FUTURE NEWS

Frequently Asked Questions

PART II

Future News

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Part Two

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Self-Supporting Ministries

Question: Tithe & the Corporate Church

[I will bold face the comments I intend to respond to. Jeff]

Brother Jeff,

While visiting my brother a couple of Sabbath's back, I picked up an *Adventist Review* dated January 27, 2000. The author of the article was Coon from Andrews University. He was explaining about the wheat and tares. He wrote it is the tares that leave the church and not the wheat. **This kind of puts all self-supporting ministries in the camp of the tares! I have listened to your tape on the wheat and tares and from what I understand you are teaching we need to stay in the church until the Sunday law then the church will disappear because of persecution.**

You know Rome has always controlled her people with fear of excommunication. No salvation outside of the church structure. The Bible explains who and what the church is. Revelation 12:7, Matthew 18:20, and the Spirit of Prophecy explains in *Upward Look*, 315 "**It is not the great cathedral. . . it's the people. . . who keep the commandments".**

Why should I support a religious organization with tithes and offerings and my presence, which is trading pulpits with Catholic priests? That is sharing and giving our hospitals to Rome? That had one of its pastors welcome the Pope to St. Louis? That is using vast sums of tithe money for litigation to suppress self-supporting Seventh-day Adventist groups giving the three angels messages? That is seeking to distance themselves, as far as they can, from the book The *Great Controversy?* That has many conferences that have joined the World Council of Churches?

I think Rome would be very happy if everyone stayed in the corporate church where the people have to listen to false doctrine. Like forms of Fordism, and the 1888 message according to Jack Sequeira, or maybe a lot of nothing every week? Not to mention celebration and all that goes with it. Etc. Rome has infiltrated the denomination, churches, hospitals, and schools. Rome has trained a lot of the ministers. What better way to take over a church? No bloodshed! Or? But Rome never changes, what's her history?

How can the corporate church give to its people or to the world a clear message on whom the beast is, when Rome from within it, is attempting to make an image to it? The corporate church wants to be the keeper of the name Seventh-day Adventist, but it no longer seeks to live up to that name. One of the visions Ellen White had she recognized the people in the procession. Read it! *Testimonies,* vol. 1, 577

"Take the young men and women and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian."

I was shown the necessity of those who believe that we are having the last message of mercy being separate from those who are daily imbibing new errors saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gathering is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty where with He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meeting where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffeting of the

enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness." *Early Writings*, 124-125

We have seen this happen over and over as people once alive stay in the corporate church listening to the error. With the corporate church imbibing in error, celebrating with Rome, full of the world, don't you think it is time to heed the council, and have as little contact with the churches as possible, and understand who and what the church is? Remember we're told we have much more to fear from within than from without.

If everyone thought it necessary to stay in the church and support the corporate church with tithes and offerings and presence, how could the self-supporting Seventh-day Adventist groups continue presenting the three angels messages and other present truth? If people really listened to your advice and stayed with the corporate church your future for America and all other self-supporting groups would cease to exist! We can't support and serve two masters? Is Christ leading the corporate church or is Christ leading some of the self-supporting Seventh day Adventist?

It is very clear there are few if any loyal people at the head of the corporate church from what's been happening for years. Dollars invested in the stock market instead of seeking to finish the work to say nothing of the dollars lost! The many internal corruptions, the standards in the schools, colleges and the churches (in 1978 we compared Bob Jones University to Southern, [was missionary, now college]). Bob Jones standards are much higher. I was impressed. In fact, an unsolicited comments from the librarian at Southern in 1978 were "most of the students educated here leave the faith. “Our healthcare is embarrassing. It's making public headlines from people neglected and dishonesty to working with Rome! The administrations vote themselves big raises and bankrupt the hospital and they are rewarded by the corporate organization by being transferred to another hospital where they can do it all over again! That’s the same tactics they use with ministers that come with new theology or celebration or some other abomination. After they ruin, with their poison, one church, their hands might be slapped for the benefit of a few sighing and crying, and then they are moved to a new conference in a different state. And often given a bigger church!

As long as you support the corporate church with your money and your words they will put up with a lot, but when you cut off your tithes and offerings that’s when they cut you off! **So do you want to support Adventism or Romanism?**

Here is another quotation that I would like you to explain. EGW said the faithful ministers would be removed if the church didn't live up to the light. *Testimonies to Ministers and Gospel Workers*, 409-410 **Are you saying it is necessary to go and listen to unfaithful ministers, who are going to be the only ones left?**

Since I wrote the first letter the court in Florida has given its decision. As I understand it I can't call myself a Seventh-day Adventist unless I am a member in good standing paying tithe and bowing to the image? You know when Constantine took all the pagans into the church with all their pagan worship he didn't start calling himself a pagan. It's quite evident that the church organization saw this state of affairs coming years ago. This is the only church I know who has a trademarked name, to take away our reproach. Why doesn't the church call herself another name? I've heard some of the individual churches, according to Lawrence Nelsons tape ministry, that are in apostasy, celebrating; do call themselves some other names. I don't know if they are just being bold or honest?

I find it hard to believe we are required to set and listen to unfaithful ministers until the Sunday law. *Early Writings*, 124 It's hard to receive a Sabbath blessing in most Seventh-day Adventist churches I've visited or heard of in the past fifteen years at least. **If we are not members we cannot have influence there and if you don't pay tithe you can't be a member.** I wouldn't want to have my tithe go to pay lawyer fees for court cases against those who are seeking to tell the world, (while we're still free to, conditions will soon make it difficult and much harder) the three angels message.

I wouldn't want to be a member of a church that has lied about it, but has supported the World Council of Churches for years, or a church that has joined hands with the beast, or a church that takes other Christians to court over a name or anything. Sounds to me like that church is making an image to the beast. Still some people are saying attend the organized church until the Sunday law. If they go themselves they are speaking, or they are somewhere else having their own meetings. What about the cottage meetings EGW spoke of? **What about where EGW said they wouldn't even had known about us but our own people turned us in "to the Catholics"?**

In Hungry in the 1980's the church organization made agreements with the government that our people would send their children to school part of the day on Sabbath and that they would work on Sabbath. (Wasn't that nice?) Well, some faithful Seventh-day Adventists (they probably can't be called by that name anymore) wouldn't do that. When the police came to arrest them, the police told the people, "If your own church people didn't turn you in-we wouldn't know or be here to arrest you."

In our area one of the leading men from the 1888 ministry was transferred to another church out west. Whenever we heard him speak, his theme was it's easier to be saved than lost. I don't believe that and I don't believe the Bible or *Spirit of Prophecy* teaches that. I understand after many months a new pastor is coming. He is another 1888 message pastor. I believe the 1888 minister is a counterfeit of the truth. Someone told me that church is mostly conservative and they feel very comfortable with the 1888 message group. Agreed, it's much easier to listen to than celebration or some of the other modern apostasy out there. But maybe full apostasy is easier and safer to discern than counterfeits of truth?

That 1888 message church is in a nearby conference. Our conference since 1980 has been with the new theology. At least one church is celebration and the local ones near, after the many new theology sermons, seem mostly died! Seems most of the people still there like it that way.

How do you remain in the good graces of the church and accept tithe? I have noticed in your last newsletter that you didn't report on the trademark court case in Florida. EGW says we have more to fear from within than from without. This court case is a reality of that!

The church is not telling their people about taking other Sabbath advent believer to court. Don't you think you have some responsibility to let your reader and listeners know what is taking place? Both the Bible and the *Spirit of Prophecy* have warnings about taking your brother or like believers to court. Most are very serious. Even that God will no longer hear their prayers.

We do enjoy your newsletters and tapes very much, and books too. **Can we still buy your book, *why the Book "Beyond Belief", is Beyond Belief*?** Is there any special price for quantity?

