme from the first word in paragraph one to the closing thought of the complete passage, "When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, 'I know you not.' They were left standing without in the empty street, in the blackness of the night. "Once again, no connection to the timeline warning.

The warning in Daniel 12, which we need to understand before the time of the end, is a warning to be among the wise virgins, with our lights shining, leading many to righteousness, with Christ the hope of glory, in us. Yet Marion Berry and others would have you believe it is a warning to apply the timelines of Daniel 12 at the end of the world. Nonsense!

Marion Berry states that Sister White "supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future." If Sister White changed her inspired position half way through her ministry she is a false prophet. If she identified truth at one point and later identified it as error her inspiration was not of the Lord:

"My Instructor said to me, tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the *Testimonies*. Those who attempt this are sure to err in their conclusions...

"Those who carefully read the *Testimonies* as they have appeared from the early days, need not be perplexed as to their origin." *Selected Messages*, book 1, 49.

Some might incorrectly say that this statement identifies that the early *Testimonies* were more important than the later. (There are those who do this very thing in Adventism today.) But what she is conveying is that from the beginning of her ministry to the very close of her ministry her message is consistent with itself. Marion Berry would have us believe that after 1888 her understanding on the timelines of Daniel 12 changed. How do we understand the next statement?

That Which Was From the Beginning

"John bore no uncertain message. 'That which was from the beginning,' he says, 'which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.' [Notice the Inspired emphasis on retaining that which was from the beginning.]

"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." *Review and Herald*, January 19, 1905.

There are several passages, when correctly understood, all by themselves— expose Marion Berry's philosophy as false. This last passage is one of them. Marion Berry does not deny that the information on the 1843 chart was what the pioneers were presenting prior to the Great Disappointment on October 22, 1844. So whether the pioneers were correct or incorrect, the message that brought the people out of the churches included the pioneer

understanding of the timelines in Daniel 12. You can't get away from that historical fact. Even if their presentation on Daniel 12 were later found to be erroneous, historically we know, that it was part of the Millerite message that "brought the people out of the churches".

So we have some choices to make here. Do we accept Marion Berry's commentary that after 1888 Sister White changed her position on the pioneer message of Daniel 12? If so, Sister White needs to clarify or retract this previous passage. Marion Berry states, "in her earlier years she supported fully the pioneers past applications, but as she passed the 1888 milestone, her statements began to apply the last chapter of Daniel to the future". That pioneer message was definitely part of what brought people out of the churches and if we believe Marion Berry it was a false message. If we choose Marion Berry's conclusions we identify that Ellen White counsels us to preach a message which contains error and that Sister White (at certain times) opposes her own *Testimonies*. To accept that reasoning means we end up with a false prophet!

By the way, notice the date that Sister White wrote this previous statement. 1905 is well after 1888. Perhaps, Sister White forgot that she no longer believed the pioneer message on Daniel 12. As I said to open the previous paragraph, "We have some choices to make".

The reason the pioneer message (including Daniel 12) brought the people out of the churches is because the message was a test to the people of that day.

"I saw that God was in the proclamation of the time in 1843. It was His design to arouse the people and bring them to a testing point, where they should decide for or against the truth. Ministers were convinced of the correctness of the positions taken on the prophetic periods, and some renounced their pride, and left their salaries and their churches to go forth from place to place to give the message." *Early Writings*, 232.

"To William Miller and his co-laborers it was given to preach the message in America, and the light kindled by their labors shone out to distant lands. The testimony of the Scriptures pointing to the coming of Christ in 1843, awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth." *Spiritual Gifts*, vol. 4, 222.

"There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all-true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

"From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light

and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed." *Selected Messages*, book 2, 102.

"The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' See Jeremiah 23:21.

"The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths, which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.

"The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the

application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

The 1290 And 1335 Days

Another important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

"And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." *Daniel* 12:11–13.

The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. What is the "daily" (sacrifice) and the "abomination that maketh desolate?" It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:

"The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, 'the daily and the transgression of desolation;' daily and transgression being connected together by 'and;' the daily desolation and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host."

"From this it is evident that the "daily," can have no reference to the Jewish worship to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note."

The daily and the abomination then, are two desolating powers, which were to oppress the church: can we ascertain what these powers are? We have only to adopt William Miller's method of reasoning on this point to arrive at the same conclusion with him. He says:

"I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' he shall take away the daily; 'from the time that the daily shall be taken away.' I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7–8, 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.' And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is 'the daily!' Well, now, what does Paul mean by 'he who now letteth' or hindereth? By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is

Paganism. Well, then, 'the daily' must mean Paganism."

"We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the "daily;" and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery, had been the daily, or as Prof. Whiting renders it, "the continual" desolation, by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollo's Hale:

"What can be meant by the `sanctuary' of Paganism? Paganism, and error of every kind have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. Its name signifies the `temple or asylum of all the gods.' The place of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly `his sanctuary?'

Having now ascertained that the daily is Paganism, and the transgression of desolation, or "the abomination that maketh desolate," is the Papacy, and that the especial sanctuary of Paganism was the Pantheon, and that the "place" of its location was Rome, we inquire further."

1. Was Paganism "taken away" by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity."

2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

"The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian.

It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the Orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.

"This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

"From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated.

"Therefore, when did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the "abomination that maketh desolate," was already at work. And it is in the light of this scripture that we must understand our Lord's words in Matthew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

"Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church. "Between that time and A.D. 508 by alliances,' `capitulations' and conquests, `the Avborici,' the `Roman garrisons in the west,' Brittany, the Burgundians and the Visigoths, were brought into subjection.

"Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff. From that time, the Papal abomination was triumphant,

so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones, perhaps their lives, must be laid on the altar.

"In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan. Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in 508." *Book* ii, 129.

What was the condition of the See of Rome at this time? "Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

1. He `left Paganism' when he entered the `church of Rome.'
2. He found his way to the Papal chair by striving with his competitor even unto blood.
3. By the adulation paid to him as the successor of St. Peter.
4. By the excommunication of the Emperor Anastasius.

"How much," says Mosheim, "the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High."

By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were "placed" in a position to justify open hostilities in behalf of their master at Rome. "In 508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.''

Gibbon, under the years 508-514, speaking of the commotions in Constantinople, says, "The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace."

With the following extract from Appollos Hale, we close the testimony on this point:

"We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the `patrimony of St. Peter') in 508. We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome triumphing everywhere and its triumphs everywhere distinguished by the most savage cruelty.... The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant `monarch' Christianized.

"The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling `the place of God on earth.' The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor...In 508 the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, At what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being `placed,' or `set up' in the room of Paganism, but 508? If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued, `and kings, and peoples and multitudes, and nations, and tongues,' are brought under the spell which prepares them, even while `drunken with the blood of the martyrs of Jesus,' to `think they are doing God service,' and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell"

"We have the date. The "daily" was taken away, and the abomination that maketh desolate set up in 508. Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Bonaparte. The 1335 days bring us 45 full years this side of that event."

"But some may say, how is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week." *The Review and Herald*, January 28, 1858.

Question: False Teachers on Daniel 11

Jeff,

V. stumbled onto my 20-yr old copy of the workbook that Marion G. Berry put out on the Song of Solomon. I kind of pride myself on being able to detect error in a document or study, but

as I reviewed my notes and comments made so long ago, I see that I didn't find anything really objectionable in her approach then, and even though I've only re-read the closing-events stuff in it again, I still can't really put my finger on any part of it and say, "This is off-track." In fact, it looks pretty good to me.

I also noticed while looking at her stuff on the web that she has a book out on the "daily" too, dated 2000, and the synopsis seems to indicate she supports the pioneer position.

Could it be that her material is useful to help back up our understanding of Daniel 11?

I am distressed that the things we have known for ten years now aren't going out to our SDA people and the world fast enough. Then there are guys like my local pastor here who believes and teaches that Daniel 11 is all about the history of Islam's interaction with the papacy; (no mention of a Sabbath controversy or death decree though)....

However, I got an email from Steve Dickie that said General Conference Vice President Ted Wilson and Angel Manuel Rodriguez of the Biblical Research Institute indicated to him that they like the stuff he's been presenting. He said too that this Sabbath he was to be presenting a message at 3ABN to counteract John Lomacang's futurism.

I pray that the truth has and will prevail in people's hearts and minds. God Bless! P.

Response

Brother P,

By their fruits ye shall know them. For me, I am convinced that literally and actually thousands of men and women have lost their way to the kingdom of God, at least in part, due to the influence of Marion Berry. She is no doubt the champion in Adventism for publishing her foolishness on how and why the time prophecies in Daniel twelve are fulfilled at the end of time in a literal day for a day fashion.

She identifies that the "daily" in the book of Daniel represents a change of powers. A "change of powers" is not paganism. It may be that what she wrote on the Song of Solomon is correct. I have not looked at that for years. I looked at it when it first came out, and at that time my discernment was not focused on either Marion Berry, or false prophecy. I know that to the law and the testimony—if they speak not accordingly, there is no light. She disagrees with the Bible and the Spirit of Prophecy.

The message for the Millerites was Daniel eight. In defending that message Miller had to meet two errors about the little horn: the first being that it represented Antiochus Epiphanies and the second that it was Islam. It is similar that your pastor would once again try to hide the truth about Rome with Islam in Daniel eleven. Samuel Bacchiocchi pushes the same idea, implying that Islam is the antichrist.

"Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves." *Seventh-day Adventist Bible Commentary*, volume 7, 949.

The king of the north is simply another prophetic illustration of antichrist. Hopefully your pastor will overcome his current "confusion". Even Pfandl and I suppose all of the Biblical

Research Institute acknowledge the king of the north as the papacy. Until next time, Jeff.

Question: Samuel Bacchiocchi

I learned this last week that Sam Bacchiocchi is putting forth a "new understanding" regarding the 1260 day/years. I was deeply saddened. I will not read it unless duty demands it, but I wondered if you had heard about it? That is one of the clearest and well established foundation rocks of our prophetic understanding. How could anyone have the nerve to lay unhallowed hands on that? I wanted to weep!

I wanted to ask a question and I do not mean it as any criticism in the least. I want to have a full spectrum of your prophetic information on the subweb—and I don't have as much transcribed as I would wish. I haven't been getting the time to do much and have been sicker than usual lately. But what I want to ask is this. I find that all the messages coming out lately seem to be repetitious, and I can understand that they might have to be, but can you provide some guidance to me as to what is the most important articles to set before the people in order to cover the message without so much repetition? Could you send me e-files like you did that one time so I could post them on the subweb?

Response

Yes, I have heard about Bacchiochi's new ideas. Too often, it appears to me, that theologians set aside established foundations under the pretense of upholding an incorrect definition of intellectual honesty. I sometimes think theologians will be the most difficult humans for God to save, because they spend their efforts studying about God instead of seeking to know God.

"Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men whom He could educate for His work. In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His co-laborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus." *The Desire of Ages*, 250.

I also struggle with the repetition of my material. But, I am under conviction that the themes we are sharing are present truth, and that they are widely unknown or misunderstood. Because of this, it is difficult for me to move away from the basic truths which we present. It is a personal dilemma I deal with regularly. I am stuck with this situation until the Lord removes the burden I have for the basic principles which I return to so often. If I was to council you on which presentation are the most important I would suggest *The Final Rise and Fall of the King of the North* as the foundation of our material. This sets forth the basic prophetic understanding that brings all our other materials together, I would follow that by the series titled Adventism's Parable, for this brings the prophetic message together with us as God's people. I would then look at The Judgment of the Living and The Purification of God's Church series. For me it is important to understand what takes place at the Sunday law and how the Sunday law relates to Christ's work in the Most Holy Place. These two series touch on these themes.

Islam

Question: The Role of Islam

Brother Jeff,

I was wondering how you see the Moslem world fit in Daniel and Revelation. Does China (i.e. atheistic communist) have any role to play in the end time, other than we know that the whole world will follow the Papacy (final healing of the political wound)?

Thank you again for your ministry and may God continue to bless your work...

Response

We have travelled to Asia several times, but work with the Moslem people is a new prospect for us. The Moslem world is as the pioneers understood it, plus a bit more. The Molsems are identified under the fifth and sixth trumpets of Revelation 9. The pioneers understood the trumpets to represent judgments that were brought against Rome and the fifth and sixth were the judgments brought against papal Rome. The book of Revelation is placed in the context of the Sanctuary and it should be understood that the trumpet was one of the furnishings of the sanctuary.

A brief study of the trumpets in the sanctuary confirms that they were used in association with judgment, so the pioneers correctly applied the trumpets in terms of the sanctuary setting, but the trumpets were also used to illustrate deliverance. Part of the story of the Moslems in Revelation 9 (that was largely or totally missed by the pioneers) was the truth that the Moslem world, while bringing judgment to papal Rome, was simultaneously providing an environment for the success of the Protestant Reformation. While bringing judgment, they were also providing deliverance for those who were opposing Catholicism within Europe. In this context we can see that the descendants of Ishmael, (the Moslem world) is today the catalyst for bringing together the one-world government of Bible prophecy in fulfillment of the prophecy of Ishmael's descendants:

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* 16:11–12.

But at the same time the Moslem world is uniting the world in preparation for the Sunday law persecution, we should expect their influence to provide some type of environment, which opens the way for the furtherance of the later rain message, as it goes forth in a loud cry.

Concerning your question about China, I see it as fully impacted by the latter rain message, for the promise is that many shall come from the land of Sinnim, which was Isaiah's way of saying China:

Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinnim. *Isaiah* 49:12.

But in terms of prophetic symbolism I believe China is outside the scope of prophetic identification. By that I mean that the end time scenario in Bible prophecy is developed from the ancient geographical area where the Old Testament is set. The local persons, places, geographies, histories, etc. that are recorded are pointing forward to the end of the world with an application of those local persons, places, etc. as having a worldwide application. The Lord chose a specific

area to represent the entire world at the end of time. When using this principle at the end of the world Sister White identifies a specific geographical area to apply Bible prophecy. She calls this Christendom. She teaches that it is within Christendom where Bible prophecy will be acted out. This does not mean the entire world is not impacted by the gospel, it simply means that when seeking to align the symbols of end-time Bible Prophecy correctly, we should look for fulfillment within the geographical area known as Christendom. China is outside this area, as is India and the Far East, etc. Primarily Christendom is Europe and the Americas.

"The so-called Christian world is to be the theater of great and decisive actions... In the great conflict between faith and unbelief the whole Christian world will be involved. All Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark.

"As the Sabbath has become the special point of controversy throughout Christendom and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration.

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places." *Last Day Events*, 131.

Question: Political or Religious

Dear Jeff,

Thank you for your ministry. We are unable to tell you how you have strengthened our faith in the message. In Sabbath school adult class, Dr. N said that we, as a denomination, are ashamed of 1844. We told the world Jesus was coming then, and He didn't, and we are ashamed of our early error. In the context of Jonah, that immediately let me see why we do not hear Revelation 9:15 preached: we are ashamed that what we predicted didn't happen.

I had the opportunity to teach several weeks ago and I word-searched the CD for Jonah. I found 122 references, read them all and wrote a short reminder of the applications Spirit of Prophecy made of the Jonah story. It was amazing how many real-life situations she found were worthy of a mention in that respect, and the most important was that our people can find strength in realizing that the Bible prophecies were correct, the calculations of time were correct, and the fulfillment took place on time. It was only our failure to identify the correct fulfillment, which was at fault.

Uriah Smith and others recognized that "an hour, and a day, and a month, and a year" were not the mundane way to identify a future date, and applied the year-day principle. Miller did not focus on this prophecy for intense study, and it was left to Josiah Litch to pin down the historical date (August 11, 1840) and publish it. Desmond Ford criticized his work, saying that Litch had not included the adjustment to the Gregorian calendar in fixing the date. I have not pursued Ford's criticism but it seems correct.

Regardless, the histories I consulted (encyclopedias and the few histories of Turkey available in the Paradise, CA library) did not even mention 1840 as a significant date. As I wrote to you then, I was sure the prophecy was true, that the biblical date was correct, that I thought the problem was that Litch and Smith were looking at a political fall of Turkey but that the fall

was rather a religious one. I now can refine what I think.

Islam was in shambles in 1840. A couple of centuries earlier the Saracens were the major worry of the European kingdoms, and Smith says that in 1830 the Four Powers of Europe were sure that unless Turkey was kept as a weak power in the Mideast, Russia and Western Europe would have to meet in war over the hegemony of the Balkan states (Hungary, Romania, Greece, Bosnia, Herzegovina, Moldavia, Poland, Bulgaria, Yugoslavia, Montenegro—have I left any out?). So the Four Powers set about supporting Turkey to postpone the trouble to our day.

Turkey had come into world prominence in mid-fifteenth-century by confederating the various Moslem powers to war against Europe. Earlier Moslem incursions across northern Africa, high into Gaul, and through the Balkans; these had all been individual victorious armies, not coordinated in their assault on Christendom. But now Othman with his warring Turks had gained such military prominence that all Islam coordinated their efforts to destroy Christianity.

Muhammad died in the sixth century. The religion he had founded looked for a new prophet but none developed, and the leadership fell to Muhammad's widow. He had married a widow with a son, and that son, (who was not of Muhammad's blood line), had become the hope of Moslems. But Mohammad's uncle, Abu Bekr, had inherited the military power, and his son, Ali, was another contender for leadership. That contention remains today: the Sunni Moslems look to the widow's line for spiritual guidance; the Shi'a Moslems look to Ali's line. It's similar to the Catholic question, can the pope be other than Italian? The religious leader of Islam has the title, Caliph (ka-leef'). In 1840 there were four Caliphs: Mecca, Constantinople, Aleppo, Damascus. None had the authority to dominate the others and carry leadership against the Christians, and the military center was in Turkey. Eighty years later the leadership of Islam was no longer in Turkey, but in Mecca, in the Saud family. In our generation we have seen the decline of the Sauds and the rise of the Imams of Iran.

I believe the "fall of Turkey" of Uriah Smith was the decline from power of the Turkish Caliph and the rise of the Sauds. I'm not sure enough of any of this to publish. What did you find out in London? I got started on this when I read a book by A. T. Jones, *Great Nations of Today*. If you haven't seen it, it's probably worth acquiring. Your friend in Christ, CT.

Response

Brother CT,

My work in the library in London was cut short because of a holiday that closed the library the following day. I had only one day to look. What I found though was the evidence that, what is recorded by Uriah Smith and others, such as James White—is accurate. It is similar to your conclusions above, but it includes the understanding of the pioneers as well. That understanding being that the Turkish power surrendered its sovereignty to the European powers on August 11, 1840. It wasn't simply a change of spiritual power. Jeff.

Question: The End of the Fifth Trumpet

Hi can you help? Traditionally the 150 years of the fifth trumpet ends on 27th July 1449, but Constantine XIII or Dracozes was emperor from January 1449. We state it was from 27th of July 1449 according to Josiah Litch. Can you help? MB.

Response

Dear MB,

It is not simply Litch who cites historians for this fulfillment, but also Smith in Thoughts on Daniel and the Revelation. Smith acknowledges that some historians disagree with July 27, 1449, but insists he has chosen the best historians:

"In the year 1449, John Palaeologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine, his brother, succeeded to it.*** But he would not venture to ascend the throne without the consent of Amurath, the Turkish sultan. He therefore sent ambassadors to ask his consent, and obtained it before he presumed to call himself sovereign.

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

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

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

"He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the capture of the city, and the death of the last of the Constantines, on the 16thday of May following. And the eastern city of the Caesars became the seat of the Ottoman Empire.

*** "Some historians have given this date as 1448, but the best authorities sustain the date here given, 1449. See Chamber's Encyclopedia, art., Palaeologus." *Thoughts on Daniel and the Revelation*, 508–509.

I agree with Smith for a prophetic reason. First let me quote Smith once more. Smith identifies the starting of the one hundred fifty year prophecy of the fifth trumpet:

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

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

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

"2. When were they to begin their work of torment? The 11th verse answers the question. (1) 'They had a king over them.' From the death of Mohammed until near the close of the thirteenth century, the Mohammedans were divided into various factions under several leaders, with no general civil government extending over them all. Near the close of the thirteenth century, Othman founded a government which has since been known as the Ottoman government, or empire, which grew until it extended over all the principal Mohammedan tribes, consolidating them into one grand monarchy.

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

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

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

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

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

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

It is not simply that the date of July 27, 1449 has historical confirmation, but also that the date is consistent with the previous time prophecy. July 27, 1449 fits for the end of the 150 years of the fifth trumpet, as well as the beginning of the three hundred ninety-one year fifteen days of Revelation 9:15.

Sister White confirmed the prediction of Litch and the Millerites:

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and

his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 335.

Men have desired to open a door to push their foolish ideas about some end of the world fulfillment of the trumpets and in so doing they attack the pioneer position on the trumpets, probably without recognizing that the fulfillment of Revelation 9:15, was when the first angel's message is located in history. We have been warned about trying to move the three messages, but men still blindly attempt to do so.

"The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26.

The passage in The Great Controversy is not the only place where Sister White endorses the pioneer position of the trumpets. She also teaches that we are not to spend time discussing theories that destroy established prophetic truth:

"There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain." *Evangelism*, 199.

The pioneer position of the trumpets was made plain and endorsed by inspiration through Ellen White. Notice what she says about the message of 1843:

"We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." *Review and Herald*, January 19, 1905.

The message that was proclaimed in 1843 that brought the people out of the churches was the message illustrated on the 1843 Pioneer Chart, which in Early Writings page 74, we are told "I have seen that the 1843 chart was directed by the hand of the Lord". The 1843 Pioneer Chart includes the message of the trumpets of Revelation 8 and 9, including the time prophecies of the fifth and sixth trumpet! The fact that some historians date the ascension of Dracozes in January 1449 is simply a testimony to Satan's efforts to destroy the foundations of Adventism. Hope this helps. Jeff.

Question: The End of the Sixth Trumpet

Dear Jeff,

I can't figure out from what you wrote in the March issue why you prefer to put the end of the 6th trumpet and the beginning of the 7th in 1844 instead of 1840 like the pioneers did. Where did I miss it? Or is it in the April issue and I missed it there?

I will pray constantly that hearts will be open to receive the love of the truth during your current round of meetings in Europe. Carry on, "conquering and to conquer" brother! PR.

Response

The argument there is a large argument, and it will take some time to lay out. I am simply trying to awaken a curiosity to the subject before I address it. Most people don't know or care why or when the sixth trumpet ended. Jeff.

Brother PR Replies

Ok, I, for one, am curious.... We want to have a love for the truth and want to know what the truth is. A correct understanding of what happened back then when the sixth trumpet ended should help those of us who are interested to nail down other points of prophecy, and possibly help us understand how it will replay as history repeats at the end. Knowing what God is doing will help us know what we should be doing in order to cooperate with Him and be ready for Jesus' appearing. PR.

Response

Dear Brother PR,

As you know we have been attempting to deal with the seven trumpets of Revelation eight and nine in this year's issues of the *Future News*. I briefly identified that I did not agree with the pioneer position that the sixth trumpet concluded on August 11, 1840. I will now try and set forth my thinking on this subject, but it requires a little introduction. About three years ago, a friend of mine was drawn into a study of Islam. Initially we both spent time investigating the subject, but ultimately he continued into a deeper study of the subject and our mutual participation with one another on the subject concluded. Before that time period I was virtually uninformed on the subject of Islam in Bible prophecy, and I still have much to learn. My first point is that what I have come to understand of Islam in Bible prophecy is rather recent for myself. I am stating this because the fifth, sixth and seventh trumpet are dealing with Islam, as well as a few other important truths.

In order to understand Islam in Bible prophecy a conscientious Seventh-day Adventist must consider the pioneer understanding of the trumpets. To not do so is to not be conscientious. The pioneers had a very specific understanding of the trumpets, and their understanding included the position that the fifth and sixth trumpet symbolized Islam. Many in Adventism today reject the pioneer understanding of the trumpets, but to do so without first considering their thinking on the subject is less than conscientious, it's heretical. To suggest an understanding about the trumpets to modern Seventh-day Adventists that is in disagreement with the pioneer position requires that the teacher of the new understanding also explains why the pioneers were wrong. The pioneers of course were correct, but far too many reject the pioneer positions without even acknowledging that the pioneers had formed an understanding on the subject at hand.

For me, I fully accept the pioneer understanding of the trumpets, with a few different conclusions that I do not believe changes the primary understanding of the pioneers. Those different conclusions I will explain, and attempt to do so in a fashion that while disagreeing with the pioneers, still upholds the fact that they were men that were being directed by the Lord during the foundational time period of God's remnant church.

To understand the seven trumpets, we must understand the seven churches and the seven seals. Prophetically the churches, seals and trumpets are interlocked with each other. The sixth church brings us to the Millerite time-period. The sixth seal brings us to the Millerite time-period, and the sixth trumpet brings us to the Millerite time-period. Today we are in the Laodicean time-period, when the seventh seal is being removed and the seventh trumpet is sounding.

Within the prophetic passage setting forth the churches, seals and trumpets we have three important truths that are interjected into the narrative. In chapters four and five we see the Lion of the tribe of Judah opening the booked that is sealed. The sixth seal raises a question that

introduces the 144,000, and when we reach the point of the sounding of the seventh trumpet we have the Millerite movement inserted into the passage.

Christ, the Lion of the tribe of Judah is identified as the One who unseals the book. Christ is in control of not only the unfolding of history, but in the unfolding of prophetic light which shines forth from the sacred pages. The unfolding of the prophetic light is the instrument that Christ uses to direct His people.

He unsealed the book of Daniel in the Philadelphia time period to the Millerites and brought forth a great revival which established God's remnant people. These were the people who were chosen to develop into the 144,000 of chapter seven. Chapter ten is an illustration of Christ unfolding the little book of Daniel unto the Millerites. In the time period of the sixth church, Christ, the Lion of the tribe of Judah unsealed the book of Daniel in order to begin the process of developing a people who would perfectly reflect His character to a dying world. He accomplished this action during the history portrayed by the sixth seal, when the prophetic manifestations identified in His word that warned of His soon return appeared. The specific truths that He employed to accomplish the empowerment of the Millerite movement were the prophetic truths contained in the message of the trumpets. Revelation chapters two through ten must be considered as a complete passage.

The churches, the seals and trumpets all reach their conclusion in the time when the 144,000 are prepared to stand. The churches, seals and trumpets are more concerned with the development of the 144,000 than any of the other histories which they represented in the previous churches, seals and trumpets. Revelation two through ten is emphasizing the development of the 144,000.

A friend of mine determined to produce a chart which contained several truths of Bible prophecy. He asked for my input on the information before he had it published.

Although I do not remember the specifics of my comments on the chart I know that his memory is excellent, and that he is an honest man. After the chart had been produced I told him that I thought he should have illustrated that the sixth trumpet concluded on October 22, 1844, not August 11, 1840 as the pioneers teach. This was a frustration for him, for in the past when he had asked for my input I had upheld the pioneer position of August 11, 1840 as the conclusion of the sixth trumpet. I am certain that I had given him the council which he followed in agreement with the pioneers, but time had passed and I had concluded that the pioneers missed an important factor of the fifth, sixth and seventh trumpets. My friend's frustration was valid for he had already produced the chart.

Soon after our realization I sent him a long email setting forth the prophetic reasons for my new understanding. I asked him if he would be willing to have an interaction through email on this subject that we could include in a newsletter, with the purpose of opening up this prophetic discussion. He sent back an email and informed me that he did not want to participate in that type of dialogue, and that it could have negative consequences to have a public disagreement in the newsletter. I did not agree, but our friendship was more important in my mind than to cause him undue anxiety. I figured an open discussion would simply be a means of fine tuning a minor aspect of prophecy, but I dropped the subject and deleted my long email. Last summer we attended meetings in Europe.

While in Germany and then Switzerland a handful of people began to confront me with a position that was supposedly evidence that what I was teaching about the woes and Islam was

incorrect. I had never been confronted with the argument, though I knew it had to be wrong. As I worked through the argument I came across evidence that the sixth trumpet did not concluded on August 11, 1840. The evidence was beyond the reasons that I had come to understand from the simple rules of prophecy. The evidence is unique, and no doubt will be a stumbling block to some, but I viewed it as the Lord's voice telling me that I did need to publicly set forth the reasons why the sixth trumpet concluded, not on August 11, 1840, but on October 22, 1844.

Most Seventh-day Adventists understand that the Lord called three people to the prophetic office in the Millerite time period. The first two men, Hazen Foss and William Foy turned away from the calling, but Ellen Gould Harmon accepted. Here at the end of time modern Seventh-day Adventists generally are not very acquainted with the dynamics that took place in connection with the calling of Foss, Foy, and Harmon, but the pioneers were. When the pioneers set forth their early explanations and defense of the prophetic role of Ellen White they would often take time to identify the history of the calling of Foss and Foy to show that the Lord was active in establishing a prophet among His remnant people. The pioneer position is that Foss and Foy were genuinely called to be prophets. The pioneers do not identify the calling of Foss and Foy as some type of satanic deception that was brought upon these two men, but as a true and genuine calling from the God of heaven. In the *Review and Herald*, July 18, 1899, J. N. Loughborough wrote the following article:

"Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. 1 Corinthians1:6, 7.

"This 'testimony of Jesus,' as we have learned from Revelation 19, is 'the spirit of prophecy;' and from the scripture just quoted, we see that the prophetic gift was to be with the people who were proclaiming and waiting for the second coming of our Lord Jesus Christ. "About 1833, but more especially since 1840, a message has been sounding through the earth proclaiming the coming of Christ near at hand, 'even at the door.' In connection with this proclamation the Lord has been pleased to manifest the power of the Spirit in various ways, and in a marked manner. In many instances, not only in America, but in other lands, the Lord has been gracious to his people who have been engaged in heralding the glad tidings of our returning Lord, by speaking to them through the gift of prophecy. Attention is here called to some instances of this character in America.

"The first to be noticed is that of a godly man,—a well-educated and talented minister by the name of William Foy, who resided in Boston, Mass. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and of the angelic hosts. When dwelling upon the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

"Brother Foy's work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another manifestation of the Holy Spirit,—a third vision was given,—one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city. He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through his platform out of sight, and of such a one it

was said to him, 'Apostatized.' Then he saw the people rise to a second platform, and some of these also dropped through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14. Consequently the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard another relate the same vision, with the explanation that 'the first and second messages had been given, and that a third was to follow.' Soon after this, however, Brother Foy sickened and died.

"Another instance of the manifestation of the gift of prophecy is found in the case of a young man who resided in Poland, by the name of Hazen Foss. He was a man of fine appearance, pleasing address, with a good academic education. 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 Brother Foy, was shown the 'three platforms' in the heavenly pathway. Some messages of warning to individuals were also given him, which he was instructed to deliver. In connection with this he was shown the trials and persecutions that would follow if he was faithful in relating what had been shown to him. As he also was expecting the Lord to come 'in a few more days' (as they then sang), he did not understand the third step ('platform') in the journey; and shrinking from the cross, he refused to relate the vision. The view was repeated to him; and in addition to the first, he was told that if he still refused to tell what had been shown him, the burden would be taken from him, and given to one of the weakest of the Lord's children, one who would faithfully narrate what God would reveal. Again he refused. A third vision was given him, a very short one, in which he was told that he was released, and was shown the person upon whom the Lord had laid the burden, 'one of the weakest of the weak, who would do the Lord's bidding.'

"This startled the young man, who at once appointed a meeting on McGuire Hill, Poland, Me., for the purpose of relating what had been revealed to him. The people crowded together to see and hear him. He carefully related his experience,—how he had refused to relate what the Lord had shown him, and what would result from his refusal. 'Now,' said he, 'I will tell you the vision.' But, alas! it was too late. It had gone from him. Not a word could he recall. He wrung his hands in anguish, saying, 'God has fulfilled his word. He has taken the vision from me. I am a lost man.' From that time the man lived without hope, and died in 1893." *The Prophetic Gift*, 27–28, *Review and Herald*, July 18, 1899.