Response

I will attempt to address some of these issues together generally, and a few directly. First my understanding of truth is not dependent on what Brother Coon writes about the wheat and tares. I do believe the tares leave the Church, **but do not** believe that to be involved in self-

supporting ministry is the definition of a tare. Nor do I believe that to be involved with self-supporting ministry means you have left the church.

I do say that it is at the Sunday law where the separation process is clearly identified, though before that time many will leave-both physically and spiritually. The *key word* in your question about needing to be in the church, for me is-need. I don't know that I would emphasize the word "need" as strongly as you seem to think I do, in your letter.

God's remnant Church is the Seventh-day Adventist church. To understand that truth should bring about a desire for a true hearted person to be in that church. But, in the environment of the church at this time, it is easy to understand that there are some who have stood against apostasy in their local churches, in the correct Christ like fashion, and have suffered church discipline unjustly because of it. If a soul has stood against the apostasy, and has been disfellowshiped for their faithfulness, I do not believe that they are lost because they are not on the church books. The question for us is not church membership, but character development. Is my character such, that my name is still in the book of life above?

The message for this hour is, "Do I have a character prepared for the seal of God?" A soul who has that type of character when the Sunday law arrives will demonstrate this truth. He will do so whether he is on the membership rolls or not.

Why then stay in the church? Particularly when the abominations, which you have pointed out, exist within the church structure. And also, why support a church with these problems? First, "Why stay in?" There are many reasons, which support the truth that it is within Adventism where the necessary environment exists to prepare a character-ready for God's seal.

One of these lessons is the song of Moses and the Lamb that the 144,000 sing. I must be brief. Sister White Is clear that the song which the 144,000 sing, symbolizes their experience. So what is their song? Or, What is their experience? There are two songs of Moses in the Old Testament. One is found in Exodus 15 and the other in Deuteronomy31.

If we look closely at these songs we find two different themes. Moses' song in Exodus is describing "deliverance", while his song in Deuteronomy, is describing his "experience with an apostate church." Moses song, and therefore, his experience, was the deliverance from sin through Jesus Christ in the very midst of stiff-necked apostasy. [Let it be noted here that the all to common theological argument about whether the church is in apostasy, as opposed to, whether there is apostasy in the church-is irrelevant. The story of Achan eliminates that reasoning.]

In theory, Moses did not have to learn part two of his song, for when God threatened to blot out the Israelites and start over, Moses could have said, "Go for it." In theory, he could have had a new batch of people to deal with. There must have been something important in Moses' character development that necessitated his interacting with a stiff-necked people. Certainly we both recognize that ancient Israel is an example for modern Israel.

"A blessing or a curse is now before the people of God-a blessing if they come out from the world and are separate and walk-in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they. '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." *Testimonies*, vol. 1, 609. But the 144,000 sing not only the song of Moses, but also the song of the Lamb. I believe this is the same as the song of Moses-

symbolically. For the Lamb is **deliverance**. And the Lamb also interacted with **a church that was in apostasy.** The experience of Moses and the Lamb, or their song, is the experience of obtaining complete deliverance from sin, in Christ, while in the midst of a church, that is demonstrating all the problems, which you so carefully list out. I fear that to remove one self from that horrible environment, without direct providential leading of the Lord, is to place oneself outside the very medium ordained by God to develop the experience necessary to stand-during the time of the Sunday laws. During the greatest time of trouble which has ever been. During the time when there is no longer an open door into the sanctuary above. Can I understand all the dynamics involved with this scenario? No. But, is this scenario in agreement with Inspiration? Yes!

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and If in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? Jeremiah 12:5

My attitude during this time period must parallel Moses' and Christ' attitude. Then said Jesus, Father, **forgive them; for they know not what they do.** And they parted his raiment, and cast lots. Luke 23:34

And Moses returned unto the Lord, and said, Oh, this people have sinned **a great sin**, and have made them gods of gold. Yet now, **if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written.** Exodus 32:31-22

What is taking place in Adventism is discouraging and disgraceful, but the prophetic testimony says that it is here where we learn the song.

Sister White is clear that Jerusalem in Ezekiel's vision of chapter 8-11 is the Seventh-day Adventist church. [See *Testimonies*, vol. 5, the chapter titles, The Seal of God] In the vision we see those who "bow down to the sun", and therefore, are symbolically receiving the mark of the beast. We also see those who are "sighing and crying." It is clear in Inspiration, that those sighing and crying are those who receive God's seal. It also clear that those who bow down to the sun are taken outside of the city to be punished. They are removed from the church. It is also clear that sighing crying ones are still in Jerusalem-still in the church.

I reject a simplistic definition of the church, so often used by some self-supporting ministries, which states, "It is not the great cathedral. . . it's the people. . . who keep the commandments". Please follow me closely here.

Certainly this aspect of the definition of the church helps to build the complete description and definition of God's church. But to use it alone, as the only or even primary definition, is to twist the Inspired Testimony on what the church is. If the definition of the church is only, "those who keep the commandments of God" then, what does the following mean?

"Satan will work his miracles to deceive; he will set up his power as supreme. **The church** may appear as about to fall, but it does not fall. **It remains,** while **the sinners in Zion will be sifted out** the chaff separated from the precious wheat. This is a terrible ordeal, but never the less it must take place. None but those who have been over coming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ." *Selected Messages*, book 2, 380

How can the sinners be sifted out of the church, if the church is those "who keep the commandments of God"? After all, if we truly keep the commandments-we are not sinning. Correct?

God intends to purify His Church. This is a large theme in the Bible and Spirit of Prophecy. There is an aspect of the definition of who and what is the church, which must include a church mixed with wheat and tares, or the Inspired Testimony is worthless. There is an aspect of God's church, which addresses the church as the "denominated people." All the different aspects of the church must be understood in the context of the passages where they are discussed, but to simply take the passage about those who keep God's commandments and build a doctrine of what is the church upon it is faulty.

I think our disagreement may come from not understanding that God has made it abundantly clear when He will purify His Church. The Sunday law is the crisis where we will demonstrate before all what character we have developed. Then those who have not entered into the work of sanctification will no longer walk with us.

"As the storm approaches, a large class who have professed faith in the third angel's message, **but have not been sanctified through obedience to the truth**, abandon their position and join the ranks of the opposition." *The Great Controversy*, 608.

I submit that the storm is the Sunday law.

"**When the law of God is made void** the church will be sifted by fiery trials, and a larger portion than we now anticipate, will give heed to seducing spirits and doctrines of devils." *Selected Messages*, book 2, 368 If this is true, and it is, then we have a point of reference for how long we stay associated with this organization-which appears not to know the time of her visitation. We stay until God cleans things up.

"The church of Christ on earth will be imperfect, but God does not destroy His church because of its imperfection. There have been and will be those who are tilled with zeal not according to knowledge, who would purify the church, and uproot the tares from the midst of the wheat. But Christ has given special light as to how to deal with those who are erring, and with those who are unconverted in the church. There is to be no spasmodic, zealous, hasty action taken by church members in cutting off those they may think defective in character. Tares will appear among the wheat; but it would do more harm to weed out the tares, unless in God's appointed way, than to leave them alone. While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares. There are two opposing influences continually exerted on the members of the church. One influence is working for the purification of the church, and the other for the corrupting of the people of God." *Testimonies to Ministers*, 46 In Lawrence Nelson's last tape, [July 2000 I believe] he emphasized a point, a couple of times. He concluded, that the final revival and reform in the church, does not come from a reform group outside the Adventist church. I agree.

You ask, If we should support the church through our presence and finances in its current condition? I answer that we are to support through our presence, finances, and all that we have and are-Jesus Christ and His work. This is supporting God's church. How you [or I] implement this support, should be between God and us.