So you may ask what this has to do with the sixth trumpet? While in the German meetings a brother or two began to confront me with an argument that in their mind proved that what I was saying about the three woes was erroneous. I spent little time even reacting to them, for their argument seemed improbable, and some of their other thoughts throughout the week of meetings had led me to have very little confidence in their overall understanding of prophecy. When the meetings concluded we moved on to the next camp meeting in Switzerland. When there, a brother also confronted me with the very same argument about the trumpets. His approach was more reasoned, so I realized I needed to investigate his argument, though I believed from an abundance of sound prophetic arguments that the point that was being raised could not be valid. The argument was that William Foy was given a vision in 1842, and that in the vision he was told that the sixth trumpet had not yet sounded. Their argument then was that the pioneer position concerning the trumpets was incorrect, for the pioneers believed the sixth trumpet ended on

August 11, 1840 with the fulfillment of the time prophecy of Revelation 9:15.

Did Foy receive a vision in 1842 where he was told about the sixth trumpet? Yes! Was he told that it had not yet sounded in 1842? No. But when that vision was translated into German, the German translation twisted the statement to say that in 1842 the sixth trumpet had "not yet sounded." This vision by Foy was the key for Adventists in Europe to reject the pioneer position on the trumpets and begin to set forth their erroneous ideas about the trumpets being a fulfillment of events at the end of the world. So what did Foy actually receive in vision concerning the trumpets?

Joseph Bates wrote a pamphlet where he dealt with William Foy's visions. It was titled, *The Christian Experience of William Foy, Together with the Two Visions he Received in the Months of January and February 1842*. In it as Foy describes the second vision he states:

"Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, 'The sixth angel hath not yet done sounding.'"

In 1842 William Foy was told that the sixth trumpet had "not yet done sounding". When this passage was translated into German the translator stated in German that the voice had stated "the sixth angel has not yet sounded." If the sixth trumpet had not sounded in 1842, then the Millerite message of the trumpets was erroneous and the foundations of Adventism are destroyed. But that is not what the "terrible voice" from "boundless space" stated. The "voice" stated that in 1842 the sixth trumpet was still sounding.

Although the pioneers taught that the spiritual manifestation of William Foy was inspired by the spirit of the Lord, and although they taught that the sixth trumpet ceased to sound on August 11, 1840, they evidently never recognized the dilemma that they were in. They upheld two thoughts, which are in opposition to each other.

Am I saying that William Foy's vision is the reason I believe the sixth trumpet ceased to sound on October 22, 1844? Not at all, for prophecy, long before the Lord providentially brought this insight to light.

Question: Trumpets After the Close of Probation

Hi Jeff,

I have really appreciated the material the Lord has led you to put together. I ran across this statement that makes it appear that the trumpets sound after the close of probation. What do you think of this? GC.

"Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide-awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, Grace.

"The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth." *The 1888 Materials*, 762.

Response

Brother GC,

This is a common statement to those who wish to apply the trumpets after the close of probation, but there are trumpets that are sounded that are not the seven trumpets of Revelation 8 and 9. There is no specific context to apply this to the trumpets of Revelation 8 and 9, so you would need to deny the several places where Sister White endorsed the pioneer understanding of the trumpets in order to make this single statement hold up. It just doesn't fit. Her endorsement of Litch's prediction in *The Great Controversy* is an endorsement of the understanding of the trumpets by the pioneers. You cannot logically separate the pioneer understanding of the trumpets from the time prophecy in Revelation 9:15. If they were incorrect on the trumpets, then they would also be incorrect on what or who to apply the time prophecy to. You would also need to address William Foy's vision in 1842, where he was told that the sixth trumpet had not yet done sounding. Jeff.

Brother GC Replies

Thank you Brother Jeff,

I concur with your answer and just wanted to know how you handle this quote. Certainly the time prophecies of the pioneers are almost indisputable for their interpretation of the 7 trumpets—first 4, nomadic nations against Western Rome, and the last 2 trumpets—Islam against Eastern Rome. GC.

Response

Brother GC,

One other further thought: The trumpets were representing seven parts of an unfolding history that began after Constantine divided the Roman Empire into East and West, when in the year 330—he moved the capital of the Empire from the city of Rome in the West, unto the city of Constantinople in the East. All seven trumpets had specific sequential histories which they were representing. In spite of that fact, the message of the trumpets is also identifying the opening up of information unto God's people by the Lion of the tribe of Judah. Yes, the trumpets represent specific histories, but the prophetic histories represented by the trumpets are also the truths which the Millerites came to understand in the books of Daniel and Revelation and that the Millerites developed and established as the foundations of Adventism.

The trumpets cover the history of the disintegration of the Roman Empire, basically after the year 330. The history continues until the end of the world. It is the history represented by the trumpets, which the book of Daniel also addresses. This is the prophetic history that fulfilled the unsealing of the book of Daniel in that time. The history represented by the trumpets covers and adds understanding to the years 476, 496, 508, 533, 538, 1299, 1449, 1798, 1840, 1843 and 1844. These dates and their associated prophetic history is what the Millerites presented up until 1844. Not only was the histories represented by the seven trumpets the foundational prophetic history of the Millerite message, but God brought the Millerites into revival by the fulfillment of prophecy located in the message of the trumpets. The Millerite history is to be repeated in the history when the 144,000 are developed. Therefore: It is reasonable to expect that prophetic light will once again be brought from the trumpets that accomplishes or at least contributes to the outpouring of the Holy Spirit, when God brings about the revival of the latter rain.

In both the past history of the Millerites and the current history of the development of the 144,000—the messages of the trumpets are used to bring revival. Prophetically, this fact places the trumpets within a history that precedes the close of probation, for the revival of the Millerites preceded October 22, 1844 and the revival of the 144,000 precedes the Sunday law testing period. The trumpets are therefore representing a history when probation is still open, whether considering the Millerite time-period or today. They are not then understood to be paralleling the seven last plagues, for the seven last plagues are representing the history after human probation closes. Most who wish to reject the pioneer position on the trumpets align their 'new' understanding of the trumpets with the seven last plagues. One of these histories is representing a time when probation is open, and one a time when probation is closed—therefore; the two histories represented by the trumpets and the plagues are not the same prophetic history. Jeff.

Question: Samuel Bacchiocchi & Islam

A while back you helped us with some questions that my husband had. I appreciate that. Now he has some more questions. I guess you are aware that Samuel Bacchiocchi has put out a theory that the Islam people will join hands with the Catholics and come together. What do you think? Did Sister White ever say anything about this? What do think their part will be in all of this? Next question! Since everybody seems to be so against President Bush and this Iraq war, how will this man be the one to get the whole world to follow the US with the coming Sunday law? I voted for Bush because I felt like he would bring the law in and we would be closer to the Coming of our Lord. His father plays such a role in the New World Order.

Response

We are told that all apostate powers will unite to oppose God and His people:

"'These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists."

"In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah." *Selected Messages*, book 3, 393.

This being stated, the sequence of events leading to this world unification includes the Moslems as a prophetic catalyst to bring the world into political agreement prior to the persecution of God's people.

The ultimate effect of the terrorism of the Moslem extremists is to provide the reasoning and justification for a one-world government. This I believe is the inspired pronouncement upon the descendants of Ishmael:

"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.

There are many factors that prophecy identifies that contribute to the Sunday law in the

US and the current history that President Bush is fulfilling fits with it all. Iraq is part of the Moslem world and therefore fulfills the purpose of uniting "every man's hand". Also the "temporal prosperity" of the USA is swept away before the Sunday law. Consider the cost of the current war on terrorism, and then look to Wall Street as it spirals down. Notice also the Religious Right in the US fulfilling its role as the "false prophet" as it begins to identify who and what are the causes of the current problems while seeking political support for action against the troublers of the people by the government of the USA. (First the Palestinians and Iraq, but ultimately Seventh day Adventists.) It is not the responsibility of George Bush to accomplish these things, for he is simply a ruler subject to God's divine providence.

If I had a concern about your note, it would be on the concept of voting for a man we thought would bring on the final events. The inspired commentary on this subject is that we are to do everything to hold back these final evil times.

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers. It may appear that Satan is triumphant and that truth is overborne with falsehood and error; the people over whom God has spread His shield, and the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, may be placed in jeopardy. But God would have us recall His dealings with His people in the past to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan's workings, for the manifestation of His power. Man's necessity is God's opportunity. It may be that a respite may yet be granted for God's people to awake and let their light shine. If the presence of ten righteous persons would have saved the wicked cities of the plain, is it not possible that God will yet, in answer to the prayers of His people, hold in check the workings of those who are making void His law? Shall we not humble our hearts greatly before God, flee to the mercy seat, and plead with Him to reveal His mighty power?" *Testimonies*, vol. 5, 714.

I could add that I believe that when it comes to politics we have a responsibility to uphold a defense for religious liberty, but there are few if any other issues in the political sphere that God's people should be involved with. As I view things, (from my human perspective) it does not appear that God's people are ready what is beginning to take place. I believe our efforts are to work to prolong the time as much as possible, so that we can wake up, prepare and sound the warning for others. Jeff.

Question: Secret Terrorism by Bill Hughes

We have your magazine entitled *Time of the End* and have spent much time reading it. We feel we've learned a lot from it and have also passed some along to others who feel they have also gained new insight from it.

Now we have a question? We have been given a copy of the enclosed book, [*The Secret Terrorists*] which we find very interesting. Our radio station (Adventist owned) is giving a copy

to all who request it. We wonder if you would have time to read it and advise if you think it is believable? We feel it is an eye opener but do not want to go off in a wrong direction. We have prayed about this and feel impressed to ask you. We appreciate your tapes.

Response

I have had several send me a copy of the book titled, *The Secret Terrorists*, by Bill Hughes, and ask for my evaluation. At the same time that I read the book, I also received three audio presentations by Bill Hughes that cover the material in the book. I appreciated the book more than the audio presentations. From my personal studies a great deal of the information in the book is just as I understand them, although there are a few areas where I am personally undecided. I do believe that the information in the book is something that would be beneficial for Adventists to understand. Sister White teaches:

"The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found." *Mind, Character, and Personality*, vol. 1, 346.

The information in the book is part of this very "history" that we are counseled to understand, yet with that been said—I do not believe that the message in the book is "the message for the hour". The book provides background information, but is not the primary theme of the third angel's message. Please note though, that I would not even comment on the book, had I not been asked by many to do so. I have no personal burden about the book one way or another.

Question: Children of the East in Christ's Time

Brother Jeff,

When we were in Delano, you mentioned that the children of the east were represented in the time period of Christ. I saw the following in the first chapter of *The Great Controversy*:

"For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge: 'A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!'" *The Great Controversy*, 30.

What did you mean that the children of the east were represented in the time of Christ and does that relate to the four winds here? Brother LO.

Response

Brother LO,

The wise men were from the east and they were directed to the baby Jesus by the star that was the fulfillment of Balaam's prophecy. This is two witnesses (Balaam's prophecy, and the wise

men from the 'east') that Islam is represented at the birth of Christ.

The story they are set within also emphasizes a 'sign' for it was the star in the east that was the sign for the wise men to follow. Islam marks the arrival of the latter rain, which is the sign that the wise men are to follow today as well as then.

The two references to Islam (Balaam and the east) identify the beginning of the nation of Israel, for Balaam becomes part of the story just as ancient Israel is to enter the Promised Land, and the wise men enter the story of Christ to provide the monies necessary for Christ to go into Egypt in order that he might typify the beginning of ancient Israel when they crossed the Red Sea. Both references are in connection with a bondage and deliverance that are both marked by either the waters of the Red Sea or the waters of Jordon. As Joseph was carried to safety by the Ishmaelite traders at the beginning of Israel's captivity, so it is the wise men from the east that provide the means to safety for Christ. In any case, there is more to say about Islam in the history of Christ, but I hope you see the logic.

Islam is marked in prophecy when it is restrained, such as Sister White identifies when she marks the "angry horse" as the four winds of strife.

"Angels are holding the four winds, which are 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." *Manuscript Releases*, volume 20, 217.

The horse family symbolically represents Islam, whether the wild Arabian ass of Genesis 16:12 or the war-horses of Revelation nine. When Christ was to go to the cross, He sent His disciples to untie and bring the donkey that He was to enter Jerusalem on.

And when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon. Matthew 21:1–7.

The ass and her colt which were restrained were a sign, and the whole scene is based upon God's prophetic word. Christ comes to Jerusalem during the judgment of the living riding upon the message of the ass. Jeff.

Question: Triple Application of the Third Woe

Jeff,

Quick question: If the first and second woe was the Ottoman's, shouldn't we expect Turkey to be the third woe too. If we are going to say the characteristics of the first and second have to match the third, then this is a pretty major just to be a "coincidence" (that first and second were both exactly the same nation). Thanks and God bless, AS.

Response

Brother AS,

The first woe was Islam of Arabia, and the second Islam of the Ottomans, thus the third woe is Islam worldwide. Arabian Islam and Ottoman Islam are two different cultures. Jeff.

Question: Islam & End Time Prophecy

Dear Jeff,

The study of prophecy is very intriguing. Having spent enough time and note-taking to become generally confused, I go back to abiding in Christ and then back to prophecy again. I see that time is shorter than we think.

I have some questions about September 11, 2001 being the beginning of the 3rd woe:

Question 1

Does the information we now have on the 3rd woe enhance the following statement by James White:

"The third woe is by reason of the voice of the seventh angel… The seven plagues are poured out under the sounding of that angel, hence the plagues are future, and constitute the third woe". *Life Incidents connection with the Great Advent Movement*, page 261?

With the information we now have that James did not have, could it be that by the principle of the 'triple application of prophecy', Islam's rise to terror is the beginning of the third woe?

Question 2

But how do the woes fit with Daniel 11:41? If verse 40 is about 1989, then verse 41 cannot be about 1841 or 1833. (You can tell that my notes have confused me and my brain is not retentive.)

Question 3

Then again, does Isaiah 11:14 have any relational application with Daniel 11:41 or Revelation 11:15-19?

Too many mysteries for one day. I am sure you have covered these things in some of your materials. If the material is available I will be glad to purchase a CD or two.

Thank you for your dedication to God's Word. May you always be faithful. JH.

Response

Dear JH,

Answer to Question 1

If James White was suggesting that the third woe is the plagues (and I believe he is), then he is mistaken. I have no problem identifying that the third woe begins a crisis that continues to escalate up to, and during the seven last plagues; the arrival of the plagues simply adds to the escalating crisis. We point out when dealing with this subject, that there was a time when Joseph Bates wrote an article identifying that all the events of Revelation 11:18 occurred simultaneously.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy

the earth." *Revelation* 11:18.

After Elder Bates penned the article, Sister White wrote a statement in 1849 in response to it:

"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.

Here we are clearly told that the angering of the nations takes place before the wrath of God, and that the wrath of God is the seven last plagues.

Verse 18 identifies the third woe by the phrase: "the nations were angry" (please bear in mind that the third woe is not the seventh trumpet, but is an aspect of it). So from this, I understand that the work of Islam is to anger the nations, in fulfillment of the third woe; and that this is to take place before the wrath of God – the seven last plagues.

In verse 14 the second woe has concluded:

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

And from verse 15 onward we see the progression of history under the seventh angel: from the beginning of the sounding of the trumpet on October 22, 1844 until the end of the Great Controversy.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

"-And the nations were angry, "-and thy wrath is come,

"-and the time of the dead, that they should be judged,

"-and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." *Revelation* 11:15-18.

Verses 15 through 17 identify the beginning of the judgment when Christ came to receive His kingdom, then verse 18 identifies the angering of the nations; thus marking the troublous times of prophecy that transpire when God's people are being sealed. Then human probation closes.

Answer to Question 2

Daniel 11:40 is the history from 1798 until the Sunday law. In 1989 the "king of the south" (the former Soviet Union) was swept away by the "king of the north" (the Papacy) and its ally the United States. The history of this verse continues until verse 41 which identifies the Sunday law in the United States.

This war between the Papacy and the Soviet Union in verse 40 is a parallel history to the war between Pagan Rome and the two-fold power of Persia that was correctly identified by the pioneers as the "key" of Revelation 9:1; that when turned, opened the bottomless pit and brought Islam of the first woe into history. The collapse of the Soviet Union in 1989 marked the conclusion of the long waged war that began in 1798, between Papal Rome and the two-fold power of France (remember that the "king of the south" in verse 40, although maintaining the same spiritual

characteristics, changed geopolitically from atheistic France to the communistic Soviet Union). At the conclusion of this war, the key had been turned that allowed modern Islam of the third woe to arrive in history; thus September 11, 2001 is also part of the historical narrative of verse 40.

Verse 41 describes the Sunday law in the United States. On August 11, 1840 the first angel's message was empowered by the fulfillment of the 391 year 15 day time prophecy of the second woe that is set forth in Revelation 9:14, 15. Take note that it is a woe trumpet that empowered the Millerite message in 1840, and that the Millerite history is to be repeated here at the end of the world; therefore we should expect to see a woe trumpet empower the message of the 144,000, which it did on September 11, 2001, when modern Islam was restrained by the world.

As we have already pointed out, modern Islam of the third woe arrived in history on September 11, 2001 after the conclusion of the war in 1989; in fulfilment of the repeat of the first woe. But we also see that a restraint was put on modern Islam on September 11 2001, when the message was empowered, in fulfilment of the repeat of the second woe.

Once the message was empowered in 1840 it was to go to the whole world, and it was to test the world. However the test was progressive; it first tested the Protestants of the United States before it went to the rest of the world. The Protestants were tested in 1841 paralleling the test of the Sunday law in verse 41, and by the June of 1842, according to Sister White, the different denominations, with few exceptions closed their doors to the Millerite message.

"In June, 1842, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions the different denominations closed the doors of their churches against Mr. Miller." *Testimonies*, volume 1, 21.

We refer to the year 1833 in connection with William Miller formalizing the message for that generation. All great reformatory movements are the same and one waymark of each of these histories is the development of the message for that particular generation. Moses, Noah, Elijah, Cyrus, John the Baptist were each used to formalize a message for their particular reformation history and in 1833 the Lord used Miller to formalize the first angel's message.

Answer to Question 3

Isaiah 11:14 represents the eleventh-hour workers who come out of Babylon during the loud cry message as Edom, Moab and Ammon:

"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Isaiah 11:14.

These three tribes are also employed by Daniel in verse 41 for the same symbol – the one-hour laborers. It is in verse 41 – at the Sunday Law in the United States – that the loud cry message to come out of Babylon begins; and "Edom, and Moab and the chief of the children of Ammon" represent the one-hour laborers who respond to that message.

In verse 41, Daniel uses the word "chief" but in verse 14, Isaiah does not; there is a reason for this. The word "chief " in the original means 'first fruits'; thus Daniel is identifying that the 'first' of God's "other sheep" that are outside of Adventism "come out of her" [Babylon] at the Sunday Law; whereas Isaiah is identifying the 'last' of those one-hour laborers to "come out of her" just before probation closes. Sorry it has taken so long for me to respond. Hope this enhances your studies. Jeff.

Question: Islam & 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.

Response

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 16:1012.

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 everyone that works in the fear and love of God is sealed in his forehead." *Manuscript Releases*, volume 20, 216–217. 8.
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." *The 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 renew al 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 far 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, 242.

"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**—Recognizing that he 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.

    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.

    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 he 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 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 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 characteristic 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.

Question: The East Wind & The Children of the East

I don't know if you have time for this, but I have another question about this topic.

I'm trying to order all of the studies I did on Islam into one study that I can use for myself to explain others about the importance of 9/11 and the role of Islam. It is basically all clear, but there is one important thing I cannot find. That is: How can I prove from the bible that the term 'East wind' is pointing to 'the children of the East? Is there a connection anyway? I can understand that the children of the east are the descendants of Abram by Ismael. I can find the role of the east wind in prophecy, in destroying the ships of Tarshish etc. but how can I connect these two items, 1) the children of the East, and 2) the East wind?

If the answer is not that simple. Then a short answer would be great also. Just a push in the right direction, so I can find the final answer myself, with Gods help.

Thanks in advance God bless, A.

Response

Hello Brother A,

My name is Michael and I work for *Future for America*. Jeff sent me your question below and I will do my best to answer it, by the grace of our Lord.

If you know the role of the east wind in destroying the ships of Tarshish, and you understand that Ishmael is associated with the children of the east, then all you need to do is translate this information into our day. What I mean is, you need to take these prophetic symbols and apply them to what they are pointing to at the end of the world.

The East Wind

Can you prove that the ships of Tarshish are denoting economic strength? If so, which contemporary economy are they pointing to? Do you see this current economy being destroyed? If so, when did this destruction start and who is responsible?

The Children of the East

Can you prove who Ishmael is as a symbol of in Bible prophecy? If so, do you see the people who this symbol applies to living up to the prophetic narrative concerning Ishmael? How so?

When you answer these questions I believe the connection becomes quite apparent. One thing to keep in mind "each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. [First Corinthians 10:11; 1Peter 1:12.]" *Selected Messages*,

book 3, 338.

I say this because we need to remember that our day and age is “the effect of every vision.” All of the prophets prophesied for us, and therefore all of their prophecy must agree with one another and work together "for God is not the author of confusion.” When we have this firmly set in our minds then we will be able to make the connection between the east wind and the children of the east even stronger, for when they are deciphered individually we can clearly see they are connected and thus must be referring to the same thing.

I hope this was helpful. Please let me know if there is anything else you might need help with my friend. Blessings, Michael.

Question: The Prediction of Islam

Hi Jeff,

It’s Justus from the Wales prophecy school being going through the messages on the prediction of Islam. I have been trying to link it with

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. Daniel 6:6.

Can you link these 120 with the 10 kings?

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Daniel 6:7.

These governors presidents counsellors are the kings governors and rulers I believe.

What am seeing is that the king Darius is the king of a two horned power. So he is the king of Egypt so and the assembling together of these to makes this law is caused by Islam

David takes about those who are gathered together against Gods people at the end of the world.

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them,* and the heart, *is* deep. Psalm 64:2–6.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, *saying*. Psalm 2:2.

Can this understanding for with another layer of truth in terms of the dragon power?

Response

Hello Brother J,

Correct me if I am wrong; you are saying that the 120 princes represent the 10 kings that associate themselves together to cause a decree to go forth in the USA. The number 120 would signify the time in which they are gathered, while the fact that they are presidents, governors, princes, counsellors, and captains would point to the 10 kings. Darius in this view would represent the two horned power (the USA/Egypt). I am not sure what you are saying about Islam.

The Problem I See:

If King Darius represents the USA, then why would the 10 kings be coming to him to initiate a Sunday Law prior to the Midnight Cry? Is it not the Protestants that cause the king's decree?

Let me know if I summarized your position accurately. Also, let me know if my objection makes sense. May God Bless You, Michael.

Reply to Response

It is Islam that is bringing the 10 kings together.

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 16:12.

But in Daniel 6 we see the real reason why they are brought together to deal with seventh day Adventist.

Correct me but are you saying that the 120 fits with the 9/11 to the Sunday law time period so it cannot represent the ten kings?

In terms of time periods I think I understand what you are saying but doesn't the same reasoning apply to what we are saying now about Islam being about to strike America in terms we are now saying that because we are predicting it before the time it parallels Josiah Litch prediction but before we was linking Josiah Litch waymark with 9/11 now we are linking it with the Midnight Cry.

Second Response

I see your point on Islam.

I am saying that the 10 kings do not come together and take their petition to the USA; rather, the USA makes its decree then the 10 kings follow suit.

I do agree that the 10 kings are active from 9/11 to the Sunday Law though.

I guess the real question is: why would the 10 kings come to the USA to enact a Sunday Law (to make a decree)?

I see the connection between the presidents, governors, princes, counsellors, and captains and the 10 kings though.

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints."

You might be right. I may not be fully comprehending your position. I just can't see why the 10 kings would ask the USA to make a decree. Blessings, Michael.

Judgment of the Living

Question: 9/11

Dear Brother,

I finished translating your presentation titled *Scenes Similar*, into *Power Point*. It is a very good presentation. I learned more about Daniel. I know that NR is wrong in rejecting the whole message you are giving. But you are also wrong saying that the judgment of the living began on September 11, 2001. At least, that is what I can see. May God bless you. EE.

Response

Brother EE,

NR is definitely wrong and especially concerning September 11, 2001.

When the angel of Revelation eighteen descends—it marks the arrival of the latter rain, which is the refreshing and the heavenly dew.

"The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within!" *Review and Herald*, April 21, 1891.

The latter rain falls during the sealing of the one-hundred and forty-four thousand.

"Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God." *Selected Messages*, book 1, 111.

When the angel of Revelation eighteen descends the latter rain begins to fall and the sealing of the one-hundred and forty-four thousand begins. No one receives the seal of God who still possesses one spot or stain upon their characters.

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

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

a little child, he will go into darkness and satanic delusions and will lead others in the same path.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." *Testimonies*, volume 5, 214.

When the angel of Revelation eighteen descends the latter rain begins and the sealing of the one hundred and forty-four thousand commences. The outpouring of the latter rain has been prefigured by the Pentecostal outpouring, for it is only after we received the seal of God that "the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." The outpouring of the latter rain at Pentecost was preceded by a sprinkling.

"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." *Spirit of Prophecy*, volume 3, 243.

The full outpouring of the latter rain occurs at the Sunday law.

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

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

At the Sunday law decree the "stamp is impressed." Adventists will then receive either the seal of God or the mark of the beast.

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls 'My holy day,' you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God." *Evangelism*, 235.

At the Sunday law the Holy Spirit is poured out without measure upon those with the seal of God, as prefigured at Pentecost; but prior to the Sunday law the sprinkling or measuring of the latter rain occurs.

And also I have with holden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto

me, saith the Lord. Amos 4:7–8.

Rain and oil represent the outpouring of the Spirit.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Matthew 25:6–12.

"The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

"God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness." *Review and Herald*, July 20, 1897.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Deuteronomy 32:1–2.

At the Sunday law the Holy Spirit is poured out without measure as it was at Pentecost, but prior to the Sunday law the sprinkling or measuring of the latter rain occurs. Therefore when the angel descends and the latter rain begins to sprinkle; you and I must recognize this fact if we wish to partake of the few drops that prepares us to participate in the full outpouring at the Sunday law. One city will receive the rain, the other will not. The wise virgins will receive the oil, but the five foolish virgins will not. When the withered cities and the foolish virgins ask of the wise for the rain or oil, it is too late, for the door is closed. In order to receive the rain and partake of the oil we must recognize that the rain is falling.

"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.

The latter rain must be recognized, to be received.

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 Dictionary*.

"Unless those who can help in — are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the

direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Minsters*, 300.

"We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

"Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: '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' [Revelation 18:1–2].

"Well now, how are we going to know anything about that message if we are not in a position to recognize anything of the light of heaven when it comes to us? And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with s, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, 'I come in the name of my Father, but ye will not receive me' [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God." *Sermons and Talks*, volume 1, 142.

The descent of the angel of Revelation eighteen marks the beginning of the latter rain while also marking the beginning of the sealing of the one hundred and forty-four thousand; and in order to partake of the latter rain the descent of the angel must be recognized. The descent of this angel is an event that must be recognized.

"The message in regard to the fall of Babylon must be given. God's people are to understand in regard to the angel who is to lighten the whole world with his glory, while he cries mightily, with a loud voice, 'Babylon the great is fallen, is fallen.' The solemn events which are now taking place belong to a series of events in the chain of history, the first link of which is connected with Eden." *The Seventh-day Adventist Bible Commentary*, volume 7, 985.

We are required to know and therefore recognize "the solemn events" of prophetic history.

"All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment." *Selected Messages*, book 2, 109.

We must know the "great and solemn events" that the Lion of the tribe of Judah opened in the book of Revelation. Be very careful with this next passage.

"Greatness without goodness is valueless. It is as a tinkling cymbal. The man who does

not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness. God designs that His people shall press closer and still closer to the light. Then they will go forward and upward....

"Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided *Testimonies*, freighted with the light for the time, will be given. Truth, undimmed by the furnace, will shine brighter and brighter until the perfect day. The Spirit and power of the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones Christ gives special communications. He talks with them as He talked with His disciples before leaving them. The Spirit of truth will guide them into all truth. God has lines of communication with the world today. Through His appointed agencies, He speaks to the people He is purifying, warning and encouraging them....

"Here is a precious promise; the purposes and plans of God are to be opened to His disciples. What is a disciple? A learner, ever learning. Coming events, of a solemn character, are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He [Satan] would have us meet coming events without that special preparation which is essential to guide them through every difficulty. He would have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied anyone is with himself, and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light.... The word of God is to be the man of our counsel...

"All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind." *Manuscript Releases*, volume 5, 50.

We must know the "great and solemn events" that the Lion of the tribe of Judah opened in the book of Revelation, for those messages are the latter rain.

"To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

The messages of Revelation "ripen the harvest of the earth," but we are also informed that it is the latter rain that ripens the harvest.

"'Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down for you the rain, the former rain,

and the latter rain.' In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection." *Testimonies to Ministers*, 506.

The messages in the book of Revelation are the latter rain.

Sister White just cited Zechariah 10:1, where Zechariah commands us to "ask ye of the Lord rain in the time of the latter rain." How can I ask for the latter rain the time of the latter rain, if I do not recognize that it is the "time" of the latter rain? And is the latter rain actually an appointed time? Peter thought so, for he called the latter rain the "times of refreshing" and the "times of restitution."

On September 11, 2001 the mighty angel of Revelation eighteen descended marking that the time of the latter rain and the sealing of the one hundred and forty-four thousand had begun. This can be proved by bringing the various illustrations of the latter rain represented by the sacred reforms movements' together line upon line in order to illustrate the events that mark the arrival of the mighty angel of Revelation eighteen. It is no accident that when Sister White informs us that the messages of Revelation are the latter rain, that she places this truth in the very context of bringing the various lines of prophetic history which illustrate the latter rain together. In fact she makes the claim that no truth is more clearly taught than the work God accomplishes through men in the sacred reform movements. That is quite a claim.

"To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.

"Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

"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.

"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

"'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' 'My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.' 'I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done.' Job 11:7; Isaiah 55:8, 9; 46:9, 10. "Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained. "Peter, writing of the salvation brought to light through the gospel, says: Of this salvation 'the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.' 1 Peter 1:10-12.

"Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They 'inquired and searched diligently,' 'searching what, or what manner of time the Spirit of Christ which was in them did signify.' What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! 'Unto whom it was revealed, that not unto themselves, but unto us they did minister.' Witness those holy men of God as they 'inquired and searched diligently'concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!

"Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word. Thus it was with the disciples of Christ, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death." *The Great Controversy*, 342–344.

On September 11, 2001 the mighty angel of Revelation eighteen descended marking that

the time of the latter rain and the sealing of the one hundred and forty-four thousand had begun. The latter rain is a fulfillment of the prophecy of Joel. The prophecy of Joel was fulfilled at Pentecost and also in the Millerite history—and is now being fulfilled again. The history of Pentecost and the Millerites prefigures our time. Sister White confirms this many times.

"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. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the up springing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.' Hosea 6:3. 'Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.' Joel 2:23. 'In the last days, saith God, I will pour out of My Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts 2:17, 21.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20." *The Great Controversy*, 611.

The history of Pentecost, the Millerites and the latter rain were just cited. They are all identified by Inspiration as a fulfillment of the prophecy of Joel, and we were just informed directly that "the prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close." One of those prophecies was Joel.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2:28–32.

When Joel's prophecy was fulfilled at Pentecost, did God's people recognize it as the fulfillment of the prophecy of Joel?

Others mocking said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye

suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Acts 2:13–21.

At Pentecost God's people recognized the outpouring of God's Spirit as a fulfillment of Joel and they also understood that it was a prophetic fulfillment in connection with a change of dispensation. Did not Peter know that it was Pentecost? He certainly did. Did He know that Pentecost marked the beginning of Christ's work in the Holy Place of the Heavenly sanctuary? He certainly did, for the outpouring of the Spirit on Pentecost was the "token" that Christ had changed dispensations from the earthly to heavenly sanctuary.

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles*. 38.

Webster's Dictionary of Sister White's time period defines "token" as another word for a sign.

TOKEN, n. to'kn. [L. signum, dialetically varied, or from the same radix.]

1. A sign; something intended to represent or indicate another thing or an event. Thus the rainbow is a token of God's covenant established with Noah. The blood of the paschal lamb, sprinkled on the doors of the Hebrews, was a token to the destroying angel of God's will that he should pass by those houses. Genesis 9:12–13; Exodus 12:13.

Show me a token for good. Psalm 86:17.

So the outpouring of the Spirit at Pentecost was the "sign" of a change in dispensation, and it was recognized as taking place in connection with the fulfillment of the prophecy of Joel.

Did the Millerites recognize and identify that their history was a fulfillment of the prophecy of Joel? In a summary of his book titled *Last Day Tokens*, John Loughborough states on page 193 and 194,

"1. Nearing the time when the signs in the sun, moon, and stars were to appear, there was seen in the heavens the fiery display of the aurora borealis, as predicted by the prophet Joel.

"2. The knowledge of the close of the prophetic periods announced by Daniel the prophet, remained 'sealed up' till 'the time of the end'—1798.

"3. Immediately after 1798, men in different parts of the world, independently of each other, learned that the period of the twenty-three hundred days closed in the year 1844. Thus was the statement verified that 'many' would obtain 'knowledge' on the great prophetic period, which had previously been 'sealed up.'

"4. Our Saviour said of the signs in the sun, moon, and stars, that when they are fulfilled, then we may know that we are in the generation that is to witness His coming. The sign in the stars—1833—marked then the Lord's time for the parable of the fig-tree to be learned. He then raised up His teachers, who taught the parable to the world.

"5. When the sixth trumpet should cease its sounding, the time message was to increase in power to its 'loud voice.' From that date—1840—the message stirred the public mind, and rapidly spread to every known seaport, and the sound went throughout the world."

Loughborough teaches in his book titled *Heavenly Visions*, that the manifestation the *Spirit of Prophecy*, not only with Ellen White, but also with Hazen Foss and William Foy was a fulfillment of the prophecy of Joel. I will cite only one brief reference for he repeats continuously that the Holy Spirit was poured out in the time of the Millerites in fulfillment of the prophecy of Joel.

"At the time the Saviour was taken to the temple to have made for Him the required offering, the devoted Simeon recognized Him as the promised Messiah. And there was also present upon that occasion Anna, a prophetess, who dwelt in the temple—probably in the 'college,' or 'school,' as did Huldah. Thus it is evident that when Peter on the day of Pentecost—in harmony with Joel's prophecy—declared that as a result of the outpouring of the Spirit, the 'handmaidens' and 'daughters' should prophesy, it was not a strange thing to the church to learn that women should share in the prophetic gift in the gospel age...

"We learn through the promise made by the prophet Joel that the Holy Spirit should be poured out in the last days. But let us see what is to be the result when that Spirit is poured out: 'And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions.' Joel 2:28.

"On the day of Pentecost, Peter quoted this from the prophecy of Joel, showing that the promise there made was beginning to receive its accomplishment. He said: 'For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.' Acts 2:15–20." *Heavenly Vision*, 11, 16.

Was there a change in dispensation in the Millerite history? Did the Millerites recognize the change? No, not until after the change in dispensation occurred, but they then proclaimed the change of dispensation. Why did they not recognize the change of ministration as Peter and the disciples did at Pentecost? There was a specific purpose in God's plan to prevent them from understanding the change until it happened in order to accomplish a testing process, which in the time of Peter had been accomplished with the history of the cross.

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages

had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

In the first fulfillment of the prophecy of Joel (Pentecost) God's people recognized that the Holy Spirit was being poured out in fulfillment of Joel's prophecy and proclaimed that very fact. That fulfillment marked a change of ministration in the work of Christ as High Priest, and that outpouring was a "token" or a sign or signal. The disciples experienced a test in regard to a misunderstanding of the cross, which preceded the Pentecostal outpouring.

In the second fulfillment of the prophecy of Joel (the Millerites) God's people recognized that the Holy Spirit was being poured out in fulfillment of Joel's prophecy and proclaimed that very fact. The fulfillment took place in connection with a change of ministration in the work of Christ as High Priest. The Millerites experienced a test in regard to a misunderstanding of the sanctuary and what would happen on October 22, 1844, which marked the conclusion of the outpouring of the Holy Spirit for that time.

Both these histories were the fulfillment of the prophecy of Joel and prefigure the perfect fulfillment of the prophecy of Joel in our day and age. Upon the testimony of two, when the latter rain arrives, God's people will recognize this fact. They will proclaim that the arrival of the latter rain is a fulfillment of the prophecy of Joel, that the arrival of the latter rain marks a change in ministration, or dispensation of the work of Christ as our High Priest and that the arrival is a token or a sign.

When Peter proclaimed that the time had arrived, he did so in the midst of a controversy. Those rejecting the prophetic fulfillment were proclaiming that Peter and the other men were drunk with new wine. This was a fulfillment of the prophecy of Joel, for the introduction of Joel marks the issue of the "new wine."

The word of the Lord that came to Joel the son of Pethuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel 1:1–5.

All the prophets are identifying the end of the world; and Joel is speaking to and about Adventism at the end of the world. We are informed that Adventism's experience is illustrated with the parable of the ten virgins.

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

The prophets all agree with one another.

And the spirits of the prophets are subject to the prophets. 1 Corinthians 14:32.

Therefore when Matthew records the parable of the ten virgins, and Sister White thereafter comments upon that very parable, they provide two witnesses concerning prophetic history which relates to the end of the world.

"The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people....Chapter 25 opens with the words, 'Then shall the kingdom of Heaven be likened unto ten virgins.' Here is brought to view the church living in the last days, the same that

is pointed out in the close of chapter 24." *The Great Controversy*, 393.

All the prophets agree; therefore what awakens Joel's "drunkards" at the end of the world is the Midnight Cry. Joel identifies that his prophecy is applicable when the Midnight Cry is repeated at the end of the world.

"My mind was carried to the future, when the signal will be given. 'Behold, the Bridegroom cometh; go ye out to meet him.' But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." *Review and Herald*, February 11, 1896.

What awakens Joel's drunkards is the Midnight Cry at the end of the world, and the Midnight Cry at the end of the world is our sign or token, just as the outpouring of the Pentecostal rain in the time of Peter was identified as a "sign" or token. From the *Webster's Dictionary* of Sister White's day and age we find the definition of the word "signal."

SIGNAL, n. [L. signum.] A sign that gives or is intended to give notice; or the notice given. Signals are used to communicate notice, information, orders and the like, to persons at a distance, and by any persons and for the purpose. A signal may be a motion of the hand, the raising of a flag, the firing of a gun, or any thing which, being understood by persons at a distance, may communicate notice.

The outpouring of the Spirit during Pentecost and at the Midnight Cry at the end of the world is identified as a "sign." The drunkards in Joel's prophecy miss the sign of the outpouring of the Spirit of God, which Joel aptly identifies as the "new wine."

According to Joel, the new wine is cut off from the drunkard's mouths when Adventism's cup of probation has been filled up. Joel conveys the close of probation by twice referencing that his prophecy takes place in the fourth generation. He states, "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation."

For an old man to tell his children, and then for those children to tell their children, and then for their children to inform one more generation equates to four generations. Joel provides a second witness to the four generations when he identifies a fourfold progressive destruction of modern Israel (Adventism) by citing the sequential work of four insects. What the "palmerworm hath left" "the locust" ate, and what the locust missed, "the cankerworm" consumed, and what "the cankerworm" "left" "the caterpillar" ate. Four generations marked by four progressive judgments; and the fourth generation is a prophetic symbol within God's word which marks the end of probationary time.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me. Exodus 20:5.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. Genesis 15:16.

"Of the Amorites the Lord said: 'In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.' Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing

to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

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

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

"But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upontrue piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

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

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world. "The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

"The command is: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking. "In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and

excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

"Here we see that the church—Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." *Testimonies*, volume 5, 208–211.

My brother it is time for you to allow the Spirit of God to put these concepts in order. Judgment begins with the house of God.

For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? 1 Peter 4:17.

You have no spiritual authority to disregard that Peter here states not only that judgment begins with Adventism, but he identifies that it begins at an appointed time. When the time to judge Adventism arrives, it will occur when Adventism, who is identified as the nation of modern Israel, has filled her probationary cup. God's people drink the cup of God's judgment first.

For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day. Jeremiah 25:14–18.

Jerusalem—Adventism drinks the wine cup first. Adventism is first judged and it takes place in the fourth generation when Adventism's cup of iniquity is filled to its brim. This point in time is identified as the "time of God's visitation," for Sister White stated, "The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish,

nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril."

It is "the time" not only of Peter's judgment that begins with Adventism, but also "the time of God's visitation." When that "time" arrives, it is the time of the sealing of the one-hundred and forty-four thousand for she informed us that this "time" is represented by Ezekiel nine where the sealing angel places a mark upon those that sigh and cry. But in the same passage she informs us that those who reject the seal of God do so because, "they had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days," for they say, "Times have changed."

They take the position that the fulfillment of the outpouring of the Holy Spirit located in the book of Joel that was fulfilled with "miracles and the marked manifestation of God's power" at Pentecost and in the Millerite history would not now again occur, for "times had changed." But those who receive the seal of God are represented as those "who walk in the light" and "will see signs of the approaching peril." To see a sign is to recognize it! One thing that took place at Pentecost and in the Millerite history is that God's people recognized and proclaimed that the prophecy of Joel had arrived, and the prophecy of Joel identifies the "times" of both the "refreshing" and "restitution." These "times" of Joel are also Peter's time of judgment, and also the time of God's visitation. And what did Christ say about the time of visitation to the men and women of His generation?

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. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him. Luke 19:41–48.

God's people in Christ's time drank the cup of God's indignation because they knew not the "time of their visitation." We are required to recognize the "time" of our visitation! If we do not we will be destroyed.

When Christ set forth the significance of knowing the time of our visitation He immediately thereafter began to cleanse the temple. On September 11, 2001 the mighty angel of Revelation eighteen descended, the latter rain began to sprinkle, the sealing of the one-hundred and forty-four thousand began and the times of the refreshing, restitution, judgment and our visitation arrived. At that time, the first of two specific end-of-the-world temple cleansings began. We are required to recognize this fact, or we will die.

After the dove descended upon Christ at His baptism, He was then tested in the wilderness for forty days, which thereafter he performed the first of two temple cleansings. The second temple cleansing occurred at the end of His three and a half years of personal ministry.

When the angel of Revelation ten descended on August 11, 1840 empowering the first angel's message and paralleling the descending dove in Christ's history, the first temple cleansing of the Millerite history arrived and the Protestant churches closed their doors against that

message beginning in June of 1842. Then at the Midnight Cry in the summer of 1844 the Spirit was poured out and the second temple cleansing of that history took place.

When Christ cleansed the temple here on earth he did so according to Sister White by flashing His divinity through His humanity. On August 11, 1840 the angel of Revelation ten, who we are informed is no less a personage than Jesus Christ descended and divinity flashed through humanity until the process was marked as concluded with the closing of the doors of the Protestant churches. At the Midnight Cry in the summer of 1844 the Holy Spirit was poured upon the Millerites, and the Lord does not pour His Spirit upon corrupt individuals, so for a second time in that history divinity flashed through humanity and the cleansing process continued until the door into the Holy Place was closed.

On September 11, 2001 the mighty angel of Revelation eighteen descended at the first of two end-of-the-world temple cleansings began, but unlike the Millerite history the temple cleansing that begins with the descent of an angel marks the testing and cleansing of the house of God. The testing or cleansing continues until the door closes at the Sunday law, at which point the Holy Spirit is poured out without measure upon a church that has been previously tested and then purified at the Sunday law and for a second time in this history divinity flashes through humanity as Adventists with the seal of God perfectly present the character of Christ to a dying world as the second of two end-of-time temple cleansings begins, only to end when Michael stands up and the door of human probation closes.

The Bible informs us that when this time arrives there will be a shaking within Adventism that has been illustrated in a number of places and ways. Joel represents this argument in terms of drunkenness. Those who are Joel's drunkards are those whom have had the new wine cut off from their mouths. It is cut off from their mouths because they do not recognize the new wine as new light.

"The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and it was unrecognized and unacknowledged." *The Desire of Ages*, 279.

The experience in the time of Christ applies to Adventism today.

"Why could not the old bottles contain the new wine? Why were the lessons of Jesus refused? The life of Christ should have been a constant inspiration. But the scribes and Pharisees refused him, because they allowed pride, ambition, and bigotry to stand in their way. Jesus did not follow the teachings of the schools; he did not copy any living model, nor draw his lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. The brightness of the Father's glory was revealed in the face of Jesus Christ. But the old bottles could not contain the precious new wine. The bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ.

"In the question, 'What shall we do that we might work the works of God?' the attitude of scribes and Pharisees is set forth; for the question meant, What shall we do to deserve heaven? Mark the answer of Christ: 'This is the work of God, that ye believe on Him whom he hath sent.'

The price of heaven is the Messiah. The way to heaven is Christ. 'This is the work of God, that ye believe on Him whom he hath sent.' But the Pharisees scoffed at his doctrine, and the Sadducees derided him.

"The most precious truth could find no harmony with the false theories and commandments of men. But the common people, who were not filled with the wine of superstition and tradition, heard him gladly. They recognized the heavenly power of his teaching, and were charmed with the new truth concerning his kingdom. Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation. In their acceptance of his doctrine, they proved the truth of his words, 'My sheep know my voice, and they follow me.'

"Let it not be with us who are living in the last days as it was with the Pharisees. Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven.

"Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights. It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth." *Signs of the Times*, September 19, 1892.

The prophecy of Joel introduces not only the truth concerning the outpouring of the Spirit of God and the signs associated with that event, Joel also marks that the outpouring is accomplished when probation is closing. In the time of Pentecost probation was closing for ancient Israel while the Lord was entering into covenant with His Christian Church. In the time of the Millerites probation was closing for the Christian Church while the Lord was entering into covenant with modern Israel. The conclusion of the probationary time is referenced with the four generations and the progressive deterioration of God's people as represented by the work of the four insects.

Joel also identifies the controversy that always ensues when the time of the refreshing arrives in history by employing the symbolism of the new wine and the drunkards that reject the new wine. NR is rejecting the new wine for a variety of false premises, but you have latched on to simply one. He and you claim that Sister White states that we will never know when the latter rain arrives, which of course is an absolute denial of several references from her writings that are already cited in this e-mail that teach just the opposite. You cite the following passage and misrepresent what is therein taught.

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all

others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is.' Mark 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation 3:3." *The Great Controversy*, 490.

NR, you and others take this passage and turn it upside down. When it is stated that "Soon— none know how soon" the judgment "will pass to the cases of the living" it is making no reference whatsoever as to whether or not we will know once the judgment of the living begins. It is simply and directly claiming that it would be impossible to identify *in advance* when the judgment of the living would begin.

When a prophetic sign is marked by Inspiration God's people are required to recognize it. In Luke twenty-one in response to the question of the disciples presented to Jesus concerning the sign of the destruction of the temple, He set forth a parable.

And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:29–36.

In connection with not knowing how soon the judgment of the living would begin Sister White stated, "'Watch and pray: for ye know not when the time is.' Mark 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation 3:3."

In the parable of Luke twenty-one we are also counseled to "watch." If you don't watch "that day" will "come upon" us "unawares." What day is Jesus warning will come upon us unaware? The disciples had asked as specific question which he was answering.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when [time] shall these things be? and what sign *will there be* when [time] these things shall come to pass? Luke 21:5–7.

We are to watch in order to escape the events that are represented by the destruction of the temple. Jesus warned that if we are drunk we will not see the sign identifying that the temple was going to be overthrown. He answered the disciples question by pointing them to the budding trees of spring, which of course bud out in the springtime because of the arrival of the latter rain. Sister White provides a second testimony to this fact.

"Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. 'When these things begin to come to pass,' He said, 'then look up, and lift up your heads; for your redemption draweth nigh.' He pointed His followers to the budding trees of spring, and said: 'When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' Luke 21:28, 30, 31....

"When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking— buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:34, 36.

"The condition of the church at this time is pointed out in the Saviour's words in the Revelation: 'Thou hast a name that thou livest, and art dead.' And to those who refuse to arouse from their careless security, the solemn warning is addressed: 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation 3:1, 3." *The Great Controversy*, 308–309.

Isn't it curious that the same passage from Revelation three is cited in this previous passage as was cited in the passage which you and NR turn upside down? The watching in this passage is clearly a command to look for the sign of Christ's return that is identified as the sign that cause the trees to bud out in the springtime. We are to watch for the sign that marks the arrival of the latter rain and you suggest just the opposite, though both passages define the "watching we are to do" as fulfilling Revelation three.

You set up a private interpretation of the passage that states: "Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: 'Watch and pray: for ye know not when the time is.' Mark 13:33. 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Revelation 3:3," and suggest that this admonition to "watch" does not include recognizing the sign of the latter rain, that also marks the beginning of the judgment of the living. Upside down!

My Brother, that which causes the trees to bud in the springtime is the latter rain.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. Joel 2:23.

The first month biblically is March, which is the springtime. The summer is the harvest.

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Matthew 13:39.

The sign which marks the budding trees is the latter rain which begins when the mighty angel of Revelation eighteen descends and the sealing of the one-hundred and forty-four thousand commences. The springtime arrives when the angel descends and the summer arrives at the Sunday law when the great harvest gets under way. The spring and the summer represent the times, in the plural of the latter rain or the refreshing. The springtime is when the latter rain sprinkles upon the wise virgins of Adventism and the summer is where the latter rain is poured out without measure upon a church that has just changed from the church militant unto the church triumphant.

Only those in Adventism that recognize that the prophecy of Joel began its final and perfect fulfillment on September 11, 2001 will receive the sprinkling that is absolutely required in

order to partake of the full outpouring of the Holy Spirit at the Sunday law.

You and NR and others will certainly claim that I and those who are now presenting these truths are drunk and deluded, but that is of course what Joel identified in connection with his prophecy; and it is the identical argument that Peter had to meet when the prophecy of Joel was fulfilled at Pentecost. You need to re-evaluate your conclusions in the light of God's Word before the new wine is cut off from your mouth. We are now living within the time of Adventism's visitation and it is absolutely a life and death requirement that we recognize this fact.

I have left a great deal out of the defense of September 11, 2001; but I did so knowing that I had already started a response to an email from a friend in England that covers some of the other issues I would present in defense of this truth. When I finish that email I will forward it to you. Greetings to your wife and the brethren in Chile. Jeff Pippenger.

Question: Sunday Law or 9/11?

Hi Jeff,

Trusting you made it home safely. I enjoyed your fellowship this past weekend. I came across some quotes and I have a question in regards to your presentation of the "Judgment of the Living" beginning on 9-11. In searching the Spirit of Prophecy for light on this subject I found this following quote:

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon -none know how soonit will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' *The Gospel Herald*, August 1, 1910.

It also appears that if any date would be the one for the Judgment of the Living it would be the National Sunday Law. Here is the quote that seems to prove this prior statement:

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided… (Rev. 13:11-17 quoted.) This is the test that the people of God must have before they are sealed." *Bible Commentary,* vol. 7, 976.

What is your thought on these truths that I have found? JL.

Response

Dear JL,

Your first quote does not say that we will never know that it has started, but that none could predict how soon it would start, or how much time before it began. She has statements where she says, "Who knows if the judgment of the living has not already began?" She does not say we will not know once it begins, but that we could not know in advance.

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

remain pure and spotless for eternity.

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

Concerning your second quote; God's people are sealed at the Sunday law, not before. The very quote you are citing states this very fact: "the image of the beast will be formed before probation closes."

The image of the beast test is the second of three tests. The third test is where we are sealed, and that is the Sunday law test. It is at this third test that probation closes and the image of the beast is a test that precedes the Sunday law test. How many tests did the Millerites have? Three. How many tests did Christ have? Three. How many tests did ancient Israel have in the time of Christ? Three. See *Early Writings*,

259. We also have three tests. The second is the image of the beast and this is the test we must pass before probation closes at the Sunday law, and this is the test by which our eternal destiny is decided, for if we fail this test we are unprepared for the Sunday test. Jeff.

Question: Clear Explanation & Support

Brother Jeff,

I think the internal evidence of Leviticus. 25, 26 supports the 2520 time prophecy: "If you still will not listen to Me, then I will punish you seven more for your sins:" "I will seven you;" seven is sign of the covenant clearly, as the Sabbath is the 7th day and the reason for worship is due to God only. Seven is a sign of Divine displeasure/ discipline. There are both intensity (Daniel 3) and duration (Daniel 4) involved, so the current argument between time vs. intensity by those who say only intensity and deny the time associated are incorrect. By the rule of first mention, seven points back to time: a literal seven day creation week and hence seven years also using the year/ day prophetic principle understood by Mr. Miller. Also, there is no rest for the wicked" who brake the covenant conditions/ laws. My question for you is; where can you point me for clear explanation/ support for your teaching that the judgement of the living has begun since 9/11/2001? I need to study this to investigate the evidence. I have heard at the SW Youth Conference this past weekend that the judgement of the living will begin clearly at the Sunday law. I appreciated the latest articles in your monthly dealing with the higher critical method and even heard a pastor teaching on this against the Adventist understanding of the parable of the 10 virgins and stating with intellectual/ educational pride-that the end will probably not be like what we believe or have been teaching for many years (you shall not surely die). Sincerely, B.

Response

Hello Brother B,

The logic is this:

According to Acts 3:19, 20 Christ will be sent during the times of refreshing when the blotting out of sin takes place. Therefore, when Christ is sent the times of refreshing begin and thus the judgment of the living. The key is that a man cannot repent and be converted if he is not alive.

It is essential to understand the previous logic in order to take the next step which proves that we are in fact in the judgment of the living:

We read that the angel of Revelation ten is no less a personage than Jesus Christ and when we understand that that angel parallels the angel of Revelation 18 that was sent on 9/11, we will be better equipped to put each of the pieces to the puzzle together in their proper place. If Christ is the angel of Revelation 18 that descends on 9/11, then the times of refreshing have begun (we can prove that the sprinkling has been pouring out since 9/11 in other ways as well, which adds strength to this argument) and thus the judgment of the living is now under way.

As a second witness to the idea that 'repent' (in Acts 3:19) is typifying 9/11 is this:

The first message in our history is empowered at 9/11; this is the first step of the three fold process of the everlasting Gospel. This is the 'fear God' message; the 'conviction of sin' message; and the 'justification' message. Conviction of sin takes place when the fear of God is in the repentant sinner's heart and thus he can be justified; this is the first step towards the ultimate goal—glorification. A man **repents** at the foot of the cross, laying aside self and surrendering his will to that of God's, thus he is justified. The idea that 9/11 is the first of the three step process can be proven in a multitude of ways, and is a great witness to the idea that the first step of Acts 3:19 takes place at 9/11 when Jesus is sent and the judgment of the living begins.

I hope this helps, if not please let me know. May God Bless, Michael

Literal vs Spiritual

Question: A Specific Quote

Brother Jeff,

I was wondering if there is a specific quote for the understanding of 'before the cross literal, after the cross spiritual.' Thanks, SW.

Response

Brother SW,

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corinthians 15:44–46.

When Christ arrives (the second Adam) it changes to spiritual. I also try and point out that it is not a direct break at the cross. There were still Old Testament prophecies that were to be fulfilled literally, such as the destruction of Jerusalem. I also like to use Luke 21:5–6.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

I then go to 1 Peter 2:5–6.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Here we find Jesus pointing to the literal stones of the temple, and then Peter identifying the new Christians as living stones in the temple. From there I go to Paul in Galatians.

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Galatians 4:22–26.

Paul here teaches that the new covenant with the Christian Church has been prefigured in type by the covenant with ancient Israel, and that literal Jerusalem for ancient Israel was prefiguring spiritual Jerusalem for spiritual Israel (the Christian Church). I then add the offspring of Abraham.

Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. Galatians 3:7–9.

In the time period of the cross literal Jerusalem is set aside for spiritual Jerusalem, the old covenant with literal Israel is replaced with the new covenant with spiritual Israel and the literal sons of Abraham are replaced with the spiritual sons of Abraham. This time period is marked when the second Adam, who is spiritual, arrives into history. Jeff.

Mareh & Chazown

Question: Daniel 9:23

Dear Jeff,

I've been reading your February newsletter online, I just found your website. A fellow pastor had wanted me to read your material. So I'm in the process of working my way back through the newsletters.

On page 12, I notice that you have Daniel 9:23, being *chazown* rather than *mareh*. I think you must be following *Strong's* concordance on this. *Strong's* is mistaken here.

I recently discovered this while discussing Daniel 9 with a Baptist pastor. I was showing the connection between Daniel 8 and 9, how 9 is a continued explanation of 8, specifically of the *mareh* of the 2300 days. He pointed out that *Strong's* has *chazown* in this verse. Since this did not agree with my notes from college, nor any comments on this subject I have read, I knew I needed to look into it more. My *Young's* concordance had *Mareh*. So I dug out my Hebrew Bible and checked and it is *Mareh*.

So Gabriel whom he saw in the *chazown* tells him to consider the *mareh*, the 2300 days, not the overall vision. Gabriel had already interpreted the rest of the *chazown* in 8. It was only the *mareh* that Gabriel did not explain, other than to say it was true 8:26, and that Daniel did not understand 8:27.

So Daniel 9 a time prophecy explains the *mareh* a time prophecy. I look forward to reading the rest of your newsletters and the other information on your website. Yours in Christ, Pastor MC.

Response

Dear Pastor MC,

I stand corrected. In the past two months I have been redirected in my thinking and understanding of a few important points in Daniel. Your unsolicited email is an example of how the Lord has personally opened up a few understandings that I had previously not recognized or understood. You are correct in assuming I refer to *Strong's*. After your email I went and found that the new *Strong's* has made the correction also. Thanks for the input. I intend to present a study on the 1843 chart in California in a few weeks that will be recorded and hopefully part of that presentation will be to restate *Mareh* and *Chazown* in Daniel for the record.

Question: Daniel 8:17

Hello Jeff,

I saw you when you were at Diamond Lake Church in Washington State. I pray that God is blessing your ministry.

I have a question. I have been reading the *Prophetic Time* series and am on number five, but when in that series you get to Daniel 8:17 you said that the vision that Daniel was talking about in this is the little glimpse which is Mare'h but according to my Young's Concordance it is Chazon which is the entire vision. Can you clarify this. It may be that you have a better dictionary than I do that is more complete.

I have also been wondering how you come up with the Greek and Hebrew meanings of

the words. What do you use for this? I have the Strongs and the Youngs concordances but it still is not very informative. Is there a Greek and Hebrew dictionary that you could recommend or maybe even something else that you have found especially helpful. Also where have you gotten all of your books of the early pioneers like William Miller are they all in one spot like a CD Rom of something like that? Thank you so much. C.

Response

Sister C,

I have used Strong's Concordance through the years as the primary source. It wasn't until about two years ago that it was pointed out to me that Strong's was incorrect on Daniel 8:17. The new Strong's which they checked with a computer has corrected it, but that was just recently printed. I have made a public clarification in previous newsletters.

I use the SDA Bible dictionary. There may be a better one, but for what I am pointing out, it is close enough. The definition of the names, that I point out are never to the level where I argue the deeper linguistics. I simply look at the basic meaning given.

I have come across some pioneer books through the years, but my main reference is the Pioneer CD-ROM. It is called "Words of the Pioneers", and I am sure if you run a web search you can locate a place to order it from. It is very helpful. Everyone should have it. It can be incorporated into the Ellen White CD-ROM, where you can use the same search engine for the pioneer writings and Ellen White. God bless. Jeff.

Millerite History

Question: Miller's Credentials

Dear Jeff,

What evidence is there that Miller received his credentials in 1833?

I've heard you state that many times but never caught the reference. I have been invited to share Luke 21 again before a small group tonight and just wanted to nail that down. Thanks. WS.

Response

Dear WS,

"In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family, but as they were all frugal and industrious, his farm sufficed for their maintenance as well as his own." *The Great Controversy*, 332. Jeff.

Question: Miller's Fifth & Sixth Lectures

Brother D,

You asked me to read William Millers Lecture's numbers 5 and 6, particularly you wanted me to look at page 83, in order for us to discuss them at a later time. I was to call you back on Sunday, after I had time to read them. I had read them a couple times before, but at the previous readings I was looking for some specific information, so I raced beyond some areas that I determined were not directly related to the specific topic I was looking at. Therefore, previously I did not read the entire lectures closely. Sunday, I pulled the lectures up from the Pioneer CD, and I took the time to copy and paste them into Microsoft Word. I then began to clean them up, and as I began that work I read them more closely. On Monday and Tuesday I returned to read them, and I now have them about fifty percent in mind and can think about them some. On Wednesday I left and email message for you to call, and now it is Friday morning and I have a different idea. I am going to put my thoughts into words, and email you the following thoughts about Miller's Lectures, so you can look over some things before we go any further. By using this communication technique I can place our interaction into the newsletter, if anything of seeming interest my come out of our discussion. This will help me prioritize my time as well, for I want to write some things down before we leave for Germany on the 22nd of December.

The first time I looked at these lectures I was trying to understand William Miller's logic for identifying the beast that is numbered as 666 in Revelation 13:18. I could not agree with Miller on applying 666 to pagan Rome exclusively, but I was not threatened by his reasoning, for I thought and still think a case can be made that pagan and papal Rome are so closely paralleled

to one another, that it would not threaten anything to see the number 666 associated with both pagan and papal Rome. I disagreed with Miller on 666 exclusively as pagan Rome, but was not threatened by his logic for making the conclusion about what the 666 represented in connection with numbering the kingdom of pagan Rome from the year 158 BC through 508 AD. Miller marks 158 as the time that the league was formed between the Jews and Rome. He insists that when a power in prophecy comes into contact with God's people, it is then that they become a symbol in Bible prophecy. Miller then concludes the league made between the Jews and pagan Rome took place in 158. Many historians, and Uriah Smith place the league with the Jews in 161, but Miller sites a limited history to show 158 BC. By doing so he projects ahead in history 666 years and arrives at 508. He concludes that the paganism of Rome went for 666 years before it was removed in order to prepare the way for the papacy.

You and I know that Miller's history is difficult to push to far, but I still believe it is an interesting consideration. In the Lectures you asked me to read, that include Miller's reason on 666 there are other subjects addressed. These subjects are the one's I previously passed over in these lectures. Now that I have looked at them I believe that Miller's conclusions are generally false. He attempts to apply the prophetic characteristics of the United States in Revelation chapter thirteen to the papacy. He obviously did not recognize the role of the United States in Revelation thirteen. As he forces some things into that model, he also forces conclusions about Revelation seventeen into a pre-1844 fulfillment, and he misses many important end-time understandings.

I appreciate his connecting the time prophecies together under the umbrella of the twenty-three hundred year prophecy, and I recognize his powerful observations of the time period of 508. With this being stated, I will look forward to our future discussion. Jeff.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Jeremiah 6:16.

Question: The Parable of the Ten Virgins

Good morning brother Jeff,

I wonder if you could help me locate a couple of the quotes by sister White that reveal that the Millerite history is represented by the parable of the 10 virgins and also the statement that the parable is to be fulfilled again. I tried to find them but have not been successful because I cannot remember enough of the quote. I want to show clearly that the Millerite history is repeated again. Thank you friend; God bless!

Response

Dear friend,

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

"When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but

only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'" *Review and Herald*, August 19, 1890.

"There is a world lying in wickedness, in deception, and delusion, in the very shadow of death, asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is carried to the future when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.' But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, 'Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.' The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns [those] who are obedient children, who respect and love His commandments. *Bible Echo*, May 4, 1896.

"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 271.

There are others, but these are unshakable. Hope this helps. Jeff.

Question: The First Disappointment & the Three Tests

Jeff,

In the April 2006 *Future News*, you referred to the "first disappointment in March of 1844" (page 23) yet we know the Millerites were predicting—and expecting—Christ's return in 1843, also (not sure which month). When Christ did not come in 1843, would that not have been the "first disappointment," followed by a second one in March 1844, and then ultimately by the Great Disappointment? And if that is the case, were there not 2 tarrying times? Were there not 2 times when Christ revealed additional truth so the message could proceed? (Missing year in 1843 calculation; Artaxerxes decree in fall, not spring) I cannot figure this out; please explain.