We are to be working for reform. God's people are to be reformers. If this is so, what does it imply? It implies there are wrongs, which need to be reformed. I can't say that expect this work to be easy, for we are interacting with the Laodicean condition-just before human probation closes. The Spirit of God is obviously being withdrawn from the earth. I do not believe that our personal work for reform for others is as important for them-as it is for us. As we seek to bring about

reform in our own lives and then share these truths with others we should expect stiff resistance. I believe that somehow the experience gained while seeking to bring about these reforms is what spiritually prepares us to stand when the whole world, not just a stiff-necked church family, stands against us. I believe this experience is at least one part of the song of Moses and the Lamb. Therefore to leave this environment, based upon my human logic & wisdom, is to risk walking away from the very refining process, which the Lord ordained to save my soul.

This does not mean you go where error is being driven home. It does not mean we endanger our children with false theology. This does not mean we attend celebration services. What it means is that we secure such a deep and personal experience with Christ that we attend and serve where He guides us to attend and serve. That may even be where error is being driven home-for remember the quote:

"If God has delivered us from such darkness and error, we should stand fast in the liberty where with He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for **unless He sends us to those meetings where error is forced home** to the people by the power of the will, He will not keep us." *Early Writings*, 124-125 Perhaps, sometimes we need to be in those meetings. Evidently there is someone in some of those meetings who needs to interact with those who understand the truth for this time. Far be it from me, to endorse the idea, that because of the conditions in the church we should no longer attend a conference church. You ever heard that idea? I have. The passage stated, "Unless He sends us."

It should be noted further that the passage in Early Writings is actually speaking of going to Sunday keeping church meetings, although I do not deny that it is a valid principle to use for any meeting. My point is that God promises to guide us. We need the experience where we hear His voice.

"Would you become assimilated to the divine image?. . . Would you drink of the water which Christ shall give you, which shall be in you a well of water springing up into everlasting life? Would you bear fruit to the glory of God? **Would you refresh others?** Then with heart hungering for the bread of life, the Word of God, search the Scriptures, and live by every word that proceeded out of the mouth of God. Your soul's sanctification and righteousness will result from faith in the Word of God, which leads to obedience of its commands. Let the Word of God be to you as **the voice of God instructing you,** and saying, '**This is the way, walk ye in it.**' Isaiah 30:21 Christ prayed, 'Sanctify them through thy truth: thy word is truth.' John 17:17" *The Faith I Live By*, 21 His voice is recognized in His word. His word councils to not forsake the gathering together. Brother what about those churches in Adventism which are still preaching the truth? They are there. Even if you do not live near them. I have been to churches that still teach the truth. And you know what? It is a tragedy. We no longer need simply the truth-we need present truth!

"There are many precious truths contained in the Word of God, but **it is 'present truth' that the flock needs now.** I have seen the danger of the messengers running off from the important points of present truth, to dwell **upon subjects that are not calculated to unite the flock and sanctify the soul.**" *Early Writings*, 63 Should I also cease to attend churches **where only the truth is presented?** We have no human ability to decide where, or, where not, we should be. We have only the promise, that if we meet the conditions, we may have a sanctified ability to hear God's voice and correctly know where we are to be. If Adventists today would secure that experience in their life they would know where to go. And it would not necessarily be in the pure

congregations, (if those even exist]. It would be where God directed us to be in order to glorify His name, through demonstrating His presence in our lives, by the service that we render to those about us.

"Go where you may be a blessing to others. Go where you can be a help **in some weak church.** Shake off your spiritual lethargy. Work with all your powers to save perishing souls; and the heavenly benediction will fall upon you; and you will finally hear the words, 'Well done, thou good and faithful servant, enter thou into the joy of thy Lord.' *Review and Herald*, December 18, 1888 Brother I have a very literal understanding of Isaiah 30:21: "This is the way, walk ye in it." I believe this is part of the experience of the 144,000. They reach a state of holiness where they genuinely have conversation with God!

"Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels **there will be constant communication between heaven and earth.**" *Testimonies, vol.* 9, 16 I believe that this experience is what we are to strive to have before the Sunday law arrives. I believe we may have this "constant communication" now. You state that we cannot have an influence in the church if we do not pay tithes and offerings there. Brother we have an influence at all times and all places whether we pay a faithful tithe or not. If the influence of our experience is sanctified, it will have a holy effect anywhere we are.

"Those who will put on the whole armor of God and devote some time every day to meditation and prayer and to the study of the Scriptures will be connected with heaven and **will have a saving, transforming influence upon those around them.** Great thoughts, noble aspirations, clear perceptions of truth and duty to God, will be theirs. They will be yearning for purity, for light, for love, for all the graces of heavenly birth. Their earnest prayers will enter into that within the veil. This class will have a sanctified boldness to come into the presence of the Infinite One. They will feel that heaven's light and glories are for them, and they will become refined, elevated, ennobled by this intimate acquaintance with God. Such is the privilege of true Christians.

"Abstract meditation is not enough; busy action is not enough; both are essential to the formation of Christian character. Strength acquired in earnest, secret prayer prepares us to withstand the allurements of society. And yet we should not exclude ourselves from the world, for our Christian experience is to be the light of the world. **The society of unbelievers will do us no harm if we mingle with them for the purpose of connecting them with God and are strong enough spiritually to withstand their influence.**" *Testimonies,* vol. 5, 111 You ask how the corporate church can give a clear message on who the beast is? Only through a revival and reformation could the corporate church fulfill its high calling in giving the final warning message. Unfortunately we as a people have not been studying prophecy as closely as we should. The loud cry message, which goes forth under the power of the latter rain, is the message, which confronts the entire world with the information about Rome. The loud cry and the latter rain begin prophetically after God's Adventist people are sealed.

"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.

"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." *Maranatha*, 240 They are sealed "when the decree goes forth." That is the Sunday law. That is where and when the church will give a clear message on whom and what the Roman church is. Now is "the time to prepare." The question is not if the church can explain what and who Rome is? The question is: "What are you doing, brethren, in the great work of preparation?" Ibid. We are told we have more to fear from within than from without, but the logic of the statement opposes your premise. If I am no longer "in" the Seventh-day Adventist church, then is the warning for me? The warning about problems within is a warning for those who are within!

We still have the right to call ourselves Seventh-day Adventists, and identify our groups as Seventh-day Adventist. If the current trend continues over this trademark issue and in the direction of religious liberty in general, we may lose those rights soon. So what? [And don't mean that complacently.] If I am genuinely experiencing the whole truth as revealed in all Inspiration, I will then have an inward testimony of who and what a Seventh-day Adventist is. **This is what the world needs to see.** The outward signs and names are not where are faith is demonstrated. It is the inward character. This may seem like a simple way to dodge your question-but it really isn't.

As in the previous quotation, the time now is "preparation time." My efforts at this time is to secure a character fit for the seal of God and if I am not bidden to charge into the fray over trademark lawsuits in Adventism, then I best continue to do the work I know I have been called unto. Our time is running out. We are not speaking years, any more. It is months at best. By beholding we are changed. I know too many Adventists that spend far too much time studying the apostasy in the church, instead of struggling to overcome the apostasy in their own experience. If we can be drawn aside from the true work of character development with the ongoing manifestations of the removing of the spirit of God around us, we will find ourselves lost!

Though my wife and I are still members in good standing at the local fellowship here in Hot Springs, I am not sure that I have any responsibility to be concerned about remaining in anyone's or any institutions good graces. My concern is to remain in the grace of Christ. My understanding is if I can accomplish that goal, I will most certainly suffer persecution, another concern of yours.

"My brother, I wish to say to you, be careful how you move. You are not moving wisely. **The least you have to speak about the tithe** that has been appropriated to the neediest and the most discouraging field in the world, the more sensible you will be.

"It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient properly

to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. **No man should give notoriety** to the fact that in special cases the tithe is used in that way.

"In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers working for the colored people in the South, **let every man, if he is wise, hold his peace.**

"I have myself appropriated my tithe to the neediest cases brought to my notice. I have been instructed to do this, and **as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon,** for it will necessitate my making known these matters, which I do not desire to do, because it is not best.

"Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, **Yes, I will; and I have done so. I commend 'those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone. If this matter is given publicity,** it will create a knowledge, which would better be left as it is. **I do not care to give publicity to this work** which the Lord has appointed me to do, and others to do.

"I send this matter to you so that you shall not make a mistake. **Circumstances alter cases.** I would not advise that anyone should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe, who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated.

"I write this to you so that you shall keep cool and not become stirred up **and give publicity to this matter,** lest many more shall follow their example." *Manuscript Releases*, vol. 2, 99 I identify my understanding about the dream where, "The scene was changed. The company now presented the appearance of a Catholic procession," found in Testimonies, vol. 1, 577, in the series The Overflowing Scourge. I believe that change happens at the Sunday law crisis.

We have recently reprinted the book, *Why the Book Beyond Beliefs is Beyond Belief?* We can give cheaper prices for quantities.

I doubt that I have addressed all that was on your heart. I chose to print your letter in this newsletter, for many of these same questions and concerns are upon many hearts and minds today. I do want to uphold Adventism-not Romanism. But the prophetic testimony indicates that in the time period we are currently in-"**It is Satan's constant study to keep the minds of men occupied with those things which will prevent them from obtaining the knowledge of God.** He seeks to keep them dwelling upon what will darken the understanding and discourage the soul. We are in a world of sin and corruption, surrounded by influences that tend to allure or dishearten the followers of Christ. The Saviour said: 'Because iniquity shall abound, the love of many shall wax cold.' Many fix their eyes upon the terrible wickedness existing around them, the apostasy and weakness on every side, and they talk of these things until their hearts are filled with sadness and doubt. They keep uppermost before the mind the masterly working of the arch-deceiver and dwell upon the discouraging features of their experience, while they seem to lose

sight of the heavenly Father's power and His matchless love. All this is as Satan would have it. It is a mistake to think of the enemy of righteousness as clothed with so great power, when we dwell so little upon the love of God and His might. We must talk of the mightiness of Christ. We are utterly powerless to rescue ourselves from the grasp of Satan; but God has appointed a way of escape. The Son of the Highest has strength to fight the battle for us, and 'through Him that loved us' we may come off 'more than conquerors.'

"There is no spiritual strength for us in constantly brooding over our weakness and backslidings, and bemoaning the power of Satan. This great truth must be established as a living principle in our minds and hearts-the efficacy of the offering made for us; that God can and does save to the utter most all who come unto Him complying with the conditions specified in His word. **Our work is to place our will on the side of God's will.** Then, through the blood of the atonement, we become partakers of the divine nature; through Christ we are children of God, and we have the assurance that God loves us even as He loved His Son. **We are one with Jesus. We walk where Christ leads the way;** He has power to dispel the dark shadows which Satan casts across our path; and, in place of darkness and discouragement, the sunlight of His glory shines into our hearts." *Testimonies,* vol. 5, 740

My prayer is that we may be faithful in placing our will on God's side of the issues, and that we may be among those who sing the song of Moses and the Lamb. Jeff.

Question: For or Against the Lord?

Hi Jeff and Kathy,

I hope you are both doing well and have recouped from being ill.

I wanted to thank you for allowing both NL and myself to attend the prophecy school. It was a great blessing to both of us. I would have hated to have missed it. Although my head was swimming from all the information, a small part was absorbed and hopefully more will be absorbed as I continue to study. Thank you for your desire to share what God has shone you and the sacrifices you have made. Your treasures are surely laid up in heaven. I wondered if you had seen this attached article before and what if anything had been said about it? When you have the time.

[Editor's note: The above mentioned article was written to identify the problems with self-supporting ministries such as *Hope International*, *Hartland Institute* and *Steps to Life* in the early 1990's. It is many pages long, and beyond the scope of this newsletter.]

We will be praying for you as you travel to Europe. God bless you and your family and thank you so much for your dedication! If there is anything we can do to help you please let us know. Love, VW.

Response

Sister V,

I think I probably read this article back when everyone was arguing the subject. I do not have confidence in RL, or his method of arguing a subject, so I don't have a problem with some of DL criticism, but he also used the same techniques which he is condemning RL for.

[Editor's note: The article against Self-supporting ministries was written by DL, and he focused primarily on a response that was penned by RL during that time- period.]

DL implies throughout his manuscript that self-supporting ministries are outside God's

ordained work structure. This is simply not true. The Spirit of Prophecy fully endorses self-supporting work. The only corporation that Sister White ever agreed to become a board member of was Madison College, which was a self- supporting ministry. Self-supporting work, or a L likes to call it "independent ministries" is God's design. It is not outside the scope of God storehouse.

It wasn't until the time-period when *Hartland Institute*, *Steps to Life* and *Hope International* and other similar ministries rose up in the mid-eighties, that the approach this brother takes about the tithe was invented. Before that time *Amazing Facts*, *It Is Written*, *Quiet Hour*, *Voice of Prophecy* and other similar self-supporting ministries received the tithe for the support of their ministries. But when *Hope*, *Hartland* and *Steps* began to denounce what they identified as sin in the church—a new policy was adopted. All that this brother says about the "Watson letter" leaves out a very simple passage:

"I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone."

This is not the standard to the rule, but it must be considered as part of the inspired commentary. Sister White commended those sisters who directed their tithe to a most worthy work. Brother DL sets up a smoke screen when he quotes all the passages about using tithe for purposes other than purposes that are qualified to be supported with tithe. None of those quotes are saying the only place you can send your tithe is to your local church. They are saying that to use tithe in a way which we determine is worthy, and that is definitely not in agreement with how God's tithe is to be used is incorrect. I can't use tithe to fix my car, even if I need my car to go to church. Using those quotes in the discussion was a smoke screen.

The question is: Is the local church, and then up to the Conference, then up to the Union, then up to the General Conference the only place where we can return God's tithe? In our lifetime there has been, and still is, Conferences connected with the General conference that were controlled by atheistic communists. At the same time there were, and still is, underground churches that believed and worshiped God as genuine Seventh-day Adventists. Should a Seventh-day Adventist in those countries send their tithe to an atheistic officer of the state? It doesn't seem reasonable to me. hose communist controlled conferences were not the storehouse, they were the gathering house. They gathered information on the true Adventists in order to have them placed in prison. A classic example of this was the Soviet Union.

The underground church protested for years that the General Conference should not be giving their support to the puppet conference President Kulikof [not sure of the spelling of his name]. But the General Conference denied the testimony of the underground church. When the Soviet Union collapsed, and years later they began to open the old KGB's previously hidden historical documents, it was confirmed that the Seventh-day Adventist church in the Soviet Union was being run by atheistic communists that had and have no regard for Adventism, other than to locate and identify true Adventists in order to eliminate them. Where should the underground church have been sending their tithe? Into the conference line, or should they "have placed their tithe where it is most needed to help to do a work that is being left undone." I think it is obvious.

Sending tithe outside the conference lines is not the standard, but to deny that there are appropriate times to send the tithe where it is needed to do a work that is being left undone is to ignore the testimony of inspiration.

I believe that most people in Adventism have not been confronted with the fact that we will be held accountable for how we handle the Lord's tithe. If there has been no light on the

subject brought before them, they are most likely not to be judged in this area. But I also believe there are those who will be held accountable for continuing to send the tithe into conference lines, when and where they knew that those conference lines did not have the ordination and blessing of the Lord.

I likewise believe that there are a higher percentage of those who send their tithes into self-supporting work that will be held accountable for misuse of tithe, than any other sector of Adventism. I personally find very few self-supporting ministries that are truly qualified to receive God's tithe.

My position is that the returning tithe to the Lord is an act of faith, and that each man must be fully persuaded in his own mind. We should emphasize and teach that man has a responsibility to return tithe to the Lord, but when we enter the discussion of where we are to return tithe to the Lord, we must accept the entire counsel of inspiration, and the entire counsel leaves room for tithe to be used in lines outside conference channels, when, and only when those areas outside conference channels are doing a work that falls within the category of a work that can be supported by the Lord's tithe. But for me to wrest the inspired counsel one way or another to induce another soul to direct God's tithe one way or another—is to try and force another's conscience, which is always a fruit of Satan, not God. I therefore do not want to force anyone about where to send the Lord's tithe, but I also refuse to force the definition of God's storehouse into a position that was only promoted since the 1990's.

When Saul and David were both anointed of the Lord, was not David serving the Lord in a self-supporting style, in relationship to how Saul was fulfilling his anointing? Saul was certainly the anointed who ruled over the structure at that time, but is there not a lesson to be learned in the story of Nabal and Abigail? Should Nabal have supported David in his anointed work? The Bible teaches that the Lord's anointed are to be supported, but I do not believe that there is a proof text in the Bible or Spirit of Prophecy that limits God's storehouse to the Conference lines. If there were it would have been published far and wide when this controversial subject arose in the late eighties.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3:8-10.

I have to assume that the pronouncement on the tithe by Malachi lines up with Sister White's following statement:

"Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth to do even so little as to hand the messengers God's own money that He has lent them to be stewards over.

"The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heavens?' Another angel answered, 'No, never, never, never. Those who are not interested

in the cause of God on earth can never sing the song of redeeming love above.' I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, 'Are all messengers?' Another answered, 'No, no; God's messengers have a message.' "I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by God's called and chosen messengers, had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property. "The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.' I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, 'All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel's message awake them.'" *Early Writings*, 49–50.

I know some will point out that this message was recorded before the Seventh- ay Adventist church had a formal understanding of systematic benevolence. But this message is placed in the time of the "latter rain". It teaches that we will be held accountable for supporting messengers that have no message. The message is the "meat" that Malachi is referring to, when he says, "that there may be meat in mine house". If fact we have been informed that a "woe" will rest upon us if we maintain an unsanctified minster:

"God's ministers must have the truth in their hearts in order to successfully present it to others. They must be sanctified by the truths they preach or they will be only stumbling blocks to sinners. Those who are called of God to minister in holy things are called to be pure in heart and holy in life. 'Be ye clean, that bear the vessels of the Lord.' If God pronounces a woe upon those who are called to preach the truth and refuse to obey, a heavier woe rests upon those who take upon them this sacred work without clean hands and pure hearts. As there are woes for those who preach the truth while they are unsanctified in heart and life, so there are woes for those who receive and maintain the unsanctified in the position which they cannot fill." *Testimonies*, volume 2, 552.

We maintain the ministers through God's tithe. How can God command me to mechanically return His tithe into a church where and when it is obvious that the minister is unsanctified and at the same time pronounce a woe against me for doing so? Inspiration is in agreement that some of God's people will recognize that their ministers are unsanctified, even if the majority refuses to see:

"How can God move upon the churches to contribute their hard-earned means to be handled by men who are self-sufficient, selfish, and so arrogant and over-bearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences', man dictates to his fellow-men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish

purposes. Reaction must come, and who shall then set things in order? Jesus says, 'He that will come after me, let him deny himself, and take up his cross daily, and follow me.'

"The pure principles of the publishing institution have not been stoutly maintained. 'Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit.' (Read Jeremiah 2:11–14, 21, 22, 34.)

"The principles manifest in dealing with individuals, in restricting and repressing them, are not according to the mind of the spirit of God. The Lord will not countenance this kind of work from your hands. He will not have his work and his cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you display the religion of love, not of bigotry. 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men.

"Men in sacred office ought not to be sanctioned and upheld while they are going down to the world's level, and dragging the banner of truth after them. In the name of Jesus Christ of Nazareth I urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last influence, and the last warnings of the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice, and righteousness, and equity.

"God's servants are not to be treated as the servants of the Conference, to be bound and released at their pleasure. God is dishonored, and it is time you called a halt. The men who live out Christ's lessons in practical life are his co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from the worldling in nature, in taste, in pursuits. The words of the prophet Malachi need to be read, the warnings heeded, and the instructions practiced. From the first word to the last this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, 'Why halt ye between two opinions? If the Lord God serve him, if Baal, then serve him.' God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read Malachi 3:3. The whole chapter should be studied. Please read also 1 Samuel 2:12–17. If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted $30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self- enial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy?" *The 1888 Materials*, 1400–1402.

In any case, to suggest that inspiration simply endorses that the church then Conference, then Union, then Division, then General Conference is the only line in which God allows His tithe to be returned is uninformed at best, and dishonest at worst, but incorrect for certain. Jeff.

September 11, 2001

There are many points of truth that must be established before we arrive at the point where we specifically address the third woe. In past issues of our monthly newsletters we have set forth certain prophetic principles. Though we acknowledge that very few people have read these magazines, I intend to refer to some of those previously identified principles in 'a matter of fact' style. If you are new to our prophetic discussions, and wish to catch up, our previous newsletters are on the ministry website at future-news.org.

The pioneers were correct on their understanding of the seven trumpets, the seven seals and the seven churches. Their basic approach to the churches, seals and trumpets is most certainly part of the foundational understandings that Sister White warns will come under attack in the final controversy.

Those Who Would Unsettle the Established Faith

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge

of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

"Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." *Early Writings*, 259.

Sister White not only raises a warning about an attack upon the foundations, but she compares the Millerite time-period, when the foundations were established, to the time-period when Christ walked among men. She emphasizes that in both the days represented by John the Baptist through Pentecost and the days represented by William Miller through the disappointment of 1844, we see a purification process brought upon God's followers that is used among other things to gather a remnant of people together as God's dispensation changes.

In the days of Christ the dispensation was changing from the earthly sanctuary to the heavenly. In the days of Miller and his associates the dispensation was changing from Christ's holy place ministry unto the Most Holy Place ministry. We are now approaching a time-period when the dispensation of judgment changes from the judgment of the dead unto the judgment of the living. Both the history of the Millerites, and of the history of the days when Christ walked among men illustrate that a purification process takes place in connection with a change of

dispensations.

The stories of Moses and Noah are also histories when a dispensation was changed. Noah served when the focus of worship was the gates of the Garden of Eden, and Noah served in a time when the focus of worship was changed to altars. Moses served when worship changed from altars unto the earthly sanctuary. In both stories, we find that a purification of God's people took place during the change of dispensations. Upon the testimony of two, a thing is established; and we have just considered that the time of Noah, Moses, John the Baptist and William Miller were times which identified a purification process that is brought upon God's people during a change of dispensations. This is the testimony of four, not simply two.

That being stated, we are still attempting to discuss the pioneer understandings of the seals, trumpets and churches in the book of Revelation. The pioneer understanding of the trumpets, seals and churches was built upon long-held and well-recognized rules of prophecy that were considered to be accurate by a good part of the Protestant world— and it was 'the Protestant world' in a time-period when 'the Protestant world' still remembered what the distinctions between Protestant and Catholic are. Plus: the pioneers had William Miller's rules of interpretation, and Miller's rules are still valid. They are still easily defendable. They have also been endorsed by inspiration.

Angels of Heaven Were Guiding His Mind

"Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

"With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained, were to be literally understood. "I was thus satisfied," he says, "that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein."—Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding." *The Great Controversy*, 320.

The pioneers reasoned that the sixth and seventh church represented their day-and- age. They believed that the sixth seal began just prior to "the time of end," which they defined as

beginning in 1798. They also recognized that sixth seal concluded at the second coming of Christ. It is easily established in God's prophetic word that the sixth seal begins in the mid-nineteenth century and concludes when Jesus returns. The pioneer position on the sixth seal is still sound. The falling of the stars in the sixth seal is the same event that Joel spoke about, and that Jesus spoke about when He was paraphrasing 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 shew 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. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it.* Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great. Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the LORD

dwelleth in Zion. Joel 2:28-3:21.