And where might one find the 3 final tests of Adventism identified as final tests (so it's not just "my" words to others).

1. Acceptance or rejection of SOP
2. Acceptance or rejection of church-state alliance (ecumenical movement, tolerance, silence and inaction in face of danger, etc.)
3. Sunday law

Thanks for taking time for one more question. I pray often that those of you who discern

and share understanding of present truth be prospered, protected, and strengthened. God bless you.

Response

Greetings, I have been overseas, and now will attempt to answer a few emails. 1843 was the year that the Millerites predicted that Daniel 8:14 was to be fulfilled. On the 1843 chart we see their reasoning in figure. The reality of their understanding though was that there is two Jewish reckonings of time. Miller chose the Karaite reckoning of time. (I am not sure on the spelling of Karaite). But in any case the Millerites predicted 1843, but they believed that 1843 began on March 21 and continued until March 21, 1844. In reality the Millerites held out hope that the Lord would return until March 22, 1844, though we correctly identify that they had predicted 1843. 1843 for the Millerites ended March 21, 1844, and on the next day the first disappointment arrived.

Concerning the three tests, we must remember that there is only one group of people that will understand end-time Bible prophecy. The wise will understand, but the foolish or wicked will not. I say this because there is no specific inspired statement that pinpoints the three tests as you asked. The three tests are very easy to see, if we are willing, but they will only be recognized by those who are willing to allow prophetic guidance to identify the tests. A good starting point for this understanding is a study we do called *The Prophetic Pattern*. To identify this truth is beyond the scope of an email, so I hope this helps. Jeff.

Miscellaneous Questions

Question: Jeremiah & the Last Days

Hello there elder Jeff,

May God bless you and your ministry. My name is JK and I am a Seventh-day Adventist living in C. You don't know me, but I know you very well, because I spent about fifty hours studying your prophecy seminar. I am very impressed in my mind what you are teaching is biblical and has great truth. I am a Korean and although my English is poor, I tried my best to understand fully. May God help me with knowledge!!!

If what you are saying is present truth (probation is about to be closed...very soon). I think all those poor Adventists in Korea need to know what you teach. I think I watched a video in which you said have been to Korea three times? Would you let me know where you and with whom you taught? Currently I know no one who is teaching things that you teach in Korea. I wish I can contact people who share the same present truth as you teach. If you let me know, I would be greatly appreciated.

One Bible question. Do you see any clues for the last days involving Babylon in Jeremiah's days? What I am saying is before all those in Judah including Zedekiah were fallen and taken to Babylon, Jeremiah told his people to be subject to the King of Babylon. This passage always puzzled me in that; they are not supposed to rebel against Babylon. Do you think that this passage is giving us any lessons to learn in the last days? Please let me know what you think. Thanks a bunch. I know you are a busy man. Thanks Sincerely JK.

Response

Brother JK,

The whole Bible, including your question concerning Jeremiah applies and is fulfilled at the end of the world. When prophets become part of the prophecy they represent God's people (the Millerites and the one hundred forty-four thousand) at the end of the world. Jeremiah then is illustrating something that happens with God's people at the end of the world.

The following is how I would break down the story you cited about Jeremiah, but I do so with two qualifications. I do not intend to prove every point that I make, and I would hold my full conclusion back until the other places where the end of Jerusalem in the story of Gedeliah, Zedekiah and Jeremiah are presented. The following passage must be understood in light of those other passages, but at the surface the following passage of Scripture might represent:

The word that came to Jeremiah from the Lord, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, **The Lord thy God hath pronounced this evil upon this place**. Jeremiah 40:1–2.

This is the word of the Lord that comes once Jerusalem is captured for the third and final time. It is important to note which of the three judgments of Jerusalem the story is set in. In the passage you are wondering about it is set in the third of three judgments that are brought upon Jerusalem in order to utterly destroy the sanctuary and the city. It is of note that it then took three decrees to re-build the sanctuary and the city. The judgment of three kings brings her down and

the judgment of three kings brings her up, for her judgment is based upon the word of the First and the Last.

"This overthrow of Jerusalem was predicted by Jeremiah, and immediately accomplished, B.C.606. Jeremiah 25:8–11. . . . Jehoiakim, though bound for the purpose of being taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon.

"This was **the first time** Jerusalem was taken by Nebuchadnezzar. **Twice subsequently**, the city, having revolted, was captured by the same king, being more severely dealt with each succeeding time. Of these subsequent overthrows, **the first was under Jehoiachin**, son of Jehoiakim, B.C.599, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were led into captivity. **The second was under Zedekiah**, when the city endured the most formidable siege it ever sustained, except that by Titus, in A.D.70. During the two years' continuance of this siege, the inhabitants of the city suffered all the horrors of extreme famine. At length the garrison and king, attempting to escape from the city, were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; and thus was fulfilled the prediction of Ezekiel, who declared that he should be carried to Babylon, and die there, but yet should not see the place. Ezekiel 12:13. The city and temple were at this time utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B.C.588.

"Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven but God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem would have stood forever. Jeremiah 17:24–27. But they departed from him, and he abandoned

"During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of Babylon; and though captives in a strange land, they were doubtless in some respects much more favorably situated than they could have been in their native country." *Thoughts on Daniel and o the Revelation*, Uriah Smith, 24–26.

The second judgment was Jehoiachin in 599BC, and the third judgment was in 588BC with Zedekiah. The first judgment represented by Jehoiakim was 606BC in fulfillment of Jeremiah 25:8–12.

Therefore thus saith the Lord of hosts; **Because ye have not heard my words**, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and **these nations shall serve the king of Babylon seventy years.** 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.

God's people are always tested by the prophecies that are fulfilled in their own history. That last sentence sounds simple enough, but unless it is thought through it can be missed how deep the idea is. God's people are always tested based upon whether they correctly understand

their own prophetic history, which is called in the Scriptures the hour of their visitation? Did the antediluvians understand the hour of their visitation? Did Lot, or Pharaoh or Ahab?

Zedekiah does not see the third judgment, but he experiences it. Zedekiah did not see his judgment coming, though it had been faithfully set forth in God's prophetic word. Judgment was upon him and his people, for they were a rebellious people with eyes to see, yet seeing not, and ears to hear, yet hearing not. Because Zedekiah and his people would not see and hear the prophecies of their history, Zedekiah's eyes were less than surgically removed. Zedekiah is a symbol of not only judgment, but of the third judgment of three judgments—the final judgment.

In the following passage of Scripture you can see that Zedekiah is a symbol of the judgment against those who possess Laodicean blindness, and that before judgment was delivered, the prophet Ezekiel set forth a prophecy that was a visual warning of the impending judgment that was to be fulfilled in their history. Ezekiel not only visually demonstrates that when a prophet becomes part of the prophecy the prophet is then illustrating God's people at the end of the world, but Ezekiel directly endorses that truth.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

Therefore, thou son of man, prepare thee stuff for removing, and remove by day **in their sight**; and thou shalt remove from thy place to another place **in their sight**: it may be they will consider, though they *be* a rebellious house. Then shalt thou bring forth thy stuff by day **in their sight**, as stuff for removing: and thou shalt go forth at even **in their sight**, as they that go forth into captivity. Dig thou through the wall **in their sight**, and carry out thereby. **In their sight** shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for **I have set thee *for* a sign unto the house of Israel**.

And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder **in their sight**.

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou? Say thou unto them,

Thus saith the Lord God; This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them. Say, **I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity**. And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that **he see not the ground with *his* eyes**. My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; **yet shall he not see it, though he shall die there**. Ezekiel 12:1–13.

Zedekiah represents the third of three judgments. Zedekiah and his peoples' blindness represent Laodicea. Their blindness was demonstrated by their inability to understand the prophetic message for the day and hour. Ezekiel set forth a visual prophetic warning that preceded the judgment, just as the animals entered the ark before the door was closed, just as the plagues arrived before the door was closed on Passover, just as triumphal entry took place before the door was closed at the cross, just like the 1843 chart became the issue just before the door was closed in 1844 and just like the visual test that precedes the Sunday law in the United States. Ezekiel also confirms by word and illustration that when a prophet becomes part of the prophecy

he represents God's people in the last days.

The word that came to Jeremiah from the Lord, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought *it*, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land. Jeremiah 40:1–6.

The word of the Lord after the third judgment, when Judah was punished and carried to Babylon, when Nebuzaradan a Babylonian gives testimony that the judgment of Jerusalem was based upon God's prophetic word, when Gedaliah is made ruler over the cities of Judah and faithful Jeremiah is then is set free.

Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon; Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. Jeremiah 40:7–9.

The word of the Lord after the third judgment, when Judah was carried to Babylon, a Babylonian gives testimony that the judgment was based upon God's prophetic word, when Gedaliah is made ruler over Judah and Jeremiah is set free, after which seven men or all of Judah unify with Gedaliah in agreement to serving Babylon.

As for me, behold, **I will dwell at Mizpah**, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken. And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; And Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another. Genesis 31:48–49.

Mizpah: pause to pear to look, a watchtower.

The word of the Lord after the third judgment, when Judah was carried to Babylon, a Babylonian gives testimony that the judgment was based upon God's prophetic word, when Gedaliah is made ruler over Judah, Jeremiah is set free, and after which Judah unifies with Gedaliah to serve Babylon, while Gedeliah decides to stay in the watchtower and serve Babylon,

while he tells the others to gather the summer fruits representing the harvest at the end of the world.

Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much. Jeremiah 40:11–12.

The harvest at the end of the world comes from modern Babylon, which is divided into three parts represented as the dragon, the beast and the false prophet in Revelation sixteen; and represented as Edom, Moab and the chief of the children of Ammon in Daniel 11:41; and represented as Edom, Moab and Ammon in Isaiah 11:14; and represented as Jezebel, Ahab and the prophets of Baal in the story of Carmel; and as represented as the king of the south, the king of the north and the chariots, horsemen and ships of Daniel 11:40; and as the power, seat and great authority of Revelation 13:2; and as pagan Rome, the Jewish church and Barabas at the cross and as all representing the remnant of Judah that came from Moab, Ammon and Edom when they heard that the remnant was in Judah in the time of the gathering of the summer fruits.

At the final judgment, Jeremiah is set free, Judah is carried to Babylon, a Babylonian testifies (Daniel's testimony comes from Babylon) the judgment was based upon God's word, Judah serves Babylon, and Gedeliah stays in the watchtower, sends Judah to gather modern Babylon represented by Moab, Ammon and Edom who hear in the time of the harvest that there is a remnant Judah.

Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah, And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael. Jeremiah 40:13–16.

Ishmael represents a warning that comes both openly and secretly which threatens death and scattering upon Judah and is rejected because the testimony of Ishmael is declared to be false. At the final judgment when Jeremiah (God's people) are set free (sealed), at the Sunday law and the mark of the beast testing time, and the events connected with the close of the judgment from the book of Daniel (chapter eleven) are being fulfilled, Judah (the church triumphant) is then sent to gather the final harvest from modern Babylon, and there will then be a unified remnant in the time of the gathering. During that time a warning message represented by Ishmael, and thus representing modern Islam is recognized openly in the current activities of modern radical Islam and secretly as Islam is revealed through God's prophetic word, but only to those that will see. The warning message of Islam is a deadly warning, which includes prophetic misunderstanding and deception.

Jeremiah forty is illustrating the end of the world for it is identifying the sequence of events that are clearly established in the prophetic word. Zedekiah's judgment is the third

waymark, and therefore becomes the waymark where judgment is illustrated.

At the cross, the third waymark of that sacred history there was judgment; at Passover, the third waymark in that history there was judgment of the first born; at the arrival of the third message on October 22, 1844 there was judgment. At Zedekiah's capture we have the third of three judgments—we have the third angel and we have his message. Before that third waymark of judgment there was a visual prophetic warning, which is a characteristic of the second waymark in the sacred histories of God's word. When the Sunday law arrives the final judgment will be here. At the Sunday law there will be two classes of worshippers that are demonstrated. The first class is represented by Jeremiah who is then set free, and the other class is those Judeans that are carried away to Babylon.

Jeremiah represents Seventh-day Adventists that receive the seal of God at the judgment of the Sunday law and the Judeans that are taken captive are those within Adventism that there and then receive the mark of the beast. At that time there is a call to come out of Babylon and the Jews (God's other children outside of Adventism) that are still in Edom, Moab and Ammon represent the one-hour laborers that come and stand with God's people during the Sunday law crisis. Zedekiah's and Jeremiah's generation is therefore tested by the prophecies that have been set forth to specifically identify the very time in which they were living and those that fail the testing process then were those who forgot the Lord's leading in their past history and experience. Not understanding at least two important prophetic perspectives the Judeans are taken captive and die. The one prophetic perspective they failed to see is that the prophetic message of your very own history is what always tests God's people, and other is that Ishmael represents a life and death message that must be understood by God's people living during the end of the world.

There is more that would need to be factored into this story, for I know that after Gedeliah is killed the Jews go into Egypt and so on and so forth, but I think I might have at least given you insight on how I would approach that passage. Hope this helps. Jeff.

Question: Why Study Prophecy?

Jeff,

I have a question maybe you can answer. What is a good reason for studying hard-to-understand portions of scripture such as the seals, trumpets, and plagues of Revelation or Daniel chapter 11? What are some strong biblical texts that tell us the importance of studying the prophecies in the Bible? To me it seems that if it's God's Word, we should be studying every nook and cranny of it, especially the areas we don't understand! But many don't agree with me on this. Instead most people tend to only want to study the parts that they understand and never move beyond that. Any comments would be deeply appreciated. Sincerely, BS.

Response

Dear BS,

The basic argument is that God's people at the end of the world are asleep to their work, condition and responsibilities. Every prophecy that portrays God's people at the end of time bears this testimony. The study of prophecy is the only avenue identified in inspiration to awaken God's people. If we do not study prophecy, we sleep until we die. I am not giving you the Bible and Spirit of Prophecy passages that identify this truth, just giving you the logic. In *The Great Controversy*, Sister White says this:

"To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

The book of Revelation contains the messages that ripen the harvest. The harvest is ripened by the latter rain. Therefore the messages of the book of Revelation ARE the latter rain messages. If we do not read, hear and keep those messages, we will be lost. Jeff.

Question: Entering Into Controversy Over Truth

Hello Jeff,

I just received a copy of Our Firm Foundation magazine in the mail. I understand that you used to edit this magazine, according to your February Newsletter that I just received. Does this magazine still promote the Truth according to our founding fathers and the Bible or is it an offshoot that I shouldn't waste my time reading? I have so little spare time for reading; I want to make sure that I am reading Truth and not error. I don't need to be confused anymore than I am.

The rebuttal from Pastor Pfandl is quite an interesting issue in February's newsletter. It's ironic that just yesterday we read in Loughborough's book—The Great Second Advent Movement— that Sister White encountered an issue on page 325 in "The Messenger Party" (in case you have that book), in the which a group of troublemakers put into print a paper which caused concern to the White's and others. Some took time to rebuttal the paper's errors and slanderous statements over the next year and a half until the Lord showed EGW that it was a device of Satan to waste time rebutting when God had given truth. The errors of those who rebuttal truth would soon be manifest and they would argue among themselves and dissipate, while the Truth would grow and their followers would double.

You have taken the time to rebuttal Pastor Pfandl, and you did it well, but is that what the Lord wants you to do? In Loughborough's book, he stated that "all previous efforts at answering their falsehoods had only resulted in their manufacturing more." If Pastor Pfandl is dogmatic at believing his own truth, then nothing you can do or say will make a difference. It only brings confusion to others to read such, and we need to be establishing truth in a solid foundation in such a way, that the errors of others will be made prominent and clear—the same principle as when government agents are trained at identifying counterfeit money—they study the Real Money so much that the Counterfeit is made obvious.

So I encourage you, Jeff, to continue expounding Truth as God gives it to you. Don't worry about those who counter-attack you. If you have the Truth, it will be evident, regardless of their rebuttals. I pray that God will continue to bless you as you bless others. N.

Response

Dear Sister N,

You may be correct about entering into controversy over the truth. My primary motivation was a desire to assist those in Europe to promote this message in the way that they chose. Inspiration has much to say about not exercising kingly power, and in those passages we

are informed that we are to assist our coworkers in other fields to accomplish their work, without dictating their every move. I had informed my dear German friends that I did not have the same confidence in their endeavor as they did, but I was willing to help.

The principle of one leader making all the decisions is the primary problem which I ran into when I worked at Hope International and help produce *The Firm Foundation* magazine. There was very little in that publication which I found to be error, though there were mistakes made. We have made mistakes in our newsletters and audio presentations as well. For complex reasons though I have not received nor read the magazine for several years now. Jeff.

Question: Marriage In Heaven

Dear Jeff,

I have been an Seventh-day Adventist for 43 years and for as along as I can remember, I have always heard that there would be no sex in heaven and that we would be "as the angels". But, in Samuel Bacchiocchi's, *End time Issues*, #9, February 25, 1999, he says that things will be just the same as they are here on earth, as far as sex goes!

I really feel that he is not right but I would like to know what you think about this. I have found you to be a real straight shooter as long as we have been studying with your material and we respect your opinion. Thanks for all you and your wife do for spreading The Word of The Lord. Keep looking up, The Lord is coming soon. Thanks, V and BS.

Response

"There are men today who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the 'sure word of prophecy.' The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family.

"I would say to those who hold views contrary to this plain declaration of Christ: Upon such matters silence is eloquence. It is presumption to indulge in suppositions and theories regarding matters that God has not made known to us in His word. We need not enter into speculation regarding our future state.

"To my ministering brethren I would say, 'Preach the word; be instant in season, out of season.' Do not bring to the foundation wood, and hay, and stubble--your own surmisings and speculations, which can benefit no one." *Medical Ministry*, 99–100.

Question: Could Christ Have Been Crucified in France?

Brother Jeff;

Revelation 11:8, figuratively identifies France as "the great city," and calls it "spiritually" "Sodom and Egypt." And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. How could the Lord have been crucified in France? Do you mean that the spiritual implication is that by France's behavior, they crucified Him again? Or could this passage be referring to the "great city" Jerusalem? Brother B.

Response

Brother B,

The story of Revelation eleven is at least in part, the story of the Bible, as represented in the chapter as the "two witnesses". The Bible is the word of God and Christ is the word of God. The experience of Christ, while here on earth was perfectly paralleled by the prophetic experience of the Bible in the French Revolution time-period. At the Baptism Christ was empowered to give His witness for three and a half years. At the end of that time he was crucified, then resurrected, then ascended. If you follow the attack against the Bible in Revelation eleven, you find that the two witnesses gave their testimony for three and a half years, then were killed, then resurrected and then ascended to heaven. There is much more of this pattern than simply what I have stated here. We deal with this pattern in detail on the thirty-eight hour prophecy school. Jeff.

Question: The Last Deception

Hi Jeff,

Help me! Is the very last deception before, or after the crowning deception? See *The Faith I Live By*, 346. Greetings, J.

Response

Brother J,

My understanding is that the very last deception within Adventism is making of none effect the Spirit of Prophecy. The Spirit of Prophecy has no effect on those outside of Adventism, but the crowning act of Satan has to do with his taking the entire world captive, during his impersonation of Christ which begins immediately after the Sunday law in the USA. I therefore would understand that these two deceptions are different in the sense of who is being deceived. Some prophecies are specific to God's church, others aren't. Let me know if this is what you were questioning as I never heard this question before. Jeff.

Question: Parts of Matthew 24 Only Apply to 70 AD

Dear Jeff,

Even though we've never met, I have spoken to you on the phone in the past when you were with Hope International. I am currently a member of the Seventh-day Adventist church in the —, Virginia area. I believe you preached here sometime in the last ten years. I am a friend of WW who lives in Richmond, Virginia. You may or may not remember him as you meet so many people in your ministry, but the two of you conversed when you spoke at the Amicus SDA church in Ruckersville, Virginia some time ago. I've always appreciated the depth and thoroughness of your studies. The reason I am contacting you is that a controversial teaching has cropped up in the Potomac Conference. I will give you a brief synopsis. I would like to know if you've run across this teaching in your travels and if you can offer any insights. I sent the following information to a couple of other friends for their input as well:

We had an interesting Sabbath at — SDA church in Cumberland County (1/6/2007). The speaker was the Potomac Conference evangelist, Ron Rogers who is planning on conducting a series here in a couple of months. We had an afternoon question and answer addressing concerns regarding a sermon he preached in late November 2006 wherein he alluded to portions of

Matthew 24 applying only to the destruction of Jerusalem and not the Second Coming. Prior to this past weekend's session I had obtained a videotaped copy of the sermon and converted it to DVD format. I will send you a copy if you wish. I believe you would be very interested in what he has to say.

When I pressed him regarding his position on the matter he stated that Matthew 24 verses 3 through 23 dealt specifically with the destruction of Jerusalem and has nothing to do with the Second Coming and challenged many of the Adventist preachers of the past who taught contrary. He also indicated that my position was in direct conflict with the Bible, Spirit of Prophecy and the General Conference (in an attempt to discredit me since I was the one pressing him on the matter). He quoted a portion of Uriah Smith to support his view. I afterward went home and examined every Spirit of Prophecy statement regarding "the destruction of Jerusalem" and I found him to be in gross error on the matter. There is one statement that particularly interests me:

"In his answer, Jesus did not take up separately the destruction of Jerusalem and the last great day of his coming. He mingled the description of these two events. When he spoke of the destruction of Jerusalem, his words referred also to the final destruction that will take place when the Lord rises out of his place to punish the world for its iniquity. The entire chapter in which are recorded Christ's words regarding this, is a warning to all who shall live during the last scenes of this earth's history." Review and Herald, December 13, 1898.

It is apparent from this statement that an issue would arise where enemies of the truth would seek to divide this chapter into sections isolating the two events and even imply that the great commission to go to all the world and preach the gospel only applies to the first coming of Jesus. If verses 3 through 23 applies to the destruction of Jerusalem and not the Second Coming then what do we do with verses 12, 13 and 14:

Matthew 24:12: And because iniquity shall abound, the love of many shall wax cold.

Matthew 24:13: But he that shall endure unto the end, the same shall be saved.

Matthew 24:14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Have you run into this issue before?

This is a new one to me. Let me know what you know about this. Would you like a copy of his sermon? If so, where do I send it? God bless. LW.

Response

Dear LW,

I of course know and remember WW. I never have run into this before. I have very little time to study the truth, let alone to take time and study error, so I will pass on looking his presentation over. Jeff.

"Many know so little about their Bibles that they are unsettled in the faith. They remove the old landmarks, and fallacies and winds of doctrine blow them hither and thither. Science, falsely so called, is wearing away the foundation of Christian principle; and those who were once in the faith drift away from the Bible landmarks, and divorce themselves from God, while still claiming to be His children." *Review and Herald*, December 29, 1896.

Question: The Key to a Nations Power & Prosperity

Dear Jeff,

I attended your meetings at Pugwash, Nova Scotia. Here's a thought that crossed my mind after reading *The Great Controversy*, 441:

"'And he had two horns like a lamb.' The lamb like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. "

Mrs. White makes it clear that the will of the people in choosing their leaders is key to the nations power and prosperity. *Newsweek's* December 25 issue had this to say: "After a narrow win in the US Supreme Court and a Gore concession, President-elect George W. Bush spoke from the Texas House." Al Gore is quoted as saying "Now the US Supreme Court has spoken. Let there be no doubt, while I strongly disagree with the court's decision, I accept it."

This does not sound like the people choosing it's own government. This court action goes directly against the Declaration of Independence; it violates the very principles of democracy. Also each of the previous governments, which didn't win the popular vote, but won the electoral college, had very poor mandates with bad economies. From my way of thinking the first key has been broken Republicanism has fallen, and surely Protestantism can't be too far behind with a Sunday law and fully breaking the last key! Please send me your thoughts on this. Thanks, T.

Response

I think the Constitution does provide for the Supreme Court's involvement in the last election. My views about the election run in a different line of thought. If we study the martyrdom of Stephen in the book of Acts, we see a very consistent pattern for how God accomplishes His executive judgment. By "executive judgment", I am referring to the punishment aspect of judgment.

In the story, Stephen is used by God to rehearse the covenant, which ancient Israel had agreed to uphold. Stephen's speech was in agreement with a courtroom verdict. God set forth the initial arrangement, then through Stephen, demonstrated how Israel had broken the agreement. All this was done before executive judgment was pronounced. This is the Biblical pattern of how God deals in His executive judgments. In the story of Stephen the Jews were familiar with the covenant and the history that followed. Part of their anger was their recognition that Stephen was delivering a legal summation against them.

According to Sister White, the United States has been the most highly favored nation upon earth. She states this truth many times and in many ways:

"The Lord has done more for the United States than any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught. God designed that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He designed that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges." *Maranatha,* 193.

Connected with this truth is the responsibility the United States has been given to *protect-religious liberty.* When the Sunday law of Bible prophecy is enacted, in fulfillment of Revelation 13:11, 'national apostasy, will be followed by national ruin' . This national apostasy, which destroys religious liberty, is directly connected to the document-which we know as the Constitution. When the Sunday law arrives-simultaneously, the Constitution will be overturned. At the stoning of Stephen the Jews knew the covenant, and their national history. Stephen simply placed these in the context of a legal pronouncement.

In the United States, previous to last October, the citizens of this country barely knew the Constitution at all. Suddenly the election arrives, and within a few short weeks, virtually everyone in the United States has been given the most intensive crash course into what the Constitution is, and how and why it works, its history and development, and on and on. The news reporters during that time period, were often commenting on how much of the Constitution we did not understand prior to the election. Then began the crash course in "civics and the Constitution".

The election from my point of view was more significant in that it was apparent that God was allowing light to go forth to the people of the United States concerning their responsibility as the citizens of this country, to uphold religious liberty, by protecting the principles enshrined in the Constitution. I believe this is evidence that God's executive judgment against this country is about to take place. He has given light about the Constitution, just before we deny it, and bring upon ourselves national ruin. God never changes. The Constitutional crash course was in once sense His mercy and another His pronouncement.

"The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism and give countenance to popery the measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven. The result of this apostasy will be national ruin." *Review and Herald,* May 2,1893.

Question: Christ is the Alpha & Omega

Brother Pippenger,

When speaking about Christ illustrating the end from the beginning what biblical stories illustrate this fact? I am familiar with the story of Jerusalem of ancient time restored on the 3rd decree and then Jerusalem of modern time restored on the 3rd message. Are there other illustrations similar to this one, if so where? We have a small women's Bible study group and will be going over this topic on Tuesday night. Thank you in advance for your time and the blessing your studies have been to me. I especially enjoy using the prophetic keys as a Bible study outline. BP.

Response

Sister BP,

Several come to mind:

The historical event that marks the beginning of the twelve hundred and sixty years of papal supremacy began when the ruler of the Goths was driven from the city of Rome in 538 and it ended when the pope was taken from Rome in 1798.

The 391 year 15 day prophecy of Revelation 9:14, 15 began when the last Emperor of Eastern Rome surrendered his national sovereignty to the four great Ottoman sultans and it ended when the last sultan of the Ottoman Empire surrendered his national sovereignty to the four great European powers.

The 1290 and the 1335 year prophecies of Daniel twelve began in 508 when the work of preparation necessary to place the papacy on the throne of the earth began. It is marked by the submission of the Visigoths, which was brought about by the military conquests of Clovis a French king. This was fulfilled in 508, and 508 also marked the change of satanic dispensations from paganism (it was then taken away) to papalism (it then started to be set up).

The 1290 begins in 508 with a military victory by a French king and it ends in 1798 with a military victory by a French king. The 1335 begins in 508 with a change of satanic dispensations (paganism to papalism) and it ended in 1843 with a change of satanic dispensations (papalism to the false prophet).

The 2520 prophecy against the southern kingdom of Judah began with the breaking of the covenant and ended in 1844 with the restoration of the covenant.

The 2520 prophecy against the northern kingdom of Israel began with the king of Israel (king of the north) being taken into captivity and it ended with the pope (king of the north) being taken into captivity.

The 2300 years began on the 3rd decree and ended on the 3rd message.

The book of Daniel opens with the war between literal Babylon and literal Israel (Babylon being the victor) and it ends with the battle between spiritual Babylon and spiritual Israel (Israel being the victor).

The Bible opens with the creation of the world and it ends with the recreation of the earth made new. Jeff.

Question: Theory or Flawless Fact?

Hello,

My name is E I live in TN. I have looked at a lot of Mr. Pippenger's lessons on DVD. There is some confusion among those of us who have watched them. Not so much on the content of the lessons but as to their importance.

I thought it would be best to send in a few questions for Mr. Pippenger to answer, that way it would clear up any confusion, and also if there are some of us who are misrepresenting these lessons we could stand corrected.

We have different opinions on some things and would appreciate it if we could get some answers from him. This would help to clarify some things. Thank you for your help. I know it is hard to keep answers to a simple yes or no but if that is possible on some of the questions it would help.

Here are a few questions we would like to submit:

Are the timelines that Mr. Pippenger draws, showing a link between events of the past and end time events, simply a theory subject to error, or is it to be represented as flawless facts?

Do these lessons give us an idea as to who the one hundred and forty-four thousand will be? Not just generally but specifically?

Do these lessons give us an idea when probation will close?

Do these lessons tell us we need to be teaching from the 1843 chart to give the last messages to the world?

Do these lessons give great importance to the interpretation of the "daily" of Daniel, chapter 8?

Do these lessons teach that the 2520 is of so great importance that those who refuse to learn it, or teach it are turning from new light that God is opening up to us at this time?

Are these series of lessons the unsealing of the seven thunders just before probation closes?

Are there life and death consequences to accepting or rejecting these lessons?

Thank you so much. We look forward to your reply. E.

Response

Brother E,

The time lines are biblical facts. How I apply them, is subject to my human limitations. You will be held accountable to test how I apply the lines, but they are established by the testimony of more than three, and biblical truth is established by two or three witnesses. They are therefore established by God and you and I are held accountable how we relate to the truths connected with them.

The lines identify the reformation that occurs when the 144,000 are raised up and they will therefore be part of the unfolding prophetic message that awakens and prepares the 144,000. In this sense they identify part of the prophetic message that is understood and proclaimed by the 144,000. The message concerning these lines therefore identifies two groups in Adventism, one that rejects the implications and another that responds to them. Those that respond are the ones that are striving to be among the 144,000 and "follow the Lamb whithersoever he goeth" as He guides them through His unfolding prophetic Word.

They identify that probation is now closing, for they identify that Christ is now finishing His work in the Most Holy Place.

These lessons identify that God is now leading His willing people back to the foundations of Adventism. It is there that they must go, in order to have the basis for understanding and proclaiming the last warning message for the world. That being said, the return to the foundations and the 1843 & 1850 Charts are a message for Adventism that arrives just before the third angel's message is carried to God's other children that are now outside Adventism.

The correct understanding of the "daily" in the book of Daniel is represented on both Charts, both of which have been endorsed by Inspiration. To return to the foundations of Adventism as represented on the Charts includes returning to the correct pioneer understanding of the "daily."

The 2520 is in the same category as the "daily" just mentioned in point 5. When is it that God's people ever have spiritual authority to turn from biblical truth?

The unsealing of the seven thunders includes these lessons, but there is more to the seven thunders than simply the lines.

What truth can we reject and not place ourselves outside of God's Will? The 144,000 follow Christ everywhere He leads them, and you are asking if we can reject certain truths? I have been very direct, but not very longwinded, for I sense that your questions were being asked by someone that didn't really want to understand. Perhaps I am wrong in that regard, I mean no hard feelings, but more often than not these type of questions, in the fashion you set them forth gives witness to someone that is trying to find 'hooks to hang doubts on', or points that can be attacked. If I am incorrect please forgive me. In any case, I stand by the answers and hope they help. Jeff Pippenger.

Question: Isaiah 4:1 (Man of Lawlessness)

Hi Jeff,

I hope this letter finds you well. You are in my prayers. A friend has this question. Perhaps you can help me answer it?

"**Question:** How can I relate Isaiah 4:1 to the man of lawlessness (when talking to other denominations)? Please let me know if you have any advice. DK" Thanks and blessings, MM.