This is some of what Jesus paraphrases of these previous verses:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Matthew 24:29.

And then John states in the sixth seal:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. Revelation 6:12,13.

Sister White ties all of these prophecies concerning 'the falling of the stars' to the event that took place in 1833. To reject the pioneer position on the sixth seal requires an explanation of why the pioneers and Sister White so firmly identified that the falling stars in the sixth seal was fulfilled in 1833.

The pioneers made their conclusion of the sixth seal in agreement with the first five seals. The history associated with the first five seals is what allows you to establish that the falling stars, in the sixth seal was fulfilled in 1833. The pioneers place the first seal, "behold a white horse" — in the time period of the Ephesian Church. John the Revelator was the historical figure associated with the history represented by the white horse that went forth to conquer. During this history the gospel was carried unto the entire earth. Notice that the first seal repeats and enlarges upon the first church.

The pioneers reasoned that just as the church of Smyrna represented the persecution that roughly took place from the year 100 through the year 321, so too the second seal, the other "horse *that was* red" repeated and enlarged upon the history represented by the church of Smyrna.

The third church of Pergamos paralleled the third seal and "a black horse" of compromise, representing the history of compromise as illustrated by Constantine and the aftermath of his work of introducing paganism into Christianity. The church of Thyatira is the Dark Ages of papal rule. This history is repeated and enlarged upon in the fourth seal with "a pale horse" of death and darkness.

Before we continue the preceding thought, take note that the structure of the seven churches, seals, and trumpets tie all three histories together. With the seals, the first four seals are represented by a horse. The last three seals are not. With the trumpets the first four trumpets are trumpets, but the last three trumpets are woes. Upon the testimony of two a thing is established. There must be some prophetic distinction between the first four and the last three churches. There is of course a valid understanding of this distinction, but we will leave that off for now.

The churches, seals and trumpets are tied together internally within the book of Revelation. The churches, seals, and trumpets are prophetically one unit. They all reach their conclusion in the seventh church, seal, or trumpet, and they each have the first four symbols distinguished differently from the last three symbols. The three symbolic lines of history progress in a fashion that prepares the student to understand each of the following symbols.

The first seal represents the history beginning at the cross, until the year 100. From that point the second seal sets forth the persecution time-period from 100 to 321. The third seal takes the history from the church of compromise in 321, until the fruits of the compromise established the papacy on the throne of the earth in 538. The fourth seal identifies 538 through 1798, and then

there is a break in continuity.

There are no more horses, and in the fifth seal we see a question raised that highlights the role of 144,000 at the end of the world. The fifth seal repeats and enlarges upon the history of the fourth seal, in the sense that it identifies the cry of the martyrs that took place in the Dark Ages of the fourth seal. This is a purposeful connection by Inspiration. But although the fifth seal is repeating and enlarging upon the fourth seal, it is more importantly developing the truth that the sixth and seventh seal address so specifically. That truth being: the development of the 144,000. The fifth seal asks "When God's justice will be executed against the wicked?" it asks, "When will God's justice be executed against the wicked who have persecuted God's people?" The answer introduces the reader to the fact that there would be one more blood bath against God's people at the end of the world.

That blood bath takes place in the history of the development of the 144,000. The pioneer argument about the sixth seal representing the Millerite time-period is based upon their analysis of the first five seals. The pioneer understanding of the histories represented in the seals is supported by actual history and by the historians, as is the history represented by the seven churches and the history represented by the seven the trumpets. The history of the churches is repeated and enlarged upon in the seals, and it is repeated and enlarged upon in the trumpets.

God's prophetic word is illustrated and established through the employment of several specific rules. One of those rules is called "repeat and enlarge". The rule of repeat and enlarge informs us that one line of prophetic testimony is to build upon other lines of prophetic testimony—line upon line, here a little, there a little.

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. Hosea 12:10.

The principle of repeat and large goes on to teach that when a prophetic line of history is set forth by inspiration, that the following lines of prophetic truth are not only to be brought together with other similar lines, but the rule also identifies that when the prophetic line is repeated, it enlarges the information associated with the overall prophetic line of history that is being built upon.

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 any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. Ecclesiastes 1:9,10.

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.

Prophetic lines repeat previous prophetic lines, and all the while they enlarge the light connected with that particular line of history. The seals need to be approached with a good understanding of repeat and enlarge, or among other things, we may develop an understanding of the seals that destroys the foundational pioneer positions.

Correct application of the lines of prophecy when using the principle of repeat and enlarge always produces a clear and easily recognized truth. When you bring the prophet's testimonies together they always produce unity, and never confusion.

And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of the saints. 1 Corinthians 14: 32,33.

"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 VI—God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one." *Miller's Works*, volume 1.

It can be shown that the history represented by the sixth seal is the same history represented in the seventh seal. The seventh seal repeats and enlarges the sixth seal.

All that is identified in Inspiration, about our responsibility to defend the foundations erected by the pioneers, requires that when someone in Adventism suggests their own idea about what the seals, the churches, or the trumpets represent, they must first identify and explain conclusively why they believe the pioneers were and are incorrect.

To simply present a message about these subjects that disagrees with the foundational position, while making no comment about the pioneer understanding is unacceptable. Teachers of new ideas should always explain their so-called new light in terms of its relationship with old light. Always.

No Aftersuppositions

"A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God." *Counsels to Writers and Editors*, 32.

It is the foolish virgins who Christ is addressing in Luke 24:25:

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

Christ is essentially saying, O foolish virgins of Adventism: Your problem is that you are "slow of heart to believe all that the prophets have spoken".

One thing that makes a foolish-virgin foolish—is that they are slow of heart to accept Bible prophecy. We are to fill our mind with the prophecies:

For Since the Fathers Fell Asleep All Things Continue

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, 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. 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. 2 Peter 3:1-7.

We are to accept prophecy with a ready trained mind—a 'mind-full' of the prophecies, as Peter suggests above. The reason why we should have our mind-full of the prophecies, according to Peter is that we will have a controversy over present truth concerning the return of Christ; and that the point of that controversy will be the application of the rule of Bible prophecy called repeat and enlarge! Peter here teaches that the scoffers who argue against the final present truth message will refuse to accept the correct understanding which demonstrates that histories in God's word illustrate the end of the world. The scoffers are willingly ignorant of the fact that God's creative word never fails. Peter here identifies this truth by employing God's word to use the flood of Noah to represent the Second Coming of Christ. As Peter lifts up the Bible as the stumbling block that the scoffers reject at the end of the world, he also teaches that the principle of repeat and enlarge operating within God's word is part of what is missed by those who are labeled as "scoffers" in our day.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone,* a sure foundation: he that believeth shall not make haste. Isaiah 28:9-16.

That passage is a classic in God's word for emphasizing and identifying the rule of repeat and enlarge. Notice that not only is this rule addressed, but there are two groups of people addressed in the passage: One is the "scornful men" that rule over the "people" in "Jerusalem"—and the other are those who would allow themselves to receive "knowledge" from the Lord. Once again there are two groups of Adventists here at the end of the world when this passage is fulfilled.

One group will not hear the rule of prophecy that teaches about repeat and enlarge, "here a little, and there a little", and another group who do accept and employ this rule. Notice that this controversy takes place during the "refreshing" which Sister White clearly upholds as the latter rain time period. The passage is teaching that when Adventism is purified at the Sunday law, there will be two groups, the wise and the foolish, those with t h e mark of the beast, those with the seal of God— or: one group who understood and employed the rule of repeat and enlarge, and one group who refuses to accept and apply the rule of repeat and enlarge.

"You must never, never seek to lift one pin, remove one landmark, that the Lord has given to his people as truth.