Response

Sister MM,

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. Isaiah 4:1

If you apply prophetic analysis (prophetic rules) then this passage must be at the end of the world; the context of the following verses upholds this.

Women: in prophecy are churches ("I have likened the daughter of Zion to a comely and delicate *woman*." Jer 6:2; see also Lam 1:17).

Seven: represents completeness or perfection (Gen 33:3; Job 5:19; Psa 12:6; Pro 6:16; Rev 1:20;

Rev 5:1; Rev 15:1).

Bread: is doctrine ("man shall not live by bread alone." Matt 4:4).

Apparel: or clothing is righteousness ("And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev 19:8).

Whoever the seven churches or the complete number of churches are at the end of the world, they are stating that they will eat their own bread; thus refusing to accept the bread of God, which is the truth of God's Word. They also state that they will wear their own righteousness; rather than seeking Christ's righteousness. In summary, all the churches are following their own doctrines, and are void of Christ's righteousness.

The question is then, who is the "**one man**" that they wish to "**take hold of.**"? 'Taking hold of ', represents 'coming into unity with'; for the Bible asks the question, "Can two walk together, except they be agreed?" (Amos 3:3) All the churches at the end of the world come into unity with this "**man**", and they wish to receive his "**name**."

One must not forget the context of the verse, the whole of the preceding chapter talks of how God has taken away Jerusalem's bread, and is so disgusted with her apparel that he will punish her; the verses that follow, then talk of those humble ones that escape this punishment. God refuses to feed Jerusalem with His bread, and rejects her because she will not dress to please

Him. Jerusalem gets divided between the humble who escape punishment, and those who persist in eating their own bread and wearing their own apparel who receive punishment. This latter group, taking with them their own bread and apparel, 'join' with the seven churches (who also eat their own bread and wear their own apparel) in seeking to be called by the name of a man, other than the Lord.

The logic or approach I would employ in explaining this to non-Adventist is to first identify that the papacy is the antichrist, and is a counterfeit Christ. If your intended audience understands this, then you could take them to Revelation 13:18 which states, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six."

Revelation 13 identifies that the entire world accepts the "**mark**" of this beast, and that the "**number**" of the **"beast**" is the number of a "**man.**" Everyone or 'all the churches' will accept the mark of the beast, or as Isaiah identifies; all the churches will come into unity with the papacy as they ask to be called by his name. The "**man**" of course is also identified as the "**man**" of sin by Paul in 2 Thessalonians 2:3.

That is the logic I would follow if I were to share this with a non-Adventist. Hope this helps. Jeff Pippenger.

Question: How to Know When & Where to Go

Hi Kathy,

Just mailed a note to Jeff but it did not get there, had the wrong address. Anyway maybe you can help me. There is a lot going on lately in the church I go to. It seems there is no consistency in the leadership. I thought we are to stay with the church until the Sunday law. How do we know when to leave and where to go? Please explain. I'm still in Florida. I have been listening to the DVD from 007. If I find a way I will try to come up for the December meetings. It's kind of hard on me at times as I'm all by myself. I work only 2 days a week and funds are limited. I do Prison Ministry on Sabbaths and Sundays here at the prison with another lay person which I feel is a blessing both ways. I have a hard time to know when to go, where to go, etc. with the way things are. I hope to be still able to leave Florida one day. God bless and greetings to Jeff, Bronwyn and Family. Sincerely, LE.

Response

Sister LF,

I have no good answer for this. Each church is different, although I hear similar testimony from all over the world. Sometimes I reply to this question with Christ's words:

"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord." Matthew 10:23, 24.

We are not above our Lord and He was persecuted by his own. We are to sing the song of Moses and the Lamb. Sister White informs us the song represents our experience. Both Christ (the Lamb) and Moses had to interact with a church in apostasy. This will be the experience of everyone in Adventism that receives the seal of God. I have no pat answer for your dilemma other than to inform you that it is a struggle that is happening around the world in Adventism.

"In the time when His wrath shall go forth in judgments, these humble, devoted followers

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

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

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

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

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

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

"The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link

in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity. 'The eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil.'

"Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin." *Testimonies*, volume 5, 210-212. Jeff.

Question: The Sign of Jonas

Dear Jeff,

In my study today I read Luke 11:30—For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. And also in Matthew 12:40—For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Jonah 1:17 says—Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Jonah 2:10 says—And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.

I am wondering if you have done any study on that prophecy as it relates to us? I heard a preacher say he believes we will be in the time of trouble for 3 1/2 years. But when you said that the whole Bible fits into the last six verses of Daniel 11, I believe it. It is all for us in the last days. But I just wondered if you had any information on this for our day?

Our new study group begins January 6 and is expected to be every Tuesday in my home. I plan to prepare study guide materials for this group. Please pray for our little group here in Canada. Thanks PV.

Response

Sister PV,

"The subject of Nineveh, her lengthened probation, and the consequent grief of Jonah, was presented to me as a parallel case with our own disappointment in 1844." *Life Sketches*, 204.

We will continue to keep you and your work in prayer. Greetings to I. Jeff.

Question: Drunken But Not with Wine

Brother Jeff,

I've been studying the 28th and 29th chapters of Isaiah and a question has come to me maybe you could explain. In chapter 28:1 we see the "scornful men" that are "overcome with wine." Now in chapter 29 I read that in Ariel (Jerusalem H740), "they are drunken, but NOT with wine; they stagger but not with strong drink." I have always understood that, and I still believe, these refer to the same people, that is—Jerusalem at the end of the world. So, why are they in Isaiah 28 drunken as a result of wine (false doctrine?) yet in 29 they are drunken but not as the result of wine but rather, it would appear, because the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes? Am I not seeing an obvious? Thanks. WS.

Response

Brother WS,

I understand that Isaiah is simply clarifying what the drunkenness of the scornful men is. They are overcome with wine, or darkness. It is definitely the same people. In chapter twenty-eight Isaiah introduces the drunkards of Ephraim and in chapter twenty-nine he is being specific about what their drunkenness is. The passage does not deny itself, it is clarifying itself.

As I was looking at your question once again, I would also add that it is the false doctrine that creates the blindness and although these men choose the false doctrine over the truth, God does take responsibility for sending them delusion for their lack of loving the truth. Jeff

WS Replies

Brother Jeff,

Now that makes sense to me. I saw wine and almost immediately interpreted that as false doctrines yet Isaiah twenty-nine seemed to disagree. Thanks for your time, I'm trying so hard to allow God to teach me all that He can concerning these truths and I'm really covering a lot of ground fast. Thanks again friend. P.S. It was an awesome prophecy school. He did a great job! WS.

Question: End Time Testing Message

Hi Jeff,

I watched your Eatonville series, and was so intrigued I finished it in a few days. I have some questions about the series, as various things are floating in my head. What is the end time testing message for us? Is it simply what you teach? We have to be aware that we are repeating the history of the Millerites, but shouldn't there be some additional message?

Secondly, what does your prophecy line have to tell us about upcoming events, what will happen next? What does it tell us about the Second Coming? What will be our great disappointment? How does your message relate to the general story of a financial collapse coupled with imminent terrorist attack equals martial law imposition on Americans? Thanks, and God bless! DS.

Response

Brother DS,

Sorry for the long wait. I have been buried with many things for a long time. The end time message is the increase of knowledge that begins with the understanding of Daniel 11:40–45. That prophetic truth opens the door of understanding to many other truths. The repetition of the Millerite history is a special key for understanding end time events that has been purposely opened up to God's people at this time. The truths that are opening up from the prophetic Word are opening up the entire Bible. There is not an additional message, for these truths encompass all the messages of God's Word. Bible prophecy identifies that the warfare of Islam will only escalate. Bible prophecy teaches that there is an economic collapse that precedes the Sunday law in the United States. We have a presentation called The Purification of God's Church where we set forth the various waymarks of end-time events. The disappointment is probably the realization by the faithful Adventists at the Sunday law test, that there are very, very few of the

former Adventist brethren that stand faithfully at the testing time, but it is hard to be to dogmatic about that, for one of the prophetic characteristics of the disappointment is that it is something that is not recognized in advance by the people of God. Jeff.

Question: Time Prophets

Brother Jeff,

I was re-writing the article from your presentation on 'Time Prophets' and I have found some inaccuracies-Notice this:

"Zechariah means 'Yahweh has remembered' and over and over he says 'Lord remember me for the work that I have done.' He represents people who have taken up the work of the Lord who wish to be remembered in the judgment in a righteous way."

It is Zechariah whose name means 'Yahweh has remembered' but it is Nehemiah who makes the statement! Nehemiah means 'consolation; repentance of the Lord, comforted by Jehovah'

There is also a problem with the 120 years that Noah/Enoch prophesied of the coming flood and gave a name to his son which indicated that when he died the flood would come, but Enoch was not given the 120 years prophecy, Noah was! I think I can get around that one OK by saying that Enoch's prophecy was a time prophecy in a person, and when Noah was told of the 120 years – he then knew how long remained of that prophecy. PT.

Response

Sister PT,

I have been teaching this for years, so I do not remember when I got this turned around. Never the less: Upon the testimony of two or three it is established that a prophet's name corresponds to his ministry, so Zechariah must simply be referencing his desire to be remembered in the judgment, and his book deals specifically with the judgment so it fits. I understand the same about Noah and Enoch so I don't know why I misstated it, but I stand corrected. Jeff.

Question: The Year 607

Brother Jeff,

In *Future News*, May, 2008 you stated:

"The starting point for the 2,520 was as William Miller pointed out, 2 Chronicles 33:11. The actual carrying of the citizens of Jerusalem into Babylon by Nebuchadnezzar is dated as 607 or 606, depending on which reckoning one employs. (It is interesting that the Millerites marked 607 as the beginning of the time which concludes with the "great jubilee" as they identified it. The great jubilee was 50 cycles of 49 years equaling 2,450 years. If you start at 606-7 and go forward 2450 years you come to 1844. (The Millerites marked the year 1843, but we know that they had not correctly identified the year zero [Editor's Note: Jeff understands now that there is no such thing as the zero year. The mistake made by the Millerites was that they did not understand the full year concept].)

In any case, some stumble over Miller marking 677 as the starting of the 2,520 when they are familiar with Judah being carried into captivity by Nebuchadnezzar, but the prophecy that the Millerites identified as beginning with the carrying into captivity is the great jubilee and the 70 years of Jeremiah 25:12."

I need a little bit more background to this topic: The year 607 is very new for me. We know that Judah went into captivity in the year 677. What happened in the year 607? If 607, is the date, then we have to add the 2,520 from this year, right? Miller marked 607 "as the beginning of the time". What time? Why do some stumble over 677, "when they are familiar with Judah being carried into captivity by Nebuchadnezzar"? What has the jubilee to do with the 70 years of Jeremiah 25:12? Please give me a quick answer, if possible, because I do not want to have any possible mistake or open question in our German translation. God bless you, hope to see you soon, your WB.

Response

Dear WB,

The 2520 against the southern kingdom began in 677 as identified in 2 Chronicles 33:11.

At that point the Assyrians carried Manasseh to Babylon, but Manasseh repented for a time and the Lord allowed him to return to Jerusalem. Later Nebuchadnezzar came and conquered Jerusalem. The date that Nebuchadnezzar brought about the final conquering of Jerusalem was 607-606. This started the 70 year time prophecy of Jeremiah 25:12. These are two different time prophecies. Jeff.

Question: 30 Years of Preparation

Dear Jeff,

Hope all is going well on your trip to the west. We have been studying the parallel between the 30 years that it took the papacy to rise to power and the time that Jesus prepared for His ministry.

There certainly are 30 years between 508 and 538 but for Jesus, he began His ministry in 27 years. How do you account for this difference or are we being too literal? God bless on your return trip to Arkansas. Sincerely, T&N.

Response

Dear T&N,

"The life of Christ had been so secluded at Nazareth that the world did not know Him as the Son of God--their Redeemer. He was regarded as nothing more than the son of Joseph and Mary. His life in childhood and youth was remarkable. His silence in regard to His exalted character and mission contains an instructive lesson to all youth. His faithful obedience to His parents until He was 30 thirty years of age is a pattern for youth to imitate more than the Jesus in Gethsemane and upon Calvary." *Lift Him Up*, 33.

"Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He 'grew, and waxed strong in spirit' (Luke 1:80). It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example." *Manuscript Releases*, volume 4, 235. Jeff.

Question: A Warning Message

Jeff,

I have been re-reading A Word to the Little Flock this morning. James White writes on page 11: "The third angel's message was, and still is, a WARNING to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of, during the second angel's cry.'

"And has not the true message for God's people, since the 7th month 1844, been just such a warning? It certainly has . . ."

In Spiritual Gifts, volume 1, chapter 25, there is a line of events that happened during the first and second angel's messages, (and I might add that accepting the prophetic message from the messengers was a test.) It is very clear. Referring to the cry of the first angel she writes: "A glorious light then rested down upon these companies, to enlighten all who would receive it… Others resisted the light… The light passed away from them, and they were left in darkness."

There was another test, just shortly afterwards: The second angel's message was a test: "those who rejected the light pushed them… Then I heard a voice saying… 'Come out…' In obedience to this voice, a large number broke the cords… and leaving the companies that were in darkness, joined those who had previously gained their freedom."

So, it is only logical to know, not assume, that when these messages are repeated, they are once again going to be a test. By some the gospel is considered to be the love message, separated from the prophetic word. So they have trouble with prophetic messages, because they dwell on the love of Jesus more then the justice of Jesus. Actually, they are hand in hand. LN.

Response

Sister LN,

Those in Adventism who insist that the message of the hour is the presentation of the gospel which Paul defines as the milk of God's word (in Hebrews five and six) have – I believe – a limited understanding of what the third angel's message is.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." Hebrews 5:12–6:3.

But when these very same men also insist that the prophetic word is not part of the gospel, it becomes evident that the gospel which these men present is detached from that presented in the book of Revelation. The prophetic word is part of the gospel and to teach otherwise is not only to deny the prophecies, but to present another gospel than is defined within God's word. Jeff.

Question: The Final Disappointment of God's People

Jeff,

I had often wondered what the 'disappointment' would be for God's people in the last days if we consider that the Millerite time period will be repeated. I think that the following quote helps us to see a highly probable explanation of the coming disappointment. What are your thoughts? WS.

"As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment." *The Great Controversy*, 352.

Response

Brother WS,

I cannot be sure, for when the disappointment is illustrated in prophetic history, as it is in several places, those who are disappointed never seemed to understand it in advance. We are required to know there is a disappointment coming, for this is evident in Revelation ten.

That being said, I have my best educated guess at what the disappointment will be, but it is only that. I believe the disappointment that happens to God's people immediately after the arrival of the Sunday law is the recognition by those who are sealed that they are standing alone. First let me deal with Revelation ten.

Sister White tells us the seven thunders of verse four of Revelation ten represent the history of 1840 through 1844, and that the seven thunders also represent "future events that will be disclosed in their order". The seven thunders represent the repetition of the Millerite time-period of 1840 through 1844, in the time-period when the 144,000 are developed. We are now in that time-period.

But the seven thunders, and therefore this truth of the repetition of that history and the Millerite history itself, has been sealed up, until here at the end of the world. The Millerites had the book of Daniel unsealed unto them, the 144,000 have the seven thunders unsealed. As Christ unseals this prophetic truth He is bringing to light some very profound understandings. Some of them are truths that we have held for 150 years that now have a different perspective.

For instance in verse ten, of Revelation ten, we have taught from the beginning of Adventism that John represented the Millerites in the verse. He had taken the book and ate it, and it was sweet in his mouth, but bitter in his stomach. This is a correct understanding, but it is only the secondary understanding, for John here is representing a people who knew in advance that the book would be sweet, but that it would become bitter. Verse nine is clear on that subject:

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

John was told before it happened that the book would first be sweet and then become bitter. John represents the Millerite experience in a secondary sense, but in agreement with Revelation ten and the seven thunders, he primarily represents the 144,000 who are awakened by God's prophetic word from their Laodicean experience, then prepare their characters for the seal

of God, and at the Sunday law suffer a disappointment.

"If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized." *Testimonies*, volume 5, 716.

"It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah." *Review and Herald*, December 18, 1888. Jeff.

Question: The Diet of Worms

Greetings Brother Jeff,

I was just reading this in *The Great Controversy,* page 607 "But their answer is: 'Show us from the Word of God our error'-the same plea that was made by Luther under similar circumstances". This is written in the context of Sunday law enforcement, what I see as the swelling of the Third Angel. It was stated in one of the prophecy classes that the Diet of Worms was a type of the MN Cry (which was identified I believe you said in a SS class study). As I am not privileged to have been a part of that study I may be misrepresenting what was discussed and concluded but it appears from this statement in *The Great Controversy*, 607 that the Diet of Worms is the Loud Cry (but it's probably a fractal) Blessings, KB.

Response

Hello Sister KB,

This is how we have come to understand the Diet of Worms:

On the second day of the Diet, after Luther had been given the time he had requested to formulate his response, Luther presented his answer before the assembly in both German and Latin. First in German and then in Latin.

"Luther had spoken in German; he was now requested to repeat the same words in Latin. Though exhausted by the previous effort, he complied, and again delivered his speech, with the same clearness and energy as at the first. God's providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning; but **the repetition enabled them to perceive clearly the points presented**." *Great Controversy*, 159.

The second day of the diet represents the second angel's message. It is my assertion that the presentation in German represents the 14th of August when Samuel Snow first arrived at the Exeter Prophecy school and gave the message of the Midnight Cry. If this is correct then Luther's presentation in Latin represents the 15th of August when Snow was asked to repeat his message so that the people could more perfectly grasp what it was that he was saying; according to history it was this repetition of the Midnight Cry message on the 15th that empowered the second angel. Once the points of the Midnight Cry were more clearly perceived the message was able to spread with unprecedented rapidity. As you can see from the quote above, it was the repetition of Luther's message in Latin that allowed the assembly a more clear perception of the points presented.

After we came to this realization it was discovered that the meaning of the name "Diet of Worms" confirms our application of Luther's presentations. Diet means "an assembly" and Worms means "a settlement at a watery place." When you combine the meanings of these two words together you get "an assembly at a watery place." This is very similar to what Exeter New Hampshire translates into" Watertown." And this is profound because the 15th (typified by Luther's Latin presentation) is the first day of the first month and in the Scriptures the Israelites, on this day, were at Jotbath— "a land of rivers and waters."

I pray that this all makes sense. Please let me know if I can explain anything more. God Bless, Michael.

Question: The Gate/Jesus' Right Arm/Remember

I have several questions:

Why is the gate the Midnight Cry?

Where is the quote that Jeff refers to that parallels Sister White's statement in her first vision about the light from Jesus' arm being the Midnight Cry?

"Remember" has been placed in two different places, 9/11 and the Sunday Law. How do we determine where to place a passage with "remember?" Thanks, K.

Response

Hello Sister K,

The gate is placed at the Midnight Cry because of Genesis 28:17. It is here where Jacob proclaims that the place where he wrestled with God is the "house of God" and the "gate of Heaven". A point of confirmation is found in the name change that takes place here; Jacob calls the place "Bethel" and it was previously called "Luz". Luz in the Hebrew can mean an almond tree, and we know from Numbers 17 that the Midnight Cry is the point where the almond rod buds out.

There is a passage that connects the light at the end of the path with the Midnight Cry in our time but I cannot seem to find it at the moment. However, I can give you the logic: Jesus is the Alpha and the Omega, He shows the end from the beginning, therefore, the light at the beginning of the path is a parallel to the light at the end.

In order to place "remember" correctly we must understand it in relation to the context. We are discovering that this is so with many symbols, that is, that the location of the symbol in our time is dependent upon the context of the surrounding symbols in the passage in question.

Hope this was helpful! Blessings, Michael.

Question: Huss & Luther

Hello Dear Brother Jeff and Michael,

Thanks so much, I try it in this way to download.

I found out, that on links on your web site, I also can download many from some years ago.

I also have one question which is in my mind for so many years, when I first read the book of *The Great Controversy*.

May be you can answer me, because here in the Adventist church I only hear that every

word from *The Great Controversy* we cannot accept word on word.

But from your teachings I understand that this book from Ellen White is really from God inspired almost word to word.

So my question is about one place in *The Great Controversy*.

Why is written in the sixth chapter, that there are some persons like solders which are fighting after Johann Huss had died already in Tschechoslowakei. One man of them was blind, but God used him in a mighty way.

Then another solder stood up. They were believers but used the sword.

Why are they fighting with a sword? But the New Testament says we should not fight with sword only with the word of God.

Why are this believers shown in this book in this way?

Also one question I have about Martin Luther. I have read that in the last years of his life he was fighting against the adult baptized believers and ordered them to persecute.

Thank you so much for all this teachings. Only God knows how thankful I am for this. Sorry for my week English. God bless you. Sister MV.

Response

Hello Sister,

Here is the passage:

"The execution of Huss had kindled a flame of indignation and horror in Bohemia. It was felt by the whole nation that he had fallen a prey to the malice of the priests and the treachery of the emperor. He was declared to have been a faithful teacher of the truth, and the council that decreed his death was charged with the guilt of murder. **His doctrines now attracted greater attention than ever before**. By the papal edicts the writings of Wycliffe had been condemned to the flames. But those that had escaped destruction were now brought out from their hiding places and studied in connection with the Bible, **or such parts of it as the people could obtain**, and many were thus led to accept the reformed faith.

"The murderers of Huss did not stand quietly by and witness the triumph of his cause. The pope and the emperor united to crush out the movement, and **the armies of Sigismund were hurled upon Bohemia**.

"But **a deliverer was raised up**. **Ziska**, who soon after the opening of the war became totally blind, yet who was one of the ablest generals of his age, was the leader of the Bohemians. Trusting in the help of God and the righteousness of their cause, that people withstood the mightiest armies that could be brought against them. Again and again the emperor, raising fresh armies, invaded Bohemia, only to be ignominiously repulsed. The Hussites were raised above the fear of death, and nothing could stand against them. A few years after the opening of the war, the brave Ziska died; but his place was filled by **Procopius**, who was an equally brave and skillful general, and in some respects a more able leader.

"The enemies of the Bohemians, knowing that the blind warrior was dead, deemed the opportunity favorable for recovering all that they had lost. The pope now proclaimed a crusade against the Hussites, and again an immense force was precipitated upon Bohemia, but only to suffer terrible defeat. Another crusade was proclaimed. In all the papal countries of Europe, men, money, and munitions of war were raised. Multitudes flocked to the papal standard, assured that

at last an end would be made of the Hussite heretics. Confident of victory, the vast force entered Bohemia. The people rallied to repel them. The two armies approached each other until only a river lay between them. 'The crusaders were in greatly superior force, but instead of dashing across the stream, and closing in battle with the Hussites whom they had come so far to meet, they stood gazing in silence at those warriors.'—Wylie, b. 3, ch. 17. Then suddenly a mysterious terror fell upon the host. Without striking a blow, that mighty force broke and scattered as if dispelled by an unseen power. Great numbers were slaughtered by the Hussite army, which pursued the fugitives, and an immense booty fell into the hands of the victors, so that the war, instead of impoverishing, enriched the Bohemians.

"A few years later, under a new pope, still another crusade was set on foot. As before, men and means were drawn from all the papal countries of Europe. Great were the inducements held out to those who should engage in this perilous enterprise. Full forgiveness of the most heinous crimes was ensured to every crusader. All who died in the war were promised a rich reward in heaven, and those who survived were to reap honor and riches on the field of battle. Again a vast army was collected, and, crossing the frontier they entered Bohemia. The Hussite forces fell back before them, thus drawing the invaders farther and farther into the country, and leading them to count the victory already won. At last the army of Procopius made a stand, and turning upon the foe, advanced to give them battle. The crusaders, now discovering their mistake, lay in their encampment awaiting the onset. As the sound of the approaching force was heard, even before the Hussites were in sight, a panic again fell upon the crusaders. Princes, generals, and common soldiers, casting away their armor, fled in all directions. In vain the papal legate, who was the leader of the invasion, endeavored to rally his terrified and disorganized forces. Despite his utmost endeavors, he himself was swept along in the tide of fugitives. The rout was complete, and again an immense booty fell into the hands of the victors.

"Thus the second time a vast army, sent forth by the most powerful nations of Europe, a host of brave, warlike men, trained and equipped for battle, fled without a blow before the defenders of a small and hitherto feeble nation. **Here was a manifestation of divine power**. The invaders were smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, who put to flight the armies of Midian before Gideon and his three hundred, who in one night laid low the forces of the proud Assyrian, had again stretched out His hand to wither the power of the oppressor. 'There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them' Psalm 53:5." *The Great Controversy*, 117.

In order to answer your question, I have some questions for you:

1. Was the United States a protestant nation when it was founded?
2. Was God leading the United States at this time?
3. Are the two most essential documents of US history (the Declaration of Independence, and the Constitution) according to the will of God?

If the answer is yes to the previous questions, then what do we make of the fact that in order to become a sovereign nation, the United States had to fight a war?

I am not sure what to make of the seeming contradiction between the words of Christ and the endorsement of Heaven in these two particular instances, but I know that there cannot be a contradiction; therefore, there must be something wrong with the way we understand the words of our Savior. Or, we misunderstand the Divine endorsement of these battles.

Nevertheless, we can prove that Sister White was God's prophet (and thus her writings are as forcible as any other prophet's). This being the case, we must move forward by faith and assume that all that is necessary for us to understand will be revealed in due time.

I am sorry if this is not a satisfactory answer to your dilemma. I pray that the Lord will bless you with understanding in this matter.

Regarding Luther:

I wouldn't put too much stock in that website. Though Luther was a man, and thus very flawed, I can't imagine him persecuting anyone. The reason why I can't see this being so is because it seems to contradict the inspired testimony regarding Luther's character.

I hope I have been helpful. Please let me know if I can do anything more. In Christ, Michael.

Afterthought

Hello Sister,

Here is a statement I recently came across that I thought be of some help to you:

"It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God's blessing to lay, on the shores of America, the foundation of a mighty nation. Yet honest and God-fearing as they were, the Pilgrims did not yet comprehend the great principle of religious toleration. The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others. "Very few, even of the foremost thinkers and moralists of the seventeenth century, had any just conception of that grand principle, the outgrowth of the New Testament, which acknowledges God as the sole judge of human faith." The doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors. **While the reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance**. The dense darkness in which, through the long ages of her rule, popery had enveloped all Christendom, had not even yet been wholly dissipated. Said one of the leading ministers in the colony of Massachusetts Bay: "It was toleration that made the world antichristian; and the church never took harm by the punishment of heretics." The regulation was adopted by the colonists, that only church-members should have a voice in the civil government. A kind of State church was formed, all the people being required to contribute to the support of the clergy, and the magistrates being authorized to suppress heresy. Thus the secular power was in the hands of the church. It was not long before these measures led to the inevitable result— persecution." *Great Controversy*, 292.2.

What it says to me is that, though the reformers were men of God, they were human. Truth is progressive, and if it was true that Luther did order some kind of persecution, it would be consistent with this statement (possibly).

We need to keep in mind that the reformers had but a fraction of the light we now have shinning on our path, and that they came from a time of very great spiritual darkness. I would think that "the times of this ignorance God winked at" in light of their desire to serve Him and follow after all that they knew to be right. Blessings, Michael.

Question: Secular Education

Hi Dear Brother or Sister May you advise your brother (OS) what's good for me to finish a three year degree program who is in his second year program. I'm now aware of the evil in secular education but I'm under the care of parents who are not in this message, please help. Your advice is my need.

Response

Hello Brother OS,

My name is Michael and I work for *Future for America*. I am sorry it has taken a little while to reply to you my friend but I will try to give you the most Biblically sound answer (as I understand it).

As I am sure that you understand, we are living at the end of the world. This being so, we have very little time and what little time we do have is most precious. At this point in Earth's history our eternal destiny hinges on what we do with the time/resources that we have been given. This being so, I have some questions for you that might help you in your decision making process:

1. Does your University speak according to the Law and the Testimony? (Isaiah 8:20)
2. By beholding error do we become changed? (*Testimonies*, volume 2, 478)
3. Can two walk together, except they be agreed? (Amos 3:3)

"[Luther] wrote thus of the universities: "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt." *The Great Controversy*, 140.

Ultimately my brother the decision is yours.

May God bless you with wisdom from on high and may He make His will abundantly clear to you. Your Brother in Christ, Michael.

Question: When A Prophet Becomes Part of the Prophecy

What is that reference "when a prophet becomes part of the narrative...?" It is not in Miller's 14 rules. Brother GH.

Response

Hello Brother GH,

My name is Michael and I am replying on behalf of *Future for America*. This rule is not one of Miller's fourteen rules of Bible interpretation, but it is definitely a sound principle.

Take for example Isaiah 6. Isaiah cries "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," and this is embedded in the context of "the whole earth [being] full of his glory. Sister White places this at 9/11 when she connects it to Revelation 18:1, and therefore the experience of the prophet represents the experience of God's people at the end of the world.

"As they see the future, when the whole earth shall be filled with his glory, the triumphant

song of praise is echoed from one to another in melodious chant, 'Holy, holy, holy, is the Lord of Hosts.' They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached." *The Review and Herald*, December 22, 1896.

"John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' [Revelation 18:1.] Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can breathe new life into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise." *Gospel Workers*, 383.

Blessings, Michael.

Offshoots of Adventism

Question: The Reform Church

Hi Jeff,

My husband and I went to visit a SDA Reform Church this past Sabbath upon invitation from one of the members. We knew nothing about that church, so we went with open mind and a willing heart to learn what we could. We brought their version of the Review home to read some of the articles and find nothing out of sync with the SOP, but several things out of sync with our typical SDA church.

It seems that they hold fast to the original teachings of the pioneers and practice what they believe more so than in our church, just from what we saw on that brief encounter. Do you know much about this sector of our church and do you have any cautions as to what they may believe that would be of a concern? It's disheartening to see how much compromise is in our churches today and we are just wondering how to deal with it. Do you have any counsel on this matter? N.

Response

Sister N,

The Reformed members I have met are generally very dedicated to reform and that is quite refreshing. They have several fundamental flaws in their reasoning. They believe in closed communion, though Ellen White disagrees. They make health reform a test of fellowship, though SOP disagrees. Their prophetic understanding is greatly flawed, as they take the passages that deal with the shaking at the Sunday law and the purification of the church at the Sunday law, and place them in the history of 1917, when they separated from the Adventist church. They teach and believe that they are the fourth angel, though the SOP teaches that when the fourth angel arrives it will be rapid, paralleling the midnight cry which lasted about two months, not almost one hundred years. They teach, (though covertly) that the SDA church is Babylon, and the SOP disagrees. They do uphold the reform aspects of Adventism much better than Adventism, but these are some of the problems with that offshoot. I purposely use the word offshoot, though not meaning to be derogatory towards them. In spite of the their zeal for some aspects of reform, their message is incorrect. Jeff.

Question: The Trinity Question

Hello Jeff,

I really enjoy your newsletter and your tapes. I can't wait to get the next tape! I am curious about your position on the trinity. You seem to support the views of the pioneers in dealing with prophecy so it is safe to assume that you are non-trinitarian also like the pioneers? I know you are very busy so you don't have to go into a lot of detail with your answer. Thank you and God bless. AC.

Response

Dear AC,

I would suggest you look at the book we now offer titled *Detours and Ditches* to receive a

simple view of why I reject the wind of doctrine that you are identifying. Jeff.

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.

"Christ is the pre-existent, self-existent Son of God. . . . In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.

"He was equal with God, infinite and omnipotent. . . . He is the eternal, self-existent Son.

"While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God.' Before men or angels were created, the Word was with God, and was God." *Evangelism*, 615.

Question: What is your Understanding of the Trinity?

Hello,

What is your understanding of the Trinity? The corporate church voted on the Trinity in 1980 and this is the time I came out of the corporate church. The Pioneers and Ellen White did not believe in the Trinity. Thanks for your help on this subject. Thanks, A.

Response

Hello Sister A,

You are right. The Trinity is not in the Bible. It is called the Godhead, where there are three distinct and separate persons: The Father, The Son, and The Holy Spirit.