"There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning and of comfort, of hope and of love, to those who are in the darkness of error and sin." *General Conference Daily Bulletin* February 20, 1899.

We have nothing to fear except we forget the experience and history of how God established His covenant people at the end of the world in the Millerite time-period, or if we forget the teachings that He established in that very history. Or we might say, "We have everything to fear of the future if we forget the history of the Millerite period and the foundational truths which the Lord then established." The work of the Millerites has been lined up with the work of restoration that took place from the first unto the third decree. It was in the time of the first decree that the foundations of the temple were laid. The Millerites are prefigured by Zerubbabel laying the foundation stone. The 144,000 are prefigured by Zerubbabel placing the capstone upon the literal temple in the prophetic history illustrated by Ezra, Nehemiah, Zerubbabel, Haggai, Joshua and Zechariah.

The obvious reason that it is dangerous to forget the Millerite history is that it prefigures our day and age—but you will only recognize this if you choose to believe that God repeats and enlarges His many various prophetic lines. We may understand the history of the Millerites, but if we choose not to employ that history in order to shine light upon our current history, then we will parallel the experience of the foolish virgins in the Millerite time- period.

Food for the flock

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God.

"We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in my vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility....

"In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears. *Notebook Leaflets*, volume 2, 158.

Ye shall in no wise believe

Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for **I work a work in your days**, a work which ye shall in no wise believe, though a man declare it unto you. Acts:13:40-41.

Notice that Acts here states that there is a time-period at the end of the world when the "despisers" will "wonder" and "perish". The reason suggested for those despisers perishing is that God would do a work in their lifetime that would create two groups within His people. The group that perishes is the group that refuses to listen to men "declare" "unto" them that there would be "a work" that takes place "in your days". The group that perishes will refuse to recognize the repetition of history, even though there were men 'declaring' this very principle "unto" them. This principle is once again: the rule of repeat and enlarge.

In the passage the despisers who perish will "in no wise believe" a message that applies the rule of repeat and enlarge. The passage is identifying our day and age, and we are either wise or foolish virgins, so the group that "in no wise believes" the principle that portrays the end from the beginning, are the unwise believers who also are the foolish virgins in the parable of Matthew 25. What comes upon the despisers of the message at the end of the world has been spoken about many times within the prophetic testimonies. That is what Luke is saying when he states: "Beware therefore, lest that come upon you, which is spoken of in the prophets". There is a special punishment for Seventh-day Adventists at the end of the world, and many of the prophets speak about this fact.

Question: Islam & End-Time Prophecy

"On the subject of the Ishmaelite trumpets and Ellen White's New York Prophecy, I have been teaching this as well. How do you deal with those conspiracy questions that say Islamic terrorists are not involved, but it's an inside job? It tends to destroy Ellen White's prophecy and these teachings." EB.

Response

I don't know exactly what you have been teaching—but there are several ways to nail down September 11, 2001 as the beginning of the third woe.

Point One-Triple Application of Prophecy

When a prophecy is fulfilled three times or in three ways, then the first two fulfillments will identify the characteristics of the third and final fulfillment. This principle is based upon the fact that upon the testimony of two or three a thing is established. A triple application of prophecy also teaches the student something about Rome. I will give you two simplified and brief illustrations. There are three Elijahs in prophecy.

The first Elijah dealt with the three-fold power of (1) Ahab—the civil authority; (2) Jezebel—the corrupt church; (3) the prophets of Baal—the deceiving power that does the dance of deception. The second Elijah, John the Baptist dealt with the three-fold power of (1) Herod—the civil authority; (2) Herodius—the corrupt church; (3) Salome, the daughter of Herodius, who does the dance of deception. There is more to this, but the first two Elijahs establish the third: God's people at the end of the world dealing with (1) the beast—the corrupt church, the papacy; (2) the dragon— the civil authority, the United Nations; (3) the false prophet—the deceiving power, the USA. There is much to understand about the three Elijahs, but we are simply

identifying a triple application of prophecy.

Two other examples that are easy to show are Rome and Babylon.

There are three Romes. The first is pagan Rome, the second is papal Rome and the third is modern Rome. If we combine the characteristics of pagan and papal Rome we will automatically identify the characteristics of modern Rome.

Likewise there are three Babylons; Nimrod's Babel, Belshazzar's Babylon and Modern Babylon. If we combine the characteristics of Babel and Babylon we will identify the characteristics of modern Babylon.

Once you recognize this principle, then it is but a simple matter to go to the three woes of Revelation 9 through 11 to establish that the characteristics of the first two woes identify the third woe.

The prophetic characteristics of the first and second woes are many. I say that because I am going to set forth the characteristics of the first two woes as understood correctly by the pioneers of Adventism, but in so doing I am going to leave out some of the most important points for another time. You are forewarned that the following list of the characteristics of the first and second woes is limited.

The first woe, the fifth trumpet was Arabic Islam bringing war against and inflicting pain upon the armies of Rome. Their particular mode of warfare was to strike suddenly and unexpectedly. They were symbolized as both locusts and as war-horses. Their power was in their tails; the tail according to Isaiah is a false prophet.

I am not including the sealing reference in verse four, the 150 year time prophecy or the key of the first three verses, though these symbols are of course important. The second woe, the sixth trumpet was Turkish Islam that was brought against the armies of Rome and conquered them. The first woe was to hurt the armies of Rome and the second was to kill the armies of Rome. Their particular mode of warfare was also to strike suddenly and unexpectedly, but in the history of the second woe gunpowder for the first time in history was to be used as a weapon, and it fact—the first time gunpowder was ever used in history was when the Ottoman power, the second woe, introduced cannons in their successful siege against pagan Rome's capital city of Constantinople, whose very last Emperor was Constantine the last. Their particular mode of warfare was also to strike suddenly and unexpectedly, but here they do it with explosives. They were also symbolized as both locusts and as war-horses. Their power was in their tails, which according to Isaiah is a false prophet.

It is interesting to note that the history identified by the pioneers as the history of the first woe is what Islam calls the history of the first great Jihad. Islam also calls the history identified by the pioneers, as the history of the second woe, the history of the second great Jihad.

I am not including other characteristics of the second woe such as the sealing process of Revelation 10, the 391-year-15-day time prophecy or Revelation 11, as well as a few other points. What we are saying is that the characteristics of the first and second woe will establish what the third woes characteristics will be.

The third woe will be modern Islam attacking the armies of Rome—the armies of the USA at the end of the world. Islam will bring an escalating crisis and produce, or at least contribute to the social and political environment that is necessary for the passage of a Sunday law in the USA. Initially it hurts the armies of Rome, but later it will kill the armies of Rome. Modern, or what we call radical Islam will accomplish their warfare by attacking suddenly and unexpectedly with

explosives. Radical Islam will be directed by its tails, the imams of Islam that send out the suicide bombers—and when they do this they will believe, as Islam believes today, that since September 11, 2001, Islam been engaged in the third great Jihad, or as the prophet John would call it—the third woe.

This is simply one, of several strong arguments that point to September 11, 2001 as the beginning of the third woe. The other arguments strengthen this one, so let it be stated here that there is much more with which to defend what we have just stated concerning the third woe. If we have a correct application of the three woes, then other prophecies must also point to Islam in agreement with our suggestion that the third woe points to Islam.

Point Two-Balaam

In numbers 22 we have the story of Israel's entrance into the Promised Land. We see there an illustration of the end of the world. In the story, we have the fallen prophet Balaam representing a blessing and a curse. He was hired to curse, but all he did was bless. He is associated with the children of the East, which are symbols of the descendants of Ishmael in prophecy and are the spiritual ancestors of radical Islam today.

So Numbers 22 tells that there is a symbol of Islam illustrated at the end of the world that is in opposition to Israel, but somehow brings a blessing and a curse. This is secondary evidence to the proposition that radical Islam has a role in end-time prophecy.