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers,—the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ." *Bible Training School,* March 1, 1906.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 1 John 5:8.

God Bless, Tyler.

Question: God's Name

Jeff,

I know that you are so busy and traveling a lot, but I would like to know your comments on the attached booklet when you have time to go over it. I have always wondered about the Name of God and how we can use the same name, i.e. God, Lord, as other religions–Muslims,

Indians, Buddhists, etc.– and the same name will mean different gods.

The attached booklet was written by a friend of ours who sent it to us recently for our evaluation and consideration. I am concerned that I do what is right and address my Lord and Savior, as He wants me to, but I truly don't know what is Truth.

Would you mind reading this booklet, dissect it, and let me know your comments on it? I appreciate your ability to study so thoroughly and search out the answers, so I would really appreciate your response on this article. Thank you so much, N&JD.

Response

Dear N&JD,

I will not have time to deal with this in the near future. I will forward it to P.R. who may have some available materials on the subject. I have been through this subject more than once. There is a very good article by Ralph Larson that basically points out that the very premise of this teaching denies its validity, in the sense that the ancient Hebrew scribes that wrote the Old Testament would refuse to spell out the name Jehovah do to great reverence for God's name.

The fact is that the name has never been spelled out; so to develop a doctrine about the correct name, when the correct name has never been identified is to develop a doctrine on the best guess of what God's true name is.

The second problem with this teaching is that those who propose it take the passages from Ellen White that deal with an increased understanding of God's name in end time Bible prophecy and teach that the increased understanding has to do with acknowledging their understanding of what God's true name is. This is not the emphasis in the Spirit of Prophecy. Those passages are dealing with the truths connected with God's character as symbolized by His name being written in our hearts and minds. The teaching is a direct attack against one of the most important points of end time prophecy.

Their emphasis on the so-called correct name, also calls into question the inspiration of God's end time prophetess, for she freely used the name "Jesus" and other titles of the godhead, which they teach, are denials of truth. The one prophet that came after the Biblical record did not understand their so-called endtime revelation.

A fourth point which is circumstantial at best, but very accurate, is that when you come across those who emphasize God's name, they are also generally teaching the literal keeping of the feast days, with an emphasis on the "jubilee"; they also are usually re-applying the time prophecies of Daniel and Revelation that have already been fulfilled; and occasionally they are also Anti-Trinitarian in their understanding of the godhead.

I am sorry that I cannot take the time to evaluate this booklet, but right now I am buried. Perhaps P. can help. Jeff.

Question: Feast Days

Dear Jeff and Kathy,

I talked to you at Leoni Meadows about feast day keeping and you said to send a request for a pamphlet called *Detours and Ditches*. Please send it to me at . . .

I also have a question about a book written by Stephen N. Haskell in 1914. I was wondering if he was one who was spreading error. In your talks you mentioned books of a new order being written or coming on the scene in the 1930's so I didn't know if this one fit that

category. The title is *The Cross and Its Shadow*. The reason I'm asking is because someone (who does not believe there are different times of probation closing for different groups of people. He does not think it is scriptural.) He was telling me about something in it that talks about the Day of Atonement services that when the high priest was done in the most holy place would come out to the holy place and linger in order to put blood on the horns of the golden altar. I have understood that the golden altar is technically part of the furnishings of the most holy place but needed to be placed before the veil because of the symbol of the prayers going up to God continually and had to be tended by the priests daily but going beyond the veil was done once a year. Any way the man telling me about the high priest lingering there was so that anyone remembering an unconfessed sin could still bring an offering. I do agree that God wants us to have every chance but I know that after the judgment is finished there are no more chances.

What I found in Ellen White's writings was not too clear concerning different times for the close of probation. She seems to write about the general close of probation for everyone. Would it be listed under something else other than probation? And I understand from the study of the parable of the 10 virgins that there is a group that has their probation closed before another group. Are there any other places in scripture that support this? This man used the people in Noah's day (and Sodom and Gomorrah) as an example of everyone's probation closing at the same time but I thought it was an example of how a certain group of people have already had their probation closed so it can be that way again. I didn't think quick enough to tell him that at the time and I don't want to argue with him, he tends to get that way,(argumentative). I think he is not very open minded so I may not be the person to say anything to him but it is good for me to study more about these things and wanted to know if you knew about Stephen N. Haskell. Thank you for any information you can share with me. Your friend, ST.

RESPONSE

Sister ST,

I have no problem with Elder Haskell's book, even if there are some differences he and I may have. I am speaking of books that have been written that purposely attempt to change our understanding of truth. I have never found that with Elder Haskell's writings. As human beings we will all have erroneous ideas and misconceptions, but since the fifty's in general there has been book after book propagated within Adventism that either undermines or outright rejects the truths established in the beginning of Adventism.

We know the seventy weeks of Daniel 9:24 identifies 490 years of probationary time for the Jews.

"The seventy weeks, or 490 years, **were to pertain especially to the Jews**. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34." *The Great Controversy*, 410.

At the end of that period, when Stephen was stoned, ancient Israel was divorced from God. Their probationary time had ended. Yet that history clearly identifies a progressive close of probation.

"**Israel as a nation had divorced herself from God**. When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, 'Behold, your house is left unto you desolate.' Matthew 23:38. Hitherto He had called the temple His Father's house; but as the Son of God passed out from those walls, God's presence was withdrawn forever

from the temple built to His glory." *Acts of the Apostles*, 145.

"When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were **separating** themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, 'It is finished' (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. **Israel was divorced from God**. Well might Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation." *The Desire of Ages*, 709.

Was ancient Israel divorced when Caiphas rent his garments, or when Stephen was stoned roughly three and a half years later in fulfillment of Daniel 9:24? Ancient Israel's progressive close of probation prefigures modern Israel's progressive close of probation.

"God did not spare Adam, though his sin may seem to us a small one. Neither will he spare us, if we continue to disregard his requirements. He divorced Israel from him because her people walked not in his ways. Never was a people more beloved. Never had a nation greater evidence of the divine favor. Yet only two of the adults who left Egypt entered the promised land. The rest died in the wilderness, having proved unworthy to enter Canaan. Pride and self-indulgence were their ruin.

"Their history has been traced by the pen of inspiration, that by their experience we may take warning. It is written for our admonition, upon whom the ends of the world are come. God will call us to account if we retain wrong traits of character, refusing to call to our aid the power of the word, and in the name of Jesus correct our faults and subdue the passions of the natural heart. Many enthrone Satan in the heart, to triumph over Christ by the indulgence of evil inclinations. Sin reigns where Christ should reign. Those who thus continue to cherish sin can never be saved as they are. Unless they change, they will never enter heaven themselves, and they make very difficult the path of those who are trying to overcome. Their faulty, unconsecrated lives place them on the side of the power of darkness, while they are professedly on the side of Christ. Jesus makes them the objects of his tender solicitude and unwearied labor, until, notwithstanding all his efforts, they become fixed in sin. Then those over whom he has wept and yearned in love and compassion are left to pursue their own course. The Saviour turns from them, saying, sadly, They are joined to their idols; let them alone. God forbid that this should be said of us." *Youth Instructor*, March 5, 1903.

The Bible teaches that we are judged first and those outside of Adventism are judged thereafter.

For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? 1 Peter 4:17.

Jeremiah also identifies that Jerusalem, (God's people) are judged first.

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: *To wit,* Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day. Jeremiah 25:15–18.

The Bible further teaches that first God's people (modern Israel—Adventism) is gathered and then those outside of Adventism are gathered.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him. Isaiah 56:8.

Jesus teaches the identical truth. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. John 10:14–16.

Sister White teaches that the door closes upon Adventism first in several areas.

"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter**." *Testimonies*, volume 9, 97. Hope this helps. Jeff.

Pagan Rome

Question: 31 BC Starts Pagan Rome's Supremacy

Jeff,

Your studies have been and are still tremendous blessing to me! Thanks! Why do use 31 B.C. as the beginning of Pagan Rome's world dominion instead of 168 B.C.? Respectfully, BK.

Response

Brother BK,

Daniel 11:24 identifies that pagan Rome would rule the world supremely for 360 years. The verse states, "even for a time". The pioneers recognized this. You can see it in Uriah Smith's book *Thoughts on Daniel and the Revelation*. The key word is "supremely". According to Daniel 8, verse 9 pagan Rome would first need to overcome 3 geographical obstacles, before it ruled supremely, ie; the south (Egypt), the east (Syria) and the pleasant land (Israel). This conquering is also identified in Daniel 11:16, 17. Though pagan Rome's work on overcoming these obstacles can be traced to 168, it did not defeat the third and final obstacle until the battle of Actium in 31BC. 360 years later Constantine moved the capital of the Roman Empire from the city of Rome to the city of Constantinople. From that point on the ability of pagan Rome to rule the world fell apart. Jeff.

Question: Rome from the Four Winds

Dear Brother Jeff,

Your materials have certainly stimulated our interest in understanding more of Daniel and Revelation. Our understanding has increased in regards to the trumpets and the woes. Thank you again!

We are a little perplexed about why you chose to stray from the pioneers understanding of the lineage of the little horn. Uriah Smith made it very clear that the little horn came out of one of the 4 divisions of Alexander's kingdom Macedonia.

I followed your reasoning of the masculine and the feminine, but do not see how the little horn could come out of the 4 winds. The 4 winds are simply telling the direction and perhaps the extent of the divisions of Alexander's kingdom.

Are the 4 winds a tangible or an identifiable kingdom or entity with a geographical kingdom? Perhaps this is a minor point in our understanding of Daniel 8, or is it. The little horn did not arise from any of Alexander's blood line as his entire family was slain.

One more small point: If the little horn came out of one of the 4 winds, there would be a break in the chain of kingdoms in Bible prophecy. What kingdom do you see as one of the 4 winds? Is it not true that a kingdom is not mentioned in Bible prophecy unless it has some direct connection with the people of God.

It seems that you should have followed our pioneers teaching and understanding on this point rather than another worldly author. Thank you and may the Lord continue to bless you in your ministry! M and GP.

Response

Dear M and GP,

It does not seem that you are aware of this argument within Adventism. This is an area in Daniel where I certainly do not identify myself as an expert, because the argument usually focuses on the Hebrew. Nevertheless, the foundational argument of Desmond Ford and those who pattern after his false teaching on the book of Daniel emphasize that Rome is a direct descendant of Greece. This would not agree with the testimony of Daniel.

In Daniel seven we are specifically told that Rome was diverse from the kingdoms before it. It was not a new manifestation of Greece. This is also identified in Daniel 11:14 where Rome is introduced as "the robbers of thy people". In William Miller's day and age he dealt with Protestant theologians who had the same ideas as Desmond Ford, that idea being that Rome is a direct descendant of Greece. The Protestant view, which is of course Ford's view, is that because (as they teach) Rome is a direct descendant of Greece, the antichrist of the book of Daniel is one of the last Grecian kings, named Antiochus Epiphanes. Miller met this argument and actually left in his written works the argument he made on verse 14 of Daniel 11, where he points out that the king of the north in the verses leading up to and including verse fourteen was the Grecian kings, but in verse 14 states, "and also the robbers of the people". The fact that Daniel introduces the robbers of thy people in the same verse where he is addressing a Greek king, proves and agrees with Daniel 7 that Rome was a diverse, different kingdom. That is the testimony of Daniel at the prophetic level. It identifies Rome as a different king.

When you get into the Hebrew language Daniel begins to employ masculine and feminine. It is here where I am weak, but I have worked through the grammar for myself, and understand that it is correct, although my grasp of grammar, particularly Hebrew, is not dependable. I am in the process of finalizing a book on the "daily" in the book of Daniel, and I briefly address this passage. You will notice my comments on page 93. I am attaching the book, but please note that the book is still in its copy-editing process.

I have carefully looked at the Hebrew arguments and understand that they are sound, but I did not want to pretend that I was an expert in Hebrew, so I basically refer to some of the so-called experts to give testimony to a truth that has been very well documented in Adventism, especially since the attacks of Desmond Ford. I do not make a point of identifying that Uriah Smith did not recognize this fact of Hebrew, just as there are other areas of Smith's understanding, that I disagree with, which I only address when asked about them. I do not have a burden to downplay Smith's work when I am teaching others and believe that his book is "God's helping hand". He makes the right identification of Rome in Daniel 8, even if he misses a point concerning verse 8, and 9.

Anyway, you can take a look at the book, then check around for yourselves about the subject and let me know what you find.

When I need to show why the little horn comes from the winds and not from the horns, I prefer to use chapters seven and eleven, for upon the testimony of two a thing is established, and the prophets agree with each other and themselves. In those two chapters Daniel purposely teaches that Rome is different than Greece. Jeff.

Question: The Three Horns Walked in the Light They Had

Brother Jeff,

Greetings in the name of our Lord and Saviour Jesus Christ. My wife and I met you and your wife one time in a church in Arkansas several years ago. We have several common friends such as AF, AB, and others. We appreciate your work and know that God is blessing your efforts. AF recently shared some papers that you wrote on the subject of the daily. I am enjoying learning more about the prophecies. One question we have is about the "little horn before whom there were three of the first horns plucked up by the roots." Brother V brought out in his series that the records concerning these three horns have been destroyed by the little horn power. It would be consistent with the practices and policies to falsify the records concerning the history. This would include the pretense that they were doing something good while at the same time doing evil.

Therefore the conclusion that would be consistent with the rest of the history of the powers of darkness is that the reason that the three horns were plucked up is that they were standing firm and true, to the best of their light and knowledge, to the true God of heaven. I could include more history and references, and would be happy to if you would like some more later. Please let me know what you think about this if you have time. May the Lord continue to bless your desire to know the truth and to practice it, Sincerely, AH.

Response

Brother AH,

I don't have a problem with what you suggest. My understanding of this particular prophetic history is in development, a work in progress, so to speak. I recently spoke at a camp meeting in Florida that was hosted by those who uphold the pioneer position of the Godhead. They understand the Holy Spirit is strictly the Spirit of the Father or of Jesus; and that Jesus is God the Father's Son, as opposed to the common understanding that Jesus assumed the title of Son at some point in time in order to explain Himself and the Father to mankind. I am trying to express their understanding in a way that does not cause any of them to stumble over my words, for I once stated that this group does not believe there is a Holy Spirit, and by that I meant that they do not believe that the Holy Spirit is the third person of the Godhead, and when I stated that I received criticism that I had misrepresented their understanding. They do believe there is a Holy Spirit, but it is simply the spirit of either the Father or the Son.

In any case, at that camp meeting there was a brother that presented the history of the early church councils where most of Catholic doctrine was invented and ratified, ect. He had very excellent information identifying that the Arians (the three horns) were at least two things of interest. They were Sabbath keepers, and above that they believed in a monotheistic God. In a few of the early council meetings in Catholic history Catholicism was inventing and establishing their understanding of the trinity. In that time-period the Catholic hatred of the Arian believers was based upon the Sabbath of course, but at that point in history, the Catholics were more specifically and aggressively opposed to the Arian concept of God the Father and God the Son. The speaker referred to a passage in Daniel 11:37, 38:

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

The speaker identified that it was in these early church meetings that the papacy accepted the trinity, and then began to persecute those who opposed the trinity concept. The papacy at that point began to regard a "a god whom his fathers knew not". The presentation was very well documented and interesting.

The presentation also agreed with the prophetic concept that pagan Rome had to remove three obstacles, or enemies, (those being Syria, Egypt and Israel) before they took control of the world, and that modern Rome will overcome three enemies before it takes control of the world, those being the Soviet Union, the USA, and the United Nations. Prophetically, Rome always has three obstacles and or enemies to overcome before it takes control of the world. To understand the three horns as enemies of the papacy would be consistent with that prophetic fact, and if they were being true to the Sabbath and the revealed understanding of the Godhead, as opposed to Sunday and the false concept of God as identified by the Catholic trinity doctrine, then it fits. Jeff.

Question: Study Rule from Andrews

A proof reader of the following article on the *Sabbath School Quarterly* for the third quarter sent back this article to Bud Alavezos—who penned the following article.

Dear Bud,

Interesting article, however, Arthur is a mythological character who may or may not have existed. He probably was based on a real person. The earliest mention of Arthur was by British monks who have him dying in or around 537/538 (although several historians have the battle where he was supposed to have been killed around 515). Also, I am not aware of Arthur ever succumbing to the rule of Rome (pagan or Christian). The tail has many elements of spiritualism and paganism with one version having him as the descendant of Jesus, but the main focus was his attempt to prevent the English from falling into the Dark Ages brought on by the Saxons. It was not until the 1200s, or later, that the Holy Grail became a part of the Arthurian legend. Lastly, even if Arthur was accredited with protecting Christianity it cannot be necessarily associated with Papal Rome as Britain was some distance and at the fringe of its' influence— further, the death of Arthur resulted in an extended period of paganism in England with the rule of the Saxons. I just thought I would put this part in because I was reading your comment on Arthur. Signed, ___

Jeff, I received this from ____ and thought I should check it out. Where did you get the information about King Arthur being the last of the seven Pagan horns to come to the aid of the Papacy? Lastly, I came across a statement from Andrews something like; when you can harmonize all texts concerning a subject and there is no disagreement, then you have truth. I'll look it up. I would like to insert it in the article. Bud Alavezos.

Response

Brother Bud,

Miller had similar thinking as Andrews.

"**RULE I**—Every word must have its proper bearing on the subject presented in the Bible.... **RULE IV**—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 a contradiction, you cannot be in an error.... **RULE XI**—How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature,

then it must be understood literally, if not, figuratively.... The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves." *Miller's Works, v*olume 1.

I did not have time to respond to the email about Arthur before I left. I did tell Kathy I thought Arthur is in Smith's *Daniel and the Revelation*. Since I arrived in Europe I did confirm that Arthur is identified by Smith. Jeff.

"In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the pagan. (Rapin, book 2, p. 124), who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508." Uriah Smith, *Thoughts on Daniel and the Revelation*, 284.

From the *Review and Herald*, January 28, 1858, in the 12th article of a series titled, *Synopsis of the Present Truth*, we find article number 12 is titled, *The 1290 and 1335 Days*. Therein we find the identical paragraph that we just recorded from Uriah Smith. The editors, no doubt included James White. From another *Review and Herald* edition we find the pioneer Otis Nichols stating:

"The sanctuary and the host, were first trodden down by the Pagans. After Paganism was restrained, Papacy came into power and made the Church of Christ desolate. Paganism hindered the establishment of the Church of Rome, as long as its governments continued: but it no longer stood in their way, after

England, the last of the ten Pagan kingdoms was christianized. Arthur put an end to Paganism among the Britons. He was crowned a Christian monarch of the Britons, by a Catholic Bishop in A. D. 508." Otis Nichols, *Review and Herald*, December 9, 1852.

Question: King Arthur

Brother Jeff,

Oh, I had one other thing to mention. In the presentations at Hot Springs reference was made to King Arthur. From what I have understood from history, Arthur was a king of Wales and somewhat a legendary figure. I think he did exist but not as a king over Britain. Are you sure that it should not be another name here? PT.

Response

Sister PT,

The pioneers and Uriah Smith refer to him. But it is history, not inspiration. I have heard this argument before, but I am simply referring to the pioneers and their historical sources, but whether Arthur or not it was 508 that England came into church state relation with the papacy. So I do not know. I am not necessarily a historian, but am simply referencing the pioneer position in agreement with prophecy. I would not have a problem correcting the Arthur reference, but I would like to see the historians address Uriah Smith's reference of this fact. I realize Smith has some errors and this could be one of them, so someone should demonstrate his incorrect thinking here, and then I will put that info in a newsletter for clarification. Jeff.

Question: Pagan Rome's Seat Given to the Papacy

Jeff,

I believe that you teach that pagan Rome gave its seat to the papacy in AD 330. In Uriah Smith's Daniel and Revelation he says that Constantine moved the capitol of Rome from the city of Rome to Constantinople but he does not mention the Papacy in the transaction. So how can you say he gave his seat to the Papacy? I am not saying you are wrong, just needed to know where you are coming from. Thanks! AF.

Response

Brother AF,

There is a lot of reasoning involved. It was here that pagan Rome left a power vacuum in the city which the papacy quickly took advantage of. It is here that the 360 year time prophecy of Daniel 11:24 is fulfilled. Rome, whether pagan or papal only, ruled supremely when it governed from the city of Rome. This is what verse 24 of Daniel 11 is teaching about pagan Rome. The next power, papal Rome, would also rule supremely only as it ruled from and controlled the city of Rome.

Identifying 330 as the point when pagan Rome vacates the city is also identifying when it gave the city to the next power to rule, although there were other issues that needed to be fulfilled before the actual ruling of papal Rome would begin.

A "seat" in prophecy is the center from which a power rules. Papal Rome (the beast) rules only from the city of Rome. The USA (false prophet) rules only from the USA. But the dragon (paganism) rules from different points as it moves through history. Its movement through history is a subject of prophecy. First it ruled from the plains of Shinar, then in Babylon (the city/state). At the fall of Babylon the Chaldeans fled to Pergamos, (where Satan's seat is located). When pagan Rome conquered Pergamos it brought the Chaldean religious elite from there to the city of Rome and gave them a place in the Pantheon temple. When pagan Rome moved out of the city the Chaldeans remained and brought about a metamorphosis by taking control of the compromised Christian church that was centered in the city of Rome.

It was at that point that you can argue that prophetically the papacy became the king of the north, for the rule is that the power that controls Babylon is the king of the north. When the Chaldean religious leaders were moved to the city of Rome, and then the city was left to the control of the papal church, the papal church then became the power that controlled spiritual Babylon.

It is true that the pioneers did not place the emphasis that I do on the power, seat, and great authority, but what I say about these three prophetic issues is in agreement with them. The pioneers teach that the authority was given to papal Rome in Justinian's decree, but the papacy was not able to wield the power until the Goths were driven from the city of Rome in 538. Their emphasis is on 538. I highlight each of the three events: the power, seat, and great authority because all three are repeated at the end of the world. The papacy was given the moral seat of authority over Protestant America in 1842. Protestant America gave its military power to the papacy in the Ronald Reagan years. And the great authority is given to the papal power when the ten kings of Revelation 17 "agree" to give their kingdom to the papacy. The ten kings is the United Nations, but the controlling influence is once again Protestant America, or apostate Protestantism, or the false prophet. The false prophet gives its seat (1842), its power (1984), and

civil authority (yet future) to the papacy; just as pagan Rome gave its seat to the papacy in the year 330, its power in 496, and its civil authority in 533.

There are several issues connected with this conclusion, but it is sound, and in agreement with the pioneers, even though they did not emphasize things the same for they were at a different vantage point in history. Hope this challenges your study. God Bless. Jeff.

Public Evangelism

Question: Go Ye & Teach All Nations

Greetings Jeff

We know that the work starts at the house of Israel but Jesus said to His disciples to go and teach all nations and this before the outpouring of the Holy Spirit at Pentecost which according to the waymarks is at the Sunday Law when the latter rain falls fully.

We are now at the time when drops are falling though more knowledge keeps being revealed.

So according to the Bible and Spirit of Prophecy shouldn't we start at the house of God but also start to teach all nations?

Matthew 28

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **Go ye therefore, and teach all nations,** baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. Verses 16–20.

"Before leaving His disciples, Christ plainly stated the nature of His kingdom. He called to their minds what He had previously told them concerning it. He declared that it was not His purpose to establish in this world a temporal, but a spiritual kingdom. He was not to reign as an earthly king on David's throne. Again He opened to them the Scriptures, showing that all He had passed through had been ordained in heaven, in the councils between the Father and Himself. All had been foretold by men inspired by the Holy Spirit. He said, you see that all I have revealed to you concerning My rejection as the Messiah has come to pass. All I have said in regard to the humiliation I should endure and the death I should die, has been verified. On the third day I rose again. Search the Scriptures more diligently, and you will see that in all these things the specifications of prophecy concerning Me have been fulfilled.

"**Christ commissioned His disciples to do the work He had left in their hands, beginning at Jerusalem.** Jerusalem had been the scene of His amazing condescension for the human race. There He had suffered, been rejected and condemned. The land of Judea was His birthplace. There, clad in the garb of humanity, He had walked with men, and few had discerned how near heaven came to the earth when Jesus was among them. At Jerusalem the work of the disciples must begin.

"In view of all that Christ had suffered there, and the unappreciated labor He had put forth, the disciples might have pleaded for a more promising field; but they made no such plea. The very ground where He had scattered the seed of truth was to be cultivated by the disciples, and the seed would spring up and yield an abundant harvest. In their work the disciples would have to meet persecution through the jealousy and hatred of the Jews; but this had been endured by their Master, and they were not to flee from it. The first offers of mercy must be made to the murderers of the Saviour." *The Desire of Ages*, 820.

But the work was not to stop here. It was to be extended to the earth's remotest bounds.

Response

Hello Sister E,

Did the Jews actually go outside of Jerusalem before Pentecost? In the passage you quoted from Sister White she says that they were to begin at Jerusalem, and it was here that they were to tarry until endued with power from on high. Furthermore, she states "at Jerusalem the work of the disciples must begin." To me this suggests that they did not "go and teach all nations" until a later time, at least a time that succeeded the outpouring of the Spirit on Pentecost.

Another Point to Consider:

"As the disciples **waited** for the fulfillment of the promise, **they humbled their hearts in true repentance and confessed their unbelief**. As they called to remembrance the words that Christ had spoken to them before His death they understood more fully their meaning….

"The disciples **prayed with intense earnestness for a fitness** to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all **differences**, all **desire for the supremacy**, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this they realized what a privilege had been theirs in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved Him by their slowness of comprehension, their failure to understand the lessons that, for their good, He was trying to teach them. "These days of preparation were days of **deep heart searching**. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to **fit them for the work of soul saving**. **They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls**. They realized that the gospel **was to be** carried to the world, and they claimed the power that Christ had promised….

"The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church." *Acts of the Apostles*, 37, 38.

How could men who were full of unbelief, strife, and a desire for supremacy prior to their "days of preparation" take a message of faith, love, and humility to a world that was the same as themselves? This does not make sense. The disciples had to wait to be fit "for the work of soul saving," and so do we.

Notice the last sentence in the second to last paragraph quoted above: "they realized that the gospel **was to be** carried to the world." 'Was' is future tense and therefore Inspiration is telling us that the work of teaching all nations had not yet begun prior to the full outpouring of the Spirit.

Please let me know if I can help further. Blessings, Michael.

Re-application of Time/Prophecy

Question: Reapplying Prophecies With No Time Attached

I would like to know what your thoughts are and how you would reply to someone who doesn't actually "reapply" time prophecies in the sense that he attaches any time elements to them.

He insists that all Bible history, which includes time prophecies, will be repeated literally as it happened in the past. In other words, he has divorced the time factor from the prophecies & just says that they will happen again.

This is a new twist for me and I'm not sure exactly how to respond to him. Perhaps you could just respond to me via email, or if you think it may be prudent, address it in a future newsletter as well.

Thanks in advance for your help and for upholding the pioneer position so faithfully.

Response

It is clear that both history and prophecy will be repeated:

"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated." *Selected Messages*, book 2, 109.

"These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104–105.

That being stated, there is still at least a couple ways to twist the truth of history and prophecy repeating—into error. One as you mentioned is to reapply fulfilled time prophecies.

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance." *Testimonies to Ministers*, 55.

The other twist is to attempt to apply a literal fulfillment. A quote that seems important is as follows:

"Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history." *Selected Messages*, book 2, 101–102.

The passage teaches that prophecy is a "figurative delineation of events." When prophecy is fulfilled it becomes history. That history is a figurative delineation. Figurative conveys the idea of symbolic. The history that fulfills prophecy is symbolic of future history. Sister White applies this understanding when dealing with history that fulfills prophecy, while also prefiguring the end of the world.

Two of the best-known histories she identifies are the destruction of Jerusalem and the French Revolution. She points out that both historical events were fulfillment of prophecy, and both symbolized the end of the world. As she applies these histories to the end of the world, she identifies a symbolic fulfillment—not a literal. Both Jerusalem and France were symbolizing the end of the entire world, not the destruction of literal Jerusalem and another revolution in France.

Question: Future Applications in Revelation

Hello and Greetings Jeff,

Thank you for your latest tapes and magazines. I was glad to see that you're open to future applications in Revelation and that you see how important they are to the church in terms of guidance and revival and reformation.

I thought I'd copy you below my brief comments on your latest two tapes that I posted on MSDAOL's 'new light' forum. Many blessings in your ministry to you and your wife and staff and associates. Mark Shipowick..

Jeff Pippenger Sees Future Application of Trumpets and Seals

A couple days ago I got two of the most recent tapes from *Future News*, a monthly prophecy magazine and tape ministry that's being sent to me free of charge. Pippenger is the editor and he's a good Bible student. We don't agree on some things but I believe his heart is in the right place and he has some valuable insights.

He says in his most recent tapes that he believes now that Sister White placed much of the book of Revelation in the future. (He hasn't come to see yet I don't think that there are sections of Daniel that will also be re-fulfilled.)

As many of you know, I agree with this. If you study her many statements on the topic, one is hard pressed to hold any other conclusion, but in the past Pippenger has had some trouble seeing this because he tended to accept the Historicist view that these statements where Sister White makes future applications really don't mean what they say. Pippenger is a cautious person and he knew that she also says that our past experience in the three angels messages will be repeated and she admonishes us to study the 1844 movement to better understand the final gospel work of the three angels.

So, what he's done in these two recent tapes is to show how these prophecies—the trumpets, seal, etc. might be fulfilled in light of the initial fulfillment in the 1844 movement. I have some reservations about his conclusions, but not with his methods. His basic approach is sound. Unfortunately he has no web site. Phyllis Valieres in Madoc handles his Canadian mailing list. phyllisv@primus.ca. He is busy with his ministry so I don't think he will dialogue here, but I'll email him a copy of this.

Response

Brother Shipowick,

It is unfortunate that you listened very loosely to my presentations. I still believe that to reapply prophecies which have previously been fulfilled is fanaticism. My understanding of Revelation has not changed. Revelation portrays the end of the world, so most definitely it is identifying issues that are still ahead. You twist my material to make it sound like I have suddenly come to some new position concerning the Spirit of Prophecy and Revelation when you state, "he believes now that Sister White placed much of the book of Revelation in the future".

I know that Sister White's statements mean what they say, but I also know that you, and others twist them to fit into your own ideas. What I showed in the presentation was that the third woe, not the first six trumpets, or the seals, but simply the third woe, which began in 1844 was prefigured in the previous six trumpets. I did not teach the first six trumpets are repeated, nor did I reject the pioneer understanding of those events as you do. Jeff.

"The Scriptures were sufficiently clear to prove that Christ was the Son of God, the Messiah, the 'light to lighten the gentiles,' and 'the glory of thy people Israel;' but the minds of men were so darkened by the misapplication of Scripture, that, although prophecy was fulfilling before their very eyes, in the teachings and miracles of Christ, yet they failed to recognize the fulfillment of prophecy and remained in darkness. At times they were convinced of the truth, but the humiliation of acknowledging the truth was greater than they would endure." *Signs of the Times*, October 17, 1895.

Question: Re-Applying the 1335

Hi Jeff,

I'm sorry to keep bothering you with questions, but the only other people I know who study your material don't seem to be answering my questions, so you are the only one. If you are very busy and know of someone else less busy who can answer questions on your material, feel free to refer me to them.

Question: Does this SOP quote not seem to say that the 1335 has a future application as well as a past?

"One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that the **1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged." *Manuscript Releases*, volume 16, 208.

Thanks and God bless, AS.

Response

Brother AS,

No, it does not say that there is a future application. A friend emailed me yesterday. He had just come across that quote and passed it on to me. You will see our dialogue. Note first what Sister White said concerning the 1850 Nichol's chart:

"I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. **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.

Dear Jeff,

As per your statement about re-applying the 1335 at the end, I stumbled across this quote. "We told him [Brother H] of some of his errors in the past, that the 1335 days were ended, and numerous [other] errors of his." Letter 28, 1850. God Bless. RM.

Brother RM,

This quote is the second most used to uphold the application of the 1335 at the end of the world in a day for a day fashion. Those that do so, insist that the quote is stating that they

told Brother Hewitt that he was in error for teaching that the 1335 had ended in 1843. The true reading of the quote is that they told him of many of his errors, one of which was re-applying the 1335 at the end of the world, for the 1335 had already ended in 1843. The interaction with Brother Hewitt took place at Otis Nichol's home on the very weekend when James and Ellen White were putting their final approval upon the Nichol's 1850 chart, just prior to its first printing. The pioneer understanding of the 1335 is upheld on the chart, so there would be no way that they would be marking the end of the 1335 in 1843 on the chart, and on the same weekend telling Brother Hewitt that he was in error for doing so. Jeff.

Dear Jeff,

That is the way I read the quote. I am speechless again. The English is plain, it is telling him that he had made a mistake and in particular the 1335. Thanks for the additional explanation. God Bless. RM.

Question: One of His Errors

Hi Jeff,

Sorry to press you Jeff but a sincere question. How do Sister White's words, "some of his errors in the past, that the 1335 days were ended", translate to your interpretation, "one of [his errors] was re-applying the 1335 at the end of the world?" I can only understand EGW to be saying that it is an error to say the 1335 days have ended. AS.

Response

Brother AS,

You can read it either way, but to suggest that she is saying he was teaching that the 1335 ended in the past, and that it was error for him to do so, stands in contradiction with all her statements against applying the time prophecies at the end of the world. More specifically she had just placed her seal of approval on the 1850 chart which identifies the 1335 as being fulfilled in 1843. You tell me why she and her husband would approve the printing of a chart that identified the 1335 as being fulfilled in 1843 and on the very same weekend rebuke someone for doing the same thing? It depends on what you wish to see. Jeff.

AS Replies

Brother Jeff,

Oh I see! I'm so sorry. I just re-read the quote and it struck me that while it could be saying, "One of his errors is that the 1335 is ended," it also could be saying, "We told him that the 1335 was ended." Grammatically it can be read either way, but the latter only just struck me now. Thanks Jeff. AS.

Revelation Ten

Question: The Rainbow

Future for America,

I am studying Revelation 10 and am looking at verse one, where the rainbow is around his head. Also in chapter four, this rainbow is around the throne in heaven. I have studied the different meanings of this rainbow, and my last point is the rainbow represents the righteousness of Christ. This is what Sister White has to say in The Seventh-day Adventist Bible Commentary, volume 5, 1133.

"Whenever the law is presented before the people, let the teacher of truth point to the throne arched with the rainbow of promise, the righteousness of Christ."

What text in the Bible can I use in harmony with this statement about the rainbow representing the righteousness of Christ? I ask this just in case l wind up presenting this to someone who isn't quite sold on Ellen White, or just flat out asks me to give it to them from the Bible. Hopefully you can help me here. Thanks for taking the time to read this, and God bless. E.

Response

And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth. And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth. *Genesis* 9:11-17.

The rainbow is a "token" or sign of God's covenant. The covenant is a promise of essentially three tings. A land to live in-the earth made new; a glorious body-at the resurrection; and a righteous mind-at conversion when we receive "the mind of Christ". Our assurance and hope for these three things are symbolized by the rainbow. These three things are a certainty because of His word. They are secured through our assimilation of His promises, which is also His word, which is also symbolized by the rainbow.

The rainbow therefore represents all the covenant promises, which bring righteousness to those who accept them.

If I had to share this truth from strictly the Bible, this is the line I would pursue.

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. *2Peter* 3:4-14.

Question: Could Daniel 10:1 be the End of Chapter Nine?

Dear Brother Jeff,

Please convey my thanks and love to Kathy, Bronwyn, and Jason. They made us feel wanted and cared for and we will always be grateful. I'm especially grateful for the opportunity you have offered to help with your written presentations. . . .

We purchased the Blythe DVDs and some books. In the short week we have been home, I have tried to listen to Russell's presentations in that year-ago school, hoping to gain a foothold to understand his presentations this December. I've spent many hours on that project, some of them shared with my wife D., and sometimes I feel I'm getting the idea; then D. points out that my idea is wrong. What I'm trying to say is, that although my English is strong, I am too often prepared to express an idea I've gained, without asking her to edit me. Everyone needs an editor, I most specially.

DISCLAIMER

I am about to express a pet idea of mine which seems to contradict one of yours. I know these DVDs are from your position a year ago, and it may have changed in some respects since that time. We haven't received the DVDs from the recent session and I can't check my observations.

Especially I want to emphasize that my approach to study is far different from yours, and not likely to produce the wonderful challenges you do. And even in my approach, I do not have the necessary education to really study the original languages; I rely only on my observations of a few verses of scripture. Several years ago I noticed a curious network of strange translations surrounding the 2300 days, and I have mentioned it to you earlier. Now I need to present it in detail to you and ask your consideration of it. The bottom line is that I think you have made a very minor error in saying that the last vision of Daniel begins with 10:1—I believe that Daniel 10:1 is the last verse of the previous vision.

It often occurs in the Bible that the translators have placed verse and chapter divisions with which we do not agree—but I can't think of a good example at this moment, except Daniel 10:1.

Please refer to Daniel 10:1 and its relation to Daniel 9:23:

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

Daniel 10:1: In the third year of Cyrus king of Persia a thing was revealed unto Daniel,

whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision..

Daniel 9:23:

understand- biyn

the matter- dabar

and consider- biyn

the vision- mareh

We are seeing only the roots of the Hebrew words in Strong's, and the actual words are probably different in sound, in particles, etc. But "understand" and "consider" are both translated from the same root.

This structure is a chiasm, a kind of poetry where the writer is emphasizing an idea by expressing it a second time in different words. I believe Daniel is being told to understand the vision by understanding the matter.

Dabar (matter) is most often translated "word" including speech, sayings,—about 800 times out of 1441 occurrences in the Bible.

Mareh is the name Jesus gave to the 2300- days part of the vision of chapter 8. It would certainly be fair to translate Daniel 9:23 understand the word and understand the 2300 days.

Now look at Daniel 10:1: as you point out, "thing" occurs three times in the verse, always translated from dabar. In English this hides from us the back-reference to Daniel 9:23, which is more apparent if we do not translate dabar:

A dabar was revealed unto Daniel . . . the dabar was true, but the time appointed was long: and he understood the dabar and had understanding of the 2300 days.

Because of this very close association, I believe Daniel 10:1 should have been numbered Daniel 9:28, and the chapter should have begun with Daniel 10:2. I realize that the Hebrew scribes were probably the ones responsible for the chapter separations (as you know, the text was written in blocks), but could not verify since my Interlinear shows only a colon ending sentences, not the original panels of script.

Anyway, I do not think that "a thing was revealed unto Daniel" constitutes a separate vision, and it seems very clear that the vision of Daniel's understanding in 10:1 was the 2300 days of 8:14. For that reason I would have agreed if you had said that Daniel's last vision began with 10:2.

At this point in my study of the DVDs of Blythe, I have a short list of questions and comments. Remember that my middle name is Pikipiki, and I'm hoping that my editorial comments are accepted as trying to help.

DVD #2 chapter 1 frame 8: Rendering should be Rending.

I have eliminated the words incredible and unbelievable from my vocabulary, and I urge that all speakers for the Lord should do so as well. Both words mean that the information indicated is not true; but this meaning has been corrupted in our generation to mean wonderful. You use them correctly, but I wonder whether your listeners derive the correct meaning?

You have made a great point of the meaning of the names of prophets. However I think I understand that God first chose in sequence two men to carry His message to our pioneers: Foy and Foss. If either of those men had become a prophet, would their names have fit the pattern? My wife tells me the Seventh-day Adventist church claims 18 million members at this time. If the proportion of 1000:1 were applied, that would indicate 18,000 among the 144,000, which sounds

about right.

You emphasize that the Close of Probation is THE all-important test; but I think there will be others of equal importance to follow. I would not like to teach that one who passed the first test is guaranteed to pass all the others as well. You repeat that the "at that time" of Daniel 12:1 is best answered by the events of 11:44, 45; but pleasenote that verse 40 also begins with "at that time." I saw it and kept waiting for you to acknowledge it in your talk.

Regarding King of kings and Lord of Lords, you make a great point of the capitalization; but please recognize that capitalization is a style in the hands of the translators and editors, not of the author.

Lord (capitalized) is the style used specifically to indicate Yahweh in the KJV (most editions) Old Testament. The same style in the New Testament of course indicates something entirely different, since YHWH does not appear in Greek. I find it very interesting that the editors of Review and Herald, and Signs of the Times, adopted a new style about the turn of the century, in that they began to capitalize even pronouns which they thought were meant to indicate deity. But in each case where we read such capitalization in our Bibles, we must be very careful to evaluate who is speaking, and remember that the style is only a fashion of the editors.

I was asked by a reader to capitalize Him when Ellen White referred to Jesus, even though it might appear in the older papers as him. I had found several instances where I could not be entirely sure whether divinity was meant, and I refuse to do so. (Modern style books deplore the style, but for different reasons.) I agree with my correspondent that capitalization makes it easier for the reader to "understand," but is the understanding correct?

Bottom line: King is capitalized when part of a proper name: King Nebuchadnezzar, not otherwise: king of Babylon. When we write King of kings, we indicate that Deity is King over the kings (lowercase) of earth. But when you write Lord or Lords (both uppercase) on your slides, you are indicating that Jesus is Lord over the other (heavenly) Lords.

Enough criticism already. I found a wonderful insight in Leslie Harding's, Jesus Is My Judge: he says that when Daniel heard Jesus say "unto two thousand and three hundred days; then shall the sanctuary be cleansed," Daniel knew that the sanctuary was cleansed on only one day of the year—the Day of Atonement—and that he knew therefore, that the vision was for 2300 years. That is a much more satisfactory explanation than my own guess, which had been that Daniel counted 2300 days, and when the prophecy wasn't fulfilled, then he knew it was for years, not days.

Interesting: that tsaba' is usually translated host or hosts 391 times, war, armies, battle 83 times out of 485 occurrences, time appointed only once, Daniel 10:1.

Again I ask you to study my poor explanation of the network of strange translations around the 2300 days. I believe no other prophecy has so many forward- nd back-references to indicate to us its extreme importance. And the fact that these references were so obvious in Hebrew, and so hidden in English, tells me that God Himself did the sealing, and also did the opening of the seals at the time of the end. As you know, I believe God was present in the congregations of translators of the KJV; which no other translation can claim. CT

Response

Dear Brother CT,

A few points—in response to your email. You sent me some of these thoughts on the word *dabar* a few years ago and I accepted your insight, although have not fully settled into what line of truth is being tied together as he employs these words in his writings. As always, I refuse to think that the words Daniel uses are an accident, so there is certainly something relevant there that is clouded by what I would say is an inconsistent translation, though I have no criticism for the translators.

I understand your thinking on Daniel 10:1, but when chapter nine begins with 9:1 "In the first year of Darius" and chapter ten begins with "In the third year of Cyrus king of Persia a thing was revealed unto Daniel" it is hard for me to insist that verse one of chapter ten should be part of chapter nine, and verse two the starting point for chapter ten. In terms of the message I have no problem following your logic, and I certainly believe the entire book of Daniel needs to be addressed as a whole unit of thought, in spite of the different languages and time periods in which it is written, the different languages it is written in, and even more than one author. At least in one sense the book of Daniel is simply an expression of truth that was produced by the mind of the Holy Spirit, or the word of Christ. That being said, I agree with the line or connection you are noting with the word *dabar*.

When it comes to names in the Bible, I have noted an interesting phenomenon, though I have not and am not now attempting to prove or establish the following observation. I have checked many names of people and places in God's word for their meaning. In doing so, I find that almost always, when the meaning is found it has a direct relationship with the story at hand. Also I have found that almost always, men who represent God's faithful people in the passage have a godly name or meaning, but the wicked in the passage usually have a meaning consistent with their ungodly role. But many times, when it comes to the names of the ungodly in the passage, there is no known meaning for their names. I have come to believe, (though I have not proved) that this refers to the fact that the godly will have their names recorded and remembered in the book of life, but the ungodly will not.

Although I have not done an exhaustive search for the names of Hazen Foss and William Foy there is an interesting, though no doubt unimportant observation. The historical account of Hazen Foss is that he ended up as a lost man, but not so with William Foy. Though Foy declined the prophetic office it appears at a surface level that he continued to be a practicing Christian. In my limited search of the meaning of Hazen Foss, there is no meaning for either name, whereas with William Foy his name means as follows:

William (Short form Wil) This popular Christian name has many variations in different European languages. There are more than forty saints of this name. It originates from German and means "strenuous guardian".

Foy\, n. [F. foi, old spelling foy, faith. See {Faith}.]1. Faith; allegiance; fealty. [Obs.] — Spenser.

So William Foy would or could mean "strenuous guardian of the faith". Jeff.

Revelation Seventeen

Question: The Eighth Head

Dear Jeff,

Would like your feedback on my views regarding the eighth head in Revelation 17. I see it as the head of the second beast of Revelation 13. There are eight heads in this chapter, and the American beast is the eighth. Then too, the ten kings who give their power to the beast make up the United Nations, which follows the United States leadership until the sixth plague, when the people (the waters) "dry up". That is, the people turn against the "whore", to eat her flesh and burn her with fire.

In The Great Controversy, the word Armageddon does not appear, but the actual drying of the waters of the Euphrates is described on page 654: "When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life."

Then on page 655, we read: "The people see that they have been deluded. They accuse one another of having led them to destruction. . . . The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed."

This is the actual drying up of the waters of the Euphrates, preparing the way for Christ and the Father—the kings from the sunrising. Christ does not do any slaying. They are slain by each other in their hatred of the leaders who had deluded them.

The slaughter will be a replay of what happened in 2 Chronicles 20:23, when the forces of Ammon, Moab and Mt. Seir (Edom) came against Judah—"every one helped to destory another." So we read in Joel 3:12: "Come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." If you have a different view of the eighth head, please let me know soon, as I am now completing the Chinese commentary on Revelation. In Daniel eleven I have presented your view of the king of the north. I have said that this view was first proposed by an American Seventh-day Adventist, Jeff Pippenger. Do you know of any Conference man or University professor who agrees with this view? I guess most of them will first ask, "What degree does Jeff have?"

Incidentally, let me point out that the word "awoken" is not proper English. You should say "he awoke" or "he was awakened." I refer to a tape you sent. David Lin.

Response

Let me begin with the short answers. I do know some Conference men who understand Daniel eleven as I do, but printing their names might cause them more shaking than they would want to deal with over this issue. Thank you for awakening me to my misuse of the word, "awoken".

I understand the eighth head to be Rome. Rome always comes up eighth and is of the seven. You mention the heads of Revelation thirteen. I agree that there are eight heads, but disagree with you on who is the eighth. For me the eight heads are connected with, or part of, the leopard-like beast.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having **seven heads** and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his

mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And **I saw one of his heads as it were wounded to death; and his deadly wound was healed:** and all the world wondered after the beast. Revelation 13:1-3.

John sees the leopard-like beast of the papacy in these verses. The characteristics of the beast is designed to add to the historical information concerning the beast. I purposely say "historical information" because "prophecy is history in advance", according to James White. Primarily prophecy must be recognized in its historical context.

John receives this vision on the "sand of the sea". He is placed between two beasts. A beast from the sea and a beast from the earth. The "sand of the sea" represents the historical location where John is placed when he receives the vision. He is placed at a point in history where the papacy, the **sea beast** is in the past; and the United States, the **earth beast** is rising. He is placed in between them both—on the seashore.

The characteristics of the United States are identifying a progression of history. The USA begins as a lamb, but at some point in the future it "speaks as a dragon". The leopard-like beast of the papacy is also identifying a historical progression.

The characteristics of the papal beast are identified in an order that goes backwards in history. John is standing between the papacy and the USA in terms of the progressive kingdoms of Bible prophecy. As he looks at the papal beast the first characteristic noted is "seven heads"; then "ten horns"; then "a leopard"; then the "feet of a bear"; then "the mouth of a lion".

Standing between the papacy and the USA, John looks back into history and sees a beast whose first, or nearest characteristic, is the seven heads of Pagan Rome that existed after the three horns were plucked up. Beyond that he sees the ten horns of pagan Rome, when the three horns were still there. He then sees the leopard of Greece, followed by the bear of Medo-Persia and the lion of Babylon. John is looking back into history when he sees this beast. When he sees the USA, he is looking forward in history.

The primary focus of both these beasts is the role they each play in returning the papacy to the throne of power—the healing of the deadly wound. The USA is the power who forces the world to accept the papal beast and when the world does accept it—the deadly wound is healed. The theme of Revelation thirteen is the healing of the deadly wound, (it is where we derive the very term—the deadly wound)—and the chapter must be placed in that context. When approached from this context, John actually identifies eight heads on the first beast.

He clearly says the beast had seven heads, but he notes that one of the heads "were wounded to death". He continues from there to state that the deadly wound was healed. The beast has a head that was dead and the same head is to be healed. The context of the passage demonstrates that the eighth head is the papal head that has been healed, and that head—is one of the seven heads.

Rome always comes up eighth and is of the seven. This is demonstrated four times in Inspiration. Consider Daniel seven.

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. Daniel 7:7-8.

Here we see ten horns, which we are told are ten kings.

And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. Daniel 7:24.

Kings are kingdoms in Bible prophecy: Thou, O **king**, *art* a king of kings: for the God of heaven hath given thee a **kingdom**, power, and strength, and glory, and hath made thee ruler over them all. Thou *art* this **head** of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. Daniel 2:37-39.

In Daniel seven, we have ten kingdoms that are reduced by three kingdoms in order for an eighth kingdom to come up. Papal Rome is this eighth kingdom. Rome always comes up eighth. Note also that these ten, and then seven kingdoms, were nations or nationalities or countries. It was the nation that we today call Italy where the eighth kingdom came from. Not only is papal Rome the eighth kingdom, but she was of the seven remaining kingdoms, for she arose in Italy. Rome always comes up eighth and is of the seven. Consider the horns of Daniel eight.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had ***two*** **horns**. . .And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* **a notable horn** between his eyes. . .Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up **four notable ones** toward the four winds of heaven. And out of one of them came forth **a little horn**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. Daniel 8:3, 5, 8, 9.

Here we see "two horns" representing the Medes and the Persians. After these two we see Alexander the Great as "a notable horn". When Alexander dies, we see "four notable" horns grow out of his broken horn. This equals seven horns. Then we see Rome appear as "a little horn". Rome comes up eighth and the passage emphasizes that it came out of the four.

Prophetically the little horn of Rome in verse nine comes out of the four. I am aware that technically the little horn comes out of the four winds and not out of the four notable ones—but the four notable ones and four winds are associated together in verse eight. In prophetic analysis the eighth horn came from one of the four. The distinction between horns and winds in verse eight allows us to correctly identify that Rome descended from one of the geographical areas symbolized by the four winds, and not from a descendent of one of the Greek generals. But in the prophetic illustration that Rome always comes up eighth and is of the seven—Rome came from the four. Rome always comes up eighth and is of the seven.

The little horn in chapter eight is both phases of Rome, but in verse nine pagan Rome is being addressed. In Daniel seven we see papal Rome as the eighth kingdom which was of the seven. In chapter eight we see pagan Rome as the eighth horn which was of the seven. When we come to Revelation thirteen we see a beast with seven heads and the eighth head is implied. John saw the wounded head, not simply wounded, but also healed. So in Revelation thirteen we have seven heads followed by the eighth head of modern Rome, and once again it is of the seven. Three times we see seven horns, kings, kingdoms or heads followed by an eighth—and the eighth is always some form of Rome. And Rome is always of the seven! We then come to Revelation seventeen:

And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is

the eighth, and is of the seven, and goeth into perdition. Revelation 17:10-11.

The eighth head is the papacy. It is of the seven, for the fifth king was the fifth kingdom of Bible prophecy—papal Rome. Rome always comes up eighth and is of the seven.

You identify the USA as the eighth head. I understand the USA to be the sixth head in Revelation seventeen. I base this on the kingdoms of Bible prophecy established in the book of Daniel.

"There is need of a much closer study of the word of God; especially should **Daniel and the Revelation have attention as never before in the history of our work.** We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. **Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented.** Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust." *Testimonies to Ministers*, 112.

It is the kingdoms represented in the book of Daniel that have been pointed out by inspiration as the kingdoms to consider when we study the books of "Daniel and the Revelation". Recently a pastor from Oregon who sends out a monthly audio sermon circulated a study on Revelation seventeen where he identifies the first kingdom of Revelation seventeen as "paganism or Satan". This is a private interpretation. There is no inspired reference to place paganism as the first kingdom of Bible prophecy. I have written him in the past about another of his errors in identifying the "glorious holy mountain" of Daniel 11:45 as literal Jerusalem. He responded by informing me he did not have time to consider my letter.

He has taught that Satan impersonates Christ before the Sunday law in the USA and that a couple years ago the Sunday law would be implemented through a new calender.

All these ideas are erroneous. I use him as an illustration of what I see in many quarters in Adventism today. There is an attitude that when it comes to prophetic interpretation, it is acceptable to arrive at any private interpretation, because prophecy is not doctrine in the same sense as the correct understanding of justification, sanctification, state of the dead, and on through the twenty-seven beliefs. Yet the warning about private interpretation is a warning about prophecy more than any other Biblical truth.

"Yet convincing as was this evidence of the certainty of the believers' hope, there was another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. 'We have also,' Peter declared, 'a more sure word of prophecy; where unto 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: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.'

"While exalting the 'sure word of prophecy' as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by 'false teachers,' who would privily bring in 'damnable heresies, even denying the Lord.' These false teachers, arising in the church and accounted true by many of their brethren in the faith, the apostle compared to 'wells without water, clouds that are carried with a tempest; to whom the

mist of darkness is reserved forever.' 'The latter end is worse with them,' he declared, 'than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.'

"Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ.

"'There shall come in the last days scoffers,' he wrote, 'walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.' But 'when they shall say, Peace and safety; then sudden destruction cometh upon them.' 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there would be faithful ones able to discern the signs of the times." *Acts of the Apostles*, 534–535.

If we are to deal with Revelation seventeen then we must apply all the inspired information available. Recently, in Germany, there was a brother who from my perspective is a very good Bible student. He chooses, as many do in Adventism, to insist that the kingdom of Bible prophecy that follows the papacy is atheistic France. The men who teach this error generally have a mountain of human reasoning they use to point to France—but they lack any inspired references that France is the kingdom of Bible prophecy that follows the papacy.

The kingdoms of Bible prophecy established in the book of Daniel are first Babylon, then Medo-Persia, then Greece, then pagan Rome, then papal Rome. These kingdoms are also the kingdoms of Bible prophecy in the book of Revelation for we are told:

"Many ministers make no effort to explain Revelation. . . . The teachings of this book are definite, not mystical and unintelligible. **In it the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 8, 413.

"The same line of prophecy is taken up" in the book of Revelation as in the book of Daniel. In Revelation twelve we see pagan Rome symbolized by the dragon. We are told there that the dragon is Satan, but in a secondary sense the dragon is pagan Rome.

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

Notice that Sister White references "the line of prophecy" found in Revelation twelve. In the previous quote she teaches that in the book of Revelation "the same line of prophecy" is taken up as in Daniel. The line of prophecy in Revelation twelve continues into chapter thirteen, and in complete agreement with the book of Daniel the next kingdom of Bible prophecy illustrated in chapter thirteen is papal Rome. But the book of Revelation goes further. It also introduces the next kingdom of Bible prophecy. It isn't France! It is the United States of America.

This is not a private interpretation. This is using the Bible along with inspired commentary from the Spirit of Prophecy to rightly divide the word of truth. Revelation 13:12, leaves no room for doubt on this subject:

And he exerciseth all the power of **the first beast before him**, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Everyone agrees this verse is speaking about the USA, but some who hold to their private interpretations refuse to see, that this verse identifies *which* beast of Bible prophecy comes "before" the USA. The beast that comes before the USA is the fifth kingdom of Bible prophecy—the papacy. A "beast" in Bible prophecy is a kingdom:

These great beasts, which are four, *are* four kings, *which* shall arise out of the earth. Daniel 7:17.

We have earlier demonstrated a king is a kingdom, so the beast before the USA, is the kingdom before the USA—the leopard-like beast—the papacy! Which means that the kingdom of Bible prophecy that comes after the papacy must logically be the USA. This means the USA is the sixth kingdom of Bible prophecy, and it is established in the Bible and Spirit of Prophecy—not by using history to interpret prophecy. Prophecy should be interpreted by inspiration, and then history should be brought to prophecy.

Revelation thirteen also identifies the seventh kingdom of Bible prophecy which follows the USA. This kingdom is symbolized by the "image of the beast". Let me explain.

There is only one definition of the image of the beast. Yes, there are many private interpretations of the "image of the beast" in Adventism today, but there is only one that has been defined by inspiration. (Notice the distinction between the "mark" and "image".)

"The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The 'mark of the beast' still remains to be defined." *The Great Controversy*, 445.

"But what is the 'image to the beast'? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends**." *The Great Controversy*, 443.

The definition of the image of the beast is when the religious power controls the state. Simply put, it is the combination of church and state, with the church as the ruling power. The definition requires at least two parts: a church and a state. To have the image of the beast requires both entities, and to fully meet the definition, the state needs to be controlled by the religious power. That is the image of the beast. The image of the beast develops over a period of time in the United States. It doesn't just happen overnight. Apostate Christianity gains control of the government of the United States over a period of time. There are many steps along the way.

"Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days." *The Seventh-day Adventist Bible Commentary*, volume 7, 976.

The image of the beast develops over a period of time, but it is fully developed at the

Sunday law in the United States:

"The enforcement of Sunday keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But **in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast**; hence the enforcement of Sunday keeping in the United States would be an enforcement of the worship of the beast and his image." *The Great Controversy*, 448–449.

"In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast". The image is formed at the "enforcement of the worship of the papacy—of the beast". This "enforcement" is the Sunday law. The enforcement of the Sunday law in the USA is identified in Revelation 13:11:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The USA "speaks as a dragon" when it passes the national Sunday law, which is an action of legislative and judicial authorities.

"The 'speaking'of the nation is the action of its legislative and judicial authorities." *The Great Controversy*,442.

At the Sunday law in the USA the mark of the beast is enforced **and** the image of the beast is fully formed. The mark of Rome's authority is Sunday worship, but the image of the beast is the structure used by Rome to implement her authority. That structure is the combination of church and state—with the church ruling over the state. So, how many images of the beast are there in Revelation thirteen? There are two!!!

After the USA speaks as a dragon in verse eleven she begins to command the whole world to submit to her authority. In verse fourteen she commands the entire world to "make an image to the beast":

And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; **saying to them that dwell on the earth, that they should make an image to the beast**, which had the wound by a sword, and did live.

This is the second image to the beast in Revelation thirteen. The first is implied, but definitely there, when the USA speaks as a dragon in verse eleven. The second is the image of the beast that the USA commands the entire world to establish. There is only one inspired definition of the image of the beast! It is the combination of church and state, with the state in submission to the church. By definition, when the USA commands the world to establish an image to the beast— it must consist of a church and a state. But this state government must encompass the entire world, for the USA is here "saying to them that dwell on the earth". This is no longer the confines of the USA, this is the entire world. By definition then, this is a one-world government that is controlled by a church. If you doubt that this is a one-world government, then consider the very next verse:

And he had power to give **life** unto the image of the beast, that the image of the beast should both **speak**, and cause that as many as would not worship the image of the beast should be killed.

The USA brings this world image of the beast to life and causes it to "speak". "Speaking" in prophecy "is the action of its legislative and judicial authorities". The world image of the beast

"speaks"—which means it must have legislative and judicial bodies. The seventh kingdom of Bible prophecy is a one-world government that is controlled by a religious power, that is forced upon the world by the sixth kingdom of Bible prophecy—the USA! That seventh kingdom is the United Nations.

The same line of prophecy that is established in the book of Daniel is taken up in the Revelation. The kingdoms of Bible prophecy in Daniel begin in 606 BC with Babylon. It continues until Medo-Persia sweeps Babylon away in 538 BC. Medo-Persia continues until they are conquered by Greece in 331 BC.

The fourth kingdom of Bible prophecy begins its march for world dominion in 168 BC, but only rules supreme from the battle of Actium in 31 BC, until the capital of pagan Rome is moved from the city of Rome unto Constantinople in 330 AD. This is in fulfillment of the time prophecy identifying how long pagan Rome to rule the world found in Daniel 11:24.

In 330 AD pagan Rome gave it's seat to papal Rome.

In 496 AD Clovis, king of France, became the first pagan king of the former empire of pagan Rome to unite his throne and dedicate his army to the papacy, thus giving power to the papacy.

In 533 AD Justinian gave the authority to papal Rome by identifying the Roman church as the "head of all churches" and the "corrector of heritics".

But pagan Rome continued until the last emperor surrendered his throne to the Ottoman Empire in 1449 AD. All these dates are the subject of the prophecies of pagan Rome as found in Revelation 13:2 and 9:15.

The point being that although Babylon, Medo-Persia and Greece have distinct periods in which they ruled the world, pagan and papal Rome do not.

Pagan Rome goes from 168 until 1449. Papal Rome had began in the time of Paul, for he spoke of the "mystery of iniquity" already working. Bible prophecy identifies thirty years of preparation before the papacy took control of the world. That preparation began in 508 AD. When accomplished, the papacy, the fifth kingdom, began its time to rule supreme from 538 until 1798.

The book of Revelation takes up this same line of prophecy. Revelation twelve begins the line with pagan Rome. The same line continues in chapter thirteen with papal Rome following pagan Rome. But Revelation thirteen takes the line of prophecy further. It identifies the sixth kingdom of Bible prophecy as the USA and then it identifies a world image of the beast as the seventh kingdom of Bible prophecy! This line of prophecy is the very same line that is identified in Revelation seventeen verses ten and eleven:

And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Five kings or kingdoms have fallen, one is (the sixth), and the other (the seventh) is not yet come. And the beast is the eighth. Revelation seventeen is very careful with this description. Before we arrive at these verses we have been informed that John had been carried to a certain point in history. If you correctly identify where John is at in history, the riddle is virtually foolproof.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

John is taken to the wilderness at the very beginning of this vision. Where is the wilderness?

Revelation 12:6, 14:

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. And to the woman were given two wings of a great eagle, that she *might fly* into the wilderness, into *her place*, where she is nourished for a time,and times, and half a time, from the face *of the* serpent.

The wilderness is the 1260 years of papal rule. When John is carried to the wilderness he is carried to a certain point in history. Both verses are identifying the history of the 1260 years of papal rule. Yes, there is a truth connected with the actual wilderness where God's church was preserved, but the protection that takes place in the wilderness— takes place during the history we call the Dark Ages.

John was carried forward into history, not into geography. He was carried to the historical aspect of the wilderness, for he was going to be shown the papacy during the Dark Ages. John received this vision about 100 AD. In order for John to see the papacy during the Dark Ages he needed to be carried forward in history.

But not only was he carried to the Dark Ages, he was carried to the point in history where the papacy had already persecuted God's people, for when he saw the woman, she was already "drunk" with the blood of the saints.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. Revelation 17:6.

John sees the papacy in the Dark Ages after the persecution had taken place—for she was already drunk. The persecution ended about twenty-five years before 1798.

"**The persecution of the church did not continue throughout the entire period of the 1260 years**. God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." *The Great Controversy*, 266–267.

We therefore find John at the very end of the 1260 years of papal rule when he receives the riddle of verses ten and eleven. In 1798 the five that had fallen were Babylon, Medo-Persia, Greece, pagan Rome, and papal Rome. The one that "is" during that time period was the United States. The United States began in 1776, several years prior to the history where the vision is set forth. Recognizing the USA as the "one" that "is"—is simply identifying the USA as the sixth kingdom of Bible prophecy, in agreement with the sequence of kingdoms identified in Revelation thirteen. It is also in agreement with several other statements of inspiration:

The Next to Come on the Stage

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were **the next to come on the stage** and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother." *Spalding and Magan*, 1.

A New Power

"At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld **a new power** coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States." *Signs of the Times*, February 8, 1910.

One Nation, and Only One

"What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. **One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America**." *The Great Controversy*, 440.

The one that "is" in 1798 is the USA, the sixth kingdom of Bible prophecy. It's not France. The ten horns are the seventh kingdom of Bible prophecy, but they are not the former nation of Europe, for the seventh kingdom had not yet come when John received this vision. These ten kings are yet future to 1798, whereas the ten kings of pagan Rome had already been in history. Verse twelve states:

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 ten horns have received no kingdom as yet. The ten horns of pagan Rome had already received their kingdoms before 1798. But more significant is that the these ten horns receive only one kingdom—not ten kingdoms. The kingdom they receive is singular, not plural. Even more significant is that they are empowered as kings with the beast and the beast is the eighth king!

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:11.

Rome always comes up eighth and is of the seven. The beast is Rome. The ten kings are empowered with Rome. In fact we are further told the ten kings give their kingdom, the seventh kingdom—unto the beast.

And **the ten horns** which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 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. Revelation 17:16, 17.

The ten horns give their kingdom unto the beast of Rome and rule with her for "one hour", or as verse ten states, "a short space". The seventh and eighth kingdom of Bible prophecy exist at the very same time. Two kingdoms that agree to rule together. This joint rulership is the "fornication" that is identified in the opening verses of the chapter:

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

"Fornication" is an unlawful relationship. In Bible prophecy "fornication" is the combination of church and state. The whore in chapter seventeen is the Roman church. The kings are the state.

"The woman [Babylon] of Revelation 17 is described as [Revelation 17:4–6, 18 quoted.]. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome." *The Great Contro- versy*, 382.

This is the same kingdom that is forced upon the world by the United States in chapter thirteen. It is the "image of the beast" that the whole world is forced to establish and worship. Remember, the definition of the image of the beast demands both a church and a state—with the church in charge.

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power—the people will unite to oppose God in the person of His witnesses**. This union is cemented by the great apostate." *Testimonies,* volume 7, 182.

The ten kings are the state which exercise the authority of a world legislative and judicial body.

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

The papacy is the beast and the ten kings are the dragon. The ten kings are the United Nations. But where is the United States, the sixth kingdom of Bible prophecy? Based upon Revelation thirteen, the United States is using its power to force the world to accept the new world order.

Revelation thirteen and seventeen both set forth the sequence of Bible prophecy as—the sixth kingdom, the USA; the seventh kingdom, the United Nations; and the eighth kingdom, the papacy.

Revelation Thirteen

The lamb-like beast is the USA. The church in the world image of the beast is the papacy. It is "the head" whose wound is healed. It is the "head" that is in control of the three-fold confederacy. The state in the world image of the beast is the United Nations. It is the government that "speaks". In Revelation 13:2, we are informed that "the dragon gave him his power, and his seat, and great authority". This phrase is teaching that pagan Rome gave three things to the papal Rome.These three items typify the makeup of the new world order.

The "power" was the military strength of pagan Rome that was exercised to place the papacy upon the throne of the earth. Three horns had to be removed. The USA supplies the power for the modern papacy, for Revelation 13:12 states that the USA "exerciseth all the power of the first beast before him". The power of pagan Rome was the same power that the USA exercises—military power.

The "authority" of pagan Rome was given to the papacy in 533, when Justinian gave the papacy the authority to correct heritics. The authority to correct heretics will be exercised by the United Nations, for we are told in Revelation 13:15, that when the world image of the beast is brought to life—it will "speak". Speaking: is the action of legislative and judicial "authorities".

The "seat" was given to papal Rome by pagan Rome when the capital was moved from the city of Rome to Constantinople in 330. A "seat" in Bible prophecy is identifying where a power rules from. It identifies who is directing the "power" and "authority". The final manifestation of

papal power places the papacy once again as the head over both the authority and power.

The USA exercises its power "in sight of the beast"—meaning under the direction of the beast. And in the world image to the beast, the combination of church and state, the combination of the papacy and the United Nations—it is the church that controls the state.

Revelation seventeen confirms these three powers as the final three kingdoms of Bible prophecy. Because they are set forth sequentially there as six, seven and eight, we find it hard to recognize a three-fold kingdom. But prophecy must be compared "line upon line, here a little and there a little". One of the first keys to recognize this sequence of kingdoms as the three-fold union is in the first verse of Revelation seventeen, for it was "one of the seven angels which had the seven vials, and talked with" John about the vision. This angel ties Revelation seventeen together with Revelation sixteen.

Revelation Sixteen

Revelation sixteen describes the three powers that lead the world to Armageddon as the beast, dragon and false prophet.

And I saw three unclean spirits like frogs *come* out of the mouth of the **dragon**, and out of the mouth of the **beast**, and out of the mouth of the **false prophet**. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon. Revelation 16:13, 14, 16.

Sister White identifies the three-fold confederacy of the beast, dragon and false prophet as the identical unification that takes place when the ten kings of Revelation seventeen are of one mind and give their power and strength unto the beast!

"John in the Revelation writes of the unity of those living on the earth to make void the law of God. 'These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful' (Revelation 17:13, 14). 'And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet' (chapter 16:13)." *Selected Messages*, book 3, 423.

The unification that takes place when the ten kings are of "one mind" is the three-fold union of the dragon, beast and false prophet! In another place Sister White touches upon this same passage in Revelation seventeen:

"Revelation 17:13–14 quoted. 'These have one mind.' There will be **a universal bond of union**, one great harmony, **a confederacy of Satan's forces**. 'And shall give their power and strength unto the beast.' Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

"In the warfare to be waged in the last days there will be united, in opposition to God's people, **all the corrupt powers that have apostatized from allegiance to the law of Jehovah**." *The Seventh-day Adventist Bible Commentary*, 983.

Inspiration is teaching us that the three-fold union of the beast, dragon and false prophet that leads the world to Armageddon is the identical union that takes place between "all the corrupt powers that have apostatized from" God. She says that the term concerning the ten kings

having "one mind" is identifying a "universal bond of union" and "a confederacy of Satan's forces".

The last three kingdoms of Bible prophecy are the USA, the United Nations and the papacy. The process in which they come together into a three-fold confederacy has been carefully outlined in the prophetic word. But not only is the sequence identified, but also the roles of each of the three powers is identified. The sequence is not identifying three separate kingdoms that rise and fall at the end of time. It is identifying the step by step process that brings together the final kingdom to oppose God and His people—and that final kingdom is the three-fold confederacy of the beast, dragon and false prophet.

The sixth kingdom, the USA will force the world to accept the seventh kingdom, the United Nations. But the seventh kingdom, the United Nations gives their kingdom unto the eighth kingdom, the papacy. This is the sequence. But the sequence does not destroy other lines of prophetic truth. Other lines of prophetic truth teach that the final kingdom is three-fold. So the sequence is accurate, but it is only describing the process that brings together the final three powers that will oppose God and lead the world to Armageddon.

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." *Testimonies*, volume 5, 451.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." *The Great Controversy*, 588.

The last earthly kingdom of Bible prophecy to oppose God and His people is three-fold in nature. It is illustrated in Revelation thirteen, sixteen and seventeen. It was typified by pagan Rome giving papal Rome it's power, seat and authority. This understanding is part of the present truth message for the world today, for we are now at a point in history when all three of these prophetic players are fulfilling their individual roles in bringing together this final three-fold confederacy. This understanding is "present truth". The present truth message for God's people today is summarized prophetically in the Elijah message.

The Elijah Message

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Malachi 4:5.

The "great and dreadful day of the Lord" is the time period that is just about to unfold as men and nations fill their cups of iniquity. It is the time period that begins with the little time of trouble, to be followed by the great time of trouble and the return of Christ. Elijah is to appear before this time.

Elijah symbolizes God's people at this very time period of earth's history. And we find Elijah's symbolized in two places in God's word. First in the history of Elijah, and then in the history of John the Baptist—for Jesus clearly taught the John the Baptist was a type of Elijah.

This is *he*, [John the Baptist] of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Luke 7:27.

The history of both Elijah and John the Baptist portray the same scenario as Revelation thirteen, sixteen and seventeen. They both were opposed by a three-fold power. Elijah dealt with Ahab, the symbol of the state; Jezebel, the symbol of the impure church; and the priests of Baal, the symbol of the power that deceives. John the Baptist dealt with Herod, the symbol of the state; Herodias, the symbol of the impure church; and Salome, the symbol of the power that deceives.

In agreement with the definition of the "image of the beast" in both stories the symbol of the impure church is controlling the weak king. In both stories the impure church is directing the power that deceives. In both stories the impure church is seeking to persecute God's people, symbolized by Elijah and John. In both stories we see the king deceived by the impure church. The combined message of Elijah and John symbolize a warning message that identifies the troubles in the land as being brought about by the unholy relationship between church and state.

This is the message of the third angel.

There is more important parallels in the testimony of Elijah, but suffice it to say that in the testimony of Elijah, there is a three-fold enemy against God and His people. Revelation seventeen is describing not only the sequence of the kingdoms of Bible prophecy, but also the process of how the final kingdom is established.

Bible prophecy is now crying out to God's people. It is teaching them that we are now at the time period when the prophecies of the book of Revelation have become "present truth". At this time period we find a multitude of private interpretations on different passages of prophecy, but worse perhaps, we find the attitude that "any idea about prophecy is acceptable". There are men that I know, who stylize themselves as "the defenders of the orthodoxy of Adventism", who are among many who attach themselves to private interpretations of prophecy and act as if it is inconsequential whether they are right or wrong. They teach as many do, that the ten heads of Revelation seventeen are the former ten horns of pagan Rome. They further teach that the ten horns are now represented by the European Common Market. How many countries are there in the EU? Many more than ten. But you might say, "This particular error about Revelation seventeen has been around for many decades. It has been and is still held by men that are respected."

We Do Not Wish To Be Disturbed

"The whole matter centers here. Obedience means eternal life; disobedience means eternal death. **Error never becomes truth, though it may be hoary with age**. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a 'Thus saith Satan' in the place of a 'Thus saith the Lord'?

"When there is so much at stake, why do not those who claim to be God's delegated messengers go to the Word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the spirit of Christ, it will be awarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God.

"Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's word. They are doing what the Jews did in the days of Christ,—teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed.

Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, 'Art thou he that troubleth Israel?'" *Review and Herald*, August 9, 1898.

Revelation seventeen teaches that the ten kings were yet future to the history where John received the vision. The ten kings arrive in history after 1798. The ten horns of pagan Rome came well before 1798. Sister White teaches that these ten kings represent a "universal bond of union". Universal means: worldwide, not simply Europe. The ten kings of pagan Rome had ten distinct kingdoms, but the ten kings in Revelation seventeen have received "no kingdom" as yet. They receive one kingdom—not ten kingdoms.

Isn't it time to reject private interpretations and seek to understand God's prophetic word based upon inspiration? The prophetic errors in Adventism are bad enough, but the attitude perpetuated by men conveying the idea that, "It is acceptable to hold onto personal opinions concerning prophecy" is as dangerous as the errors themselves. That attitude is teaching that prophecy is not that important. It teaches that multiple ideas on prophecy are OK. And this attitude is more strongly established, when it is conveyed by them men who style themselves as champions of orthodoxy.

The ten kings of Revelation seventeen were yet future to the history where John was placed when he received the vision. They represent the ten division of the world which the United Nations has created in order to manage the world when it takes control. The United Nations has designed and published a world map which partitions the world into ten districts. The map is public record. The UN will be "universal" [world-wide] in its authority. It came into existence well after the history where John received the vision. It will give its kingdom to the papacy. This truth is also established in Daniel two.

Daniel Two

Traditional Adventist understanding identifies the feet and toes of iron and clay of Nebuchadnezzar's dream as the inability of the nations of Europe to unite. It identifies the toes as the ten kingdoms of pagan Rome. But the toes and feet take place at the end of the world, when the image is struck by the stone cut out of the mountain. The ten pagan nations of Rome were developed during the third through fifth centuries AD.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Daniel 2:44.

Sister White is clear about Nebuchadnezzer's image:

"**We have come to a time when God's sacred work is represented by the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay**. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed

the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168–1169.

The ten toes on the image are the ten kings of Revelation seventeen. The iron and clay represent the combination of church and state. Clay in the Bible represents the church and iron represents the state. Rome was the iron kingdom and it's legacy to the world was the three-part style of government. Rome's legacy to the world is statecraft.

God is the Potter and we are the clay. Clay is identifying the church. Daniel two is in complete agreement with identifying the ten kings of Revelation seventeen as the state which comes into alliance with the papacy at the end of time. Psalm eighty-three identifies these ten toes and ten kings as well:

A Song *or* Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. For they have consulted together **with one consent**: they are **confederate** against thee:

The tabernacles of **Edom [1]**, and the **Ishmaelites [2]**; of **Moab [3]**, and the **Hagarenes [4]**; **Gebal [5]**, and **Ammon [6]**, and **Amalek [7]**; the **Philistines [8]** with the inhabitants of **Tyre [9]**; **Assur [10]** also is joined with them: they have holpen the children of Lot. [The children of Lot are Moab and Ammon, who are already listed,] Selah.

Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison: *Which* perished at Endor: they became *as* dung for the earth. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: Who said, Let us take to ourselves the houses of God in possession.

O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm. Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled forever; yea, let them be put to shame, and perish: That *men* may know that thou, whose name alone *is* Jehovah, *art* the most high over all the earth. Psalm 83.

Psalm eighty-three is identifying the end of the world confederacy that has "consulted together with one consent"**.** "One consent" is identical to the ten kings being of "one mind". And sure enough there are **ten nations** identified in the confederacy against God's "hidden ones". These ten nations are the ten toes of Daniel two, they are the ten kings of Revelation seventeen. They are Ahab unlawfully married to Jezebel. They are Herod unlawfully married to his brother's wife. The ten toes, the ten nations, the ten kings all come together to accomplish the secret designs of the impure woman—the papacy. Those secret designs are to destroy God's people!

"**Kings, and rulers, and governors have placed upon themselves the brand of antichrist**, and are represented as **the dragon** who goes to make war with the saints,—with those who keep the commandments of God, and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of **the choice of Barabbas** instead of Christ. God has a controversy with the world. When the judgment shall sit, and the books shall be opened, he has

an awful account to settle, which would now make the world fear and tremble, were men not blinded and bewitched by Satanic delusions and deceptions. God will call the world to account for the death of his only begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame **in the persecution of his people.** The world has rejected Christ in the person of his saints, has refused his messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been co-laborers with Christ, and for this they will have to render an account." *Review and Herald*, August 29, 1893.

These "kings, governors, and rulers" that are symbolized as "the dragon" power during the Sunday law time period will be called to account for crucifying Christ. How do they crucify Christ? By persecuting His people. This is the work of the ten kings:

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. **These shall make war with the Lamb**, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. Revelation 17:12-14.

And what do the ten nations of Psalm eighty-three do? "For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and **let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance**."

They do the identical work of the tens kings. They persecute God's people. And of course this is the work carried out by Herod when he cuts John the Baptist's head off. It is the work of Ahab as he sought to destroy Elijah. And this is the very same work of the world image to the beast, for it causes "that as many as would not worship the image of the beast should be killed."

The dragon power is the ten kings, it is the ten toes, it is the ten nations. Ten is a number associated with the dragon power. In pagan Rome there was manifested ten horns or nations, and pagan Rome is also symbolized by the dragon.

Two Phases of Rome

In Daniel two there are two legs. This can be understood as identifying the two phases of Rome. I recognize that traditional Adventist understanding rejects this concept, but the traditional understanding is based upon the idea that the ten toes were the former nations of pagan Rome and that the iron and clay represented the inability of the nations of Europe to unite. The Spirit of Prophecy opposes that interpretation, or at least, places it as a secondary understanding. The primary understanding of the iron and clay is the combination of church and state at the end of the world. Recognizing this point of reference allows us to use the same application of prophecy assigned to the Medes and Persians in Daniel two, when dealing with Rome in Daniel two. In Daniel two the two shoulders represent two phases of one power. Therefore the two iron legs can correctly be understood as the two phases of Rome.

Daniel seven deals with two phases of Rome. The first phase of pagan Rome was different from the kingdoms before it for we are told in verse seven "it *was* **diverse** from all the beasts that *were* before it; and it had ten horns". The second phase of Rome is identified as different than the first, for we are told there that after pagan Rome "another shall rise after them; and he shall be **diverse** from the first, and he shall subdue three kings". The difference between pagan and papal Rome is not their religion, for their religions are identical, with the exception that papal Rome professes Christianity. The difference is that pagan Rome was an empire of statecraft and papal

Rome was an empire of churchcraft.

Daniel chapter eight also identifies two phases of Rome. The correct established understanding of the "little horn" of verse nine, is that it represents both phases of Rome. This is the pioneer understanding.

Daniel eleven first identifies pagan Rome in verse fourteen. From that point on pagan Rome is under discussion until the "abomination that maketh desolate" is set up in verse thirty-one. From that verse on, it is papal Rome. Daniel seven, eight and eleven all address two phases of Rome, and to not recognize the two phases of Rome in the two legs of iron in chapter two is to miss an easy symbol.

In any case, pagan Rome represents statecraft in Bible prophecy and papal Rome represents churchcraft. When we see pagan Rome represented by the dragon in Revelation twelve, we see the dragon associated with the state. We have already considered the passage in *Testimonies to Ministers*, where we are told that "kings, governors, and rulers are represented as the dragon". Kings, governors and rulers are politicians—representing statecraft at the end of the world. Ahab and Herod were kings, thus representing statecraft. The iron of Daniel two, pagan Rome as the dragon power, the ten kings of Revelation seventeen as the dragon power, the dragon of Revelation sixteen, Ahab, Herod, the ten confederate nations of Psalm eighty-three—are all symbolic of statecraft.

The clay of Daniel two, the little horn that speaks great words against the Most High, the whore of Revelation seventeen, the beast of Revelation sixteen, Jezebel, Herodious—all are symbolic of churchcraft.

The world image of the beast of Revelation thirteen symbolizes both the world church and the world state. Daniel two identifies the same union symbolized by the term, "image of the beast" in Revelation thirteen by using "iron and clay". Revelation seventeen uses the "fornication" between the kings—statecraft, and the whore of Rome—churchcraft!

So, Pastor Lin: Let me summarize my answer to your original question. I believe the eighth head on the leopard-like beast of Revelation thirteen is implied. It is the head that returns to life. It is modern Rome. Rome always comes up eighth. And it is simply the head that was once slain, so it is of the original seven heads. Rome always comes up eighth and is of the seven.

In agreement with this I believe the eighth king in Revelation seventeen is once again, modern Rome. You think the eighth head is the United States. I believe when modern Rome returns to its former position of power it will be the eighth head and the eighth king—but I believe this number must be understood in association with the three-fold union of modern Babylon.

In spite of the sequence that can be recognized and identified in prophecy which points to the sixth kingdom as the USA, the seventh kingdom as the United Nations and the eighth kingdom as the papacy—the reality is, that all three of these kingdoms come together into the final end time confederacy. In reality, they are the sixth and final kingdom of Bible prophecy. Viewed in this fashion it is correct to say that the USA is a third part of the sixth kingdom of Bible prophecy, and the UN is also a third part of the sixth kingdom, and the papacy is a third part of the sixth kingdom. In this sense the false prophet, dragon and beast all our part of the sixth kingdom, which is three-fold in nature, and that is represented by the number six, six, six!

The testimony of inspiration is abundant that the final kingdom is a confederacy of all the powers that have apostatized from God. In Bible prophecy those powers are paganism, papalism and apostate Protestantism. The power, the seat and the authority. The dragon, the beast and the

false prophet. Spiritualism, Catholicism, and apostate Protestantism. Ahab, Jezebel and the priests of Baal. Herod, and Herodias and Salome. The king that "is", the king that is "yet to come" and the eighth king that is of the seven.

The eighth king is also the beast that "was, and is not, and yet is, and shall ascend".

The Beast that Was, And is Not, And yet Is, And shall Ascend

You have identified the eighth king as the United States, but Revelation seventeen is clear that the eighth king is the beast that "was, and is not".

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.. . . And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:8, 11.

The symbol of "was, and is not, and shall ascend and yet is" is identifying the papacy, and therefore pointing out that the papacy is the eighth king. A primary characteristic of the papacy is that it is the antichrist of Bible prophecy. The term antichrist primarily means "in place of Christ", as opposed to the modern understanding of "anti" being against. Certainly the papacy is against Christ, but primarily the "antichrist" is one who attempts to take the place of Christ. One of the primary attributes of Christ in the Bible, but more specifically in the book of Revelation is that He is the One who was, and yet is, and is to come:

John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which **is**, and which **was**, and which **is to come**; and from the seven Spirits which are before his throne. . . . I am Alpha and Omega, the beginning and the ending, saith the Lord, which **is**, and which **was**, and which **is to come**, the Almighty. Revelation 1:4, 8.

Christ is the one "which is, and which was, and which is to come", and the attributes of the eighth king are that he is the beast that "was, and is not, and yet is". This is identifying the aspect of the papacy's work to personate Christ and His ministry, as it fulfills its role as the antichrist. John receives the vision after the persecution had taken place. This places him within the last twenty-five years of the papal rule. The papacy had prophetically ceased to be a kingdom. Prophetically it had fallen. Five had fallen. The papacy was the fifth. It is the beast that— "was", and the beast that—"is not". The chapter is describing how the papacy would return to rule the world. It was the beast that—"shall ascend". It is also the beast— "yet is". To understand this requires defining "the deadly wound". The deadly wound is primarily a prophetic symbol.

Prophecy Foretells A Restoration

"And **prophecy foretells a restoration of her power**. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.' Verse 3. The infliction of the deadly wound points to **the downfall of the papacy in 1798**." *The Great Controversy*, 580.

In 1798, the papacy received its deadly wound. Prophetically it ceased to be a beast of Bible prophecy, even though it continued to be a woman of Bible prophecy. The deadly wound is identifying when the papacy ceased to be a geopolitical power ruling the earth—though it continued to be a church. It is the beast that "was", in the sense the it was fallen. It is the beast that "is not", in the sense that it had received its deadly wound. It is the beast that "shall ascend", for "prophecy foretells a restoration of her power". And it is the beast that "yet is", because it

continued as a woman of Bible prophecy. This beast that was, and is not, yet shall ascend, and yet is—is the eighth king and is of the seven.

The beast is clearly identified within verse eight. Beyond the identifying marks of being the beast that was, and is not, yet is, and shall ascend in verse eight, we find three other characteristics that all point to Rome. The beast is the beast that ascends from the "bottomless pit". It goes into "perdition". And it is the beast that "the whole world wonders after, whose names are not written in the book of life".

The Bottomless Pit

The bottomless pit is defined as a manifestation of Satan:

"'When they shall have finished [are finishing] their testimony.' The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as 'the beast that ascendeth out of the bottomless pit.' In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a new manifestation of Satanic power**." *The Great Controversy*, 268.

"I told him that the Lord had shown me in vision that mesmerism was **from the Devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it." *Review and Herald*, July 21, 1851.

There are three earthly powers connected with the "bottomless pit" in Revelation. We find atheism in chapter eleven; Islam in chapter nine; and the papacy in chapter seventeen. All three of these powers are "manifestations of Satanic power".

Perdition

The papacy is the power identified with perdition in Bible prophecy:

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

The Power that the Whole World Worships:

The beast is the power that the whole world wonders after, whose names are not in the book of life. This is the power identified as the papacy in Revelation thirteen:

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and **all the world wondered after the beast**. And they worshipped the dragon which gave power unto the beast: and **they worshipped the beast**, saying, Who *is* like unto the beast? who is able to make war with him? And **all that dwell upon the earth shall worship him**, **whose names are not written in the book of life of the Lamb** slain from the foundation of the world. Revelation 13:3, 4, 8.

The eighth king of Revelation seventeen is the papacy! It returns to power when the sixth kingdom of the USA forces the world to accept the seventh kingdom of the United Nations as the governing body for the new world order. The new world order is not so new. It is the components that existed when the papacy ruled the world in the past. It is made up of a ruling throne—the papacy. It has a military power—the USA; and a governing authority—the UN.

All of these components are active in our world today, and it is essential that we recognize these truths correctly, because they are the realities that make up the message of present truth for Adventism and the world at large today. I hope this helps. Jeff Pippenger.

Question: The Eighth King

Dear Brother Jeff,

When I looked at the 8th king of Revelation 17, I wanted first & foremost to know everything Ellen White said on the subject. She never mentions the 8th king or head. I had too look for another clue to connect me. Verse eleven says, "The beast that carrieth her is the 8th." I know the beast in this chapter is a scarlet colored beast & it carries her. What does Ellen White say about a scarlet colored beast? Nothing!

Next, I checked other characteristics of this beast/head to see if she addressed any of them. The only one I could find that she directly explained was "shall ascend out of the bottomless pit." In that context she is explaining Revelation eleven and is talking about the French Revolution, in *The Great Controversy*, 268–269. "'When they shall have finished [are finishing] their testimony.'The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as 'the beast that ascendeth out of the bottomless pit.' In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power."

This is atheism. She talks about a new power, then she talks about the nation of France. The atheistic power was not the nation of France, but a new power that came out of France about the time of the French Revolution. The communist manifesto and the first book on Marxism was written in the aftermath of the French Revolution.

Revelation 17 says the beast is a scarlet color. Have you ever heard of Red China, Red Russia, etc.? The communist countries don't use a combination of colors, just red. The beast "was & is not & yet is (a world power controlling several nations). We have had several communist nations that have fallen, but the whole world then adopts communist principles into their government & so in this way it becomes the 8th king or superpower. Let me know what you think of this, after reading the whole reference. Thank you, MW.

Response

In Bible prophecy context must be considered. What does a "lion" symbolize in Bible prophecy? Satan? Yes, sometimes. Christ? Yes, sometimes. Judah? Yes, sometimes. Babylon? Yes, sometimes. Symbols must be understood by their context.

There are four entities in the book of Revelation that are associated with the "bottomless pit". Islam comes out of the "bottomless pit" in Revelation nine.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 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 9:1, 2, 11.

Atheism comes out of the "bottomless pit" in Revelation eleven.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. Revelation 11:7.

Satan is thrown into the "bottomless pit" in Revelation twenty.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. Revelation 20:1–3.

And in Revelation seventeen Catholicism ascends from the "bottomless pit".

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Revelation 17:8.

Your conclusion would identify Islam, atheistic France, Satan and the papacy as atheism. These are four different entities. Not only do you not consider "context" you also misapply the Spirit of Prophecy. Sister White does not say the "bottomless pit" represents atheism—she says it represents a manifestation of Satanic power.

"I told him that the Lord had shown me in vision that mesmerism was from the devil, from the bottomless pit, and that it would soon go there, with those who continued to use it." *Early Writings*, 21.

Atheism in chapter eleven, Islam is chapter nine, Catholicism in chapter seventeen and Satan himself in chapter twenty are all manifestations of Satanic power. The "bottomless pit" does not represent atheism, Islam, or Catholicism. It represents a satanic power, and that power must be identified by the context of the passage. In Revelation seventeen the clear context is Catholicism, for in the very verse where the "bottomless pit" is identified, the power which ascends out of it is the power that, "they that dwell on the earth shall wonder [after], whose names were not written in the book of life from the foundation of the world". According to John, in chapter thirteen that power is the papacy.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:3, 8.

If you insist that the "bottomless pit represents atheism and it always does so, then you destroy the foundations of Adventism, for the pioneers identified the power that came from the bottomless pit in chapter nine as Islam, and that truth is one of the foundations of Adventism. Jeff.

Question: The Whore & the Beast

Brother Jeff,

I have a questions concerning Revelation 17.

How can the Catholic Church be the whore AND the beast? And how can it also be two of the heads? i.e., the Catholic Church is riding the Catholic Church whose is a head (during two stages of world history)?

How can the Catholic Church be riding/steering (or even be existent) during the first 4 heads (Babylon, MP, Greece & Rome)? AS.

Response

Brother AS,

A beast in Bible prophecy represents a civil or state power. Different beast powers have different characteristics. Babylon is singular, whereas Israel, the Medes and the Persians, France and the United States are two-fold civil powers. Israel was divided into north and south, the Medes and Persians were two countries, France was Egypt and Sodom and the United States has two horns.

The characteristic of the papal beast is that it employs other civil governments to accomplish its civil work. In the Dark Ages it employed the European kings. When Sister White defines the image of the beast, she identifies it as the combination of church and state, because the papal beast consists of a church that directs a civil power.

Revelation seventeen is identifying how the woman (the papal church) returns to be a beast (a civil power). When it does return to be a civil power it will then direct the civil power that it controls. This has always been the characteristic of papal authority.

The papacy will take control of a political or civil power to accomplish its purposes, and she is thus portrayed as riding a beast, for a beast represents civil power.

Revelation seventeen is conveying several truths. One of those truths is that each of the heads are progressively directed by paganism. Paganism is the religion of self-exaltation. That religion began in heaven and Satan then brought it to earth. Daniel chapter eight, deals with the progressive nature of paganism, as it identifies the kingdoms of Bible prophecy from the time of the Medes and Persians onward.

If you take note of Daniel eight and the kingdoms there represented you will find that they all are portrayed as "great." The word translated as "great" in Daniel eight is the Hebrew word "gadal," which means to exalt. Each of the kingdoms of Bible prophecy exalted, but in Daniel eight you can identify a progression as the Medes and the Persians "became great," the Greeks became "very great" and Rome was "exceeding great." Sister White also comments on the progressive nature of Daniel two, as the metals there representing the kingdoms of Bible prophecy became of less value as they progressed, and also became stronger.

"The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value." *Review and Herald*, February 6, 1900.

The Bible illustrates a progression within the kingdoms of Bible prophecy. The testimony of two can be noted in Daniel two and eight. To identify the heads on the beast in Revelation seventeen as representing progressive history is in agreement with biblical understanding. When we also include the testimony of Daniel eight, with its emphasis upon the progression of the religion of paganism, we then can identify that the religion of self-exaltation, (that is the religion of paganism) began in heaven, then came to earth and was then transferred to each kingdom. As it was transferred the exalting nature of the religion increased. The paganism of the Medes and the Persians exceeded that of Babylon, and the paganism of Greece exceed that of the Persians, and the paganism of pagan Rome exceeded that of Greece, and the paganism of the papacy exceeded pagan Rome, for it then was paganism professing to be Christian. The height of self-exaltation in religion is met when a religion that claims to be Protestant changes to pagan.

With these facts in place it is easy to see the woman of Revelation seventeen as representing the age-old religion of paganism. As history proceeded, this religion climbed off one kingdom of Bible prophecy onto the next kingdom of Bible prophecy. One by one Satan's directed the kingdoms of Bible prophecy through his religion of self-exaltation.

This is one of the truths illustrated in Revelation seventeen. Jeff.

Revelation Eighteen

Question: 1840 not a Parallel to 1989

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. Yours, WB.

Response

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 o 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 is 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." *Sig n s 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 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 Prophet s*, 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,

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 angel's messages." *The Seventh -day Advent is t 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 rstoring 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 biter 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 placed 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.

Revelation Nineteen

Question: Verses 20, 21

Greetings Sister B,

I have a question which I'm hoping the FFA team can attend to quite easily. It's a fundamental question I believe, but it's something I really can't claim to understand even in the slightest degree. Revelation 19:20, 21 reads as follows:

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. Revelation 19:20, 21.

So my question is: what does it mean that the beast and false prophet are thrown into the lake of fire before the 1000 years are ended? I understand that the dragon, symbolizing a confederacy of all nations will be manifest one more time when the wicked dead are resurrected to receive eternal condemnation. Only then (after the Millennium) will the dragon be cast in the lake of fire. But my dilemma is specifically on deciphering what it means to be cast in the lake of fire before the 1000 years. Help on this point will be much appreciated. God bless, NB.

Response

Brother NB,

The dragon has an earthly organization, but he is still Satan—so Satan is destroyed at the end of the 1000 years; whereas the political and spiritual aspects of both the beast and the false prophet end by the Second Coming and they art no longer in existence after that time. Satan is and he employs the resurrection of the wicked to re-construct a united nations at the end of the 1000 years so it is there that he and they are all finally destroyed. The lake of fire represents final destruction. Jeff.