In the first woe, verse four, there is a command to not hurt those who have the seal of God. So the first woe speaks of a sealing time when Islam would not hurt God's people, but would be hurting Rome. The second woe has the history of 1840 through 1844, which is also a sealing time and is emphasizing two points. First, Islam in this history will bring a blessing and a curse—echoing the symbol of Balaam; and second, Islam marks the beginning of the sealing time of the 144,000.

Point Three-The First and the Last

Christ is the first and the last. He is the God who portrays the end of a thing with the beginning of a thing.

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 shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. Isaiah 44:6–8.

When it comes to illustrating the end of a thing with beginning of a thing, Christ has "appointed" the "ancient people". We find ancient Babylon illustrating modern Babylon, ancient Israel Israel, ancient Egypt represented by spiritual Egypt, and ancient Ishmael representing spiritual Islam in the latter days.

Islam as a symbol of prophecy has already been identified as a symbol by the pioneers—we are simply taking their work to its logical conclusion. The pioneers pointed out Islam and the Spirit of Prophecy endorsed the pioneers' work upon the trumpets at least ten different times. So building on the platform of the pioneers, we suggest that the third woe is the third great Jihad, and the third woe and the third Jihad will be brought about by Islam. We then add to that the symbol of Balaam as an illustration of Islam at the end of the world, while backing that up with

Christ specifying that He has personally appointed the ancient people of the Bible to illustrate the end of the world, and then we have another supportive witness to the role that Islam plays in Bible prophecy. We are not finished.

Point Four-Revelation Chapters 9 Through 11

There is another lesson from the pioneer understanding of the trumpets. They identified the trumpets as symbols of the providential powers that brought down Rome. The first four trumpets bring down western Rome by 476 and the next two trumpets bring down eastern Rome at the battle of Constantinople in 1453. But the second woe, the sixth trumpet, doesn't conclude until the ark is seen in the sanctuary by John, representing 1844. Therefore, in the history covered by the second woe, from July 27, 1449 until October 22, 1844, not only is eastern Rome removed in 1453, but papal Rome also receives its deadly wound in 1798. The history that deals with papal Rome's deadly wound is located in Revelation 11 and it describes the history of the French Revolution and portrays the papacy's demise. It is after the French Revolution, portrayed in chapter 11 where we then find the announcement that the second woe is past.

One of the characteristics of the second woe not previously mentioned above was that the second woe history includes two powers that attack Rome. Both powers come from the bottomless pit, and Islam and atheism are those two powers. The atheism of the French Revolution is the dragon power of spiritualism, it is the new age movement, the secret societies such as the Illuminati and Masonry; it's the Kennedy's, the Clintons and the Bushes. The dragon power and the power of Islam are both involved in the work symbolized by the second woe. So if someone wants to oppose what is being said about the triple application because they must see the Illuminati, the CIA, Bush, and the Jesuits as the ones who led out in the work of September 11, 2001, then we just need to remember that the history covered by the second woe includes a recognition of the work, not only of the power of Islam but also of—the dragon power. We must not get bogged down deciding which, or perhaps both, of these powers accomplished September 11, 2001. We simply need to identify whether there is sufficient evidence to mark September 11, 2001 as prophetic fulfillment, and if so, then what prophecy did it fulfill? And there is sufficient evidence.

Point Five-The Time of the End

The characteristics of the Millerite history are that in 1798 the time of the end arrived and there was an increase of knowledge that came from the unsealed book of Daniel. The Lord then raised up Miller with a message that was later empowered when the angel of Revelation 10 descended. Then the Protestants closed their doors, and then followed the midnight cry, and then the closing of the sanctuary door. There is always a time of the end. What do I mean?

The time of the end is a term we deal with primarily concerning Daniel's last vision. It is in Daniel 12 that the characteristics of the time of the end are set forth. A prophetic book is sealed; and when it is finally opened there will be an increase of knowledge that will test the people of that generation. The point where the time of the end arrives is always the fulfillment of a prophecy, and most important perhaps concerning this point is that the fulfillment of the prophecy that marks the time of the end also sheds light on the upcoming sacred prophetic history.

For the Millerites, the deadly wound received by the papacy in fulfillment of the many places in Scripture where the prediction of the papacy's demise is set forth was the "time of the end." For in Daniel 7:13, where the coming of Christ to the Ancient of Days was fulfilled on

October 22, 1844, the judgment is clearly illustrated as arriving after the deadly wound was inflicted. Therefore 1798 is the fulfillment of a prophecy, but its fulfillment sheds light upon the next sacred history: that of the judgment time.

The prophecies fulfilled to announce the sacred history of Christ were those of His birth. In the history of Christ, the time of the end was at the birth of the Messiah. At that point, based upon Daniel 12 there should be an increase of knowledge, and there should be students of prophecy running to and fro in God's prophetic word. Of course the Bible does specify that at Christ's birth there were students of prophecy who understood their time of the end. The Shepherds, the wise men from the east and others represent those who were running to and fro in God's prophetic word during their particular time of the end, where a prophecy was fulfilled opening the door to the next epoch of sacred history. Ultimately, after the time of the end arrives, the message is sacredly formalized and proclaimed by John the Baptist, who Sister White compares with William Miller. And just as Miller's message was empowered when the mighty angel came down, John the Baptists' message is empowered when the dove comes down at Christ's baptism. Then the Sanhedrin close the door of their probation, as did the different denominations against Miller. Thereafter the midnight cry of the Millerites is represented by the triumphal entry of Christ into Jerusalem. Then the door closes on the Jews, just as it did on the Millerites. It is always the same, and there is always a time of the end.

Moses is a type of Christ. The time of the end in the history of Christ was the birth of Christ, and the time of the end in the history of Moses, a type of Christ, is the birth of Moses. Does the Bible provide evidence of an increase of knowledge concerning the deliverance of ancient Israel from Egypt with the birth of Moses? I think so: not only is Moses carried off to the schools of higher education, he is also patiently taught by his mother the true higher education. The Lord raised up Moses as the deliverer of ancient Israel, marking the fulfillment of Abraham's prediction, and from that point there was an increase of knowledge concerning the next epoch of sacred history in this line—the deliverance of ancient Israel from Egypt. Like Miller and John, Moses is given a message at the burning bush. On his trip back to Egypt Christ comes down, as He came down in the Millerite history in 1840, and as the Holy Spirit came down in the history of Christ. The angel brings the message of circumcision paralleling Christ's baptism and the message is anointed. Then Pharaoh closes the door to Moses message, and after that the plagues begin to fall, just as the Sanhedrin closed their door, only to be followed by the triumphal entry, and the Protestants closed their doors in the Millerite history: then followed the midnight cry. It's always the same. The history of Moses, Christ and the Millerites is prophetically identical, and there is always a time of the end.

In the history of the three decrees the time of the end was the fall of Babylon. This is established by the fact that Jeremiah's prediction of Israel's captivity in Babylon for seventy years began with the fall of Jerusalem, and ended seventy years later at the fall of Babylon. It was still some time before Israel would see the three decrees that would allow them to do their work, but the fall of Babylon at the end of the seventy years was a fulfillment of prophecy that upon its fulfillment sheds light upon the upcoming epoch of sacred history. When the seventy years were accomplished, it was then time to rebuild Jerusalem. Do we see anyone during that history who was studying prophecy and came to understand that the seventy years were finished, and therefore that the time of the end had arrived? Daniel himself, in the first two verses of Daniel 9, symbolically represents someone who is running to and from in God's prophetic word at the

point in time where a prophecy is fulfilled that introduces and sheds light upon the next epoch of history.

These sacred lines of history are so abundant as to easily defend these characteristics and also to identify them as the waymarks of each of these sacred histories.

These sacred histories provide a prophetic blueprint of the end of the world that allows certain conclusions to be reached, that may initially seem hard to follow and understand, but can be recognized if there is a willingness to do so. These sacred histories are designed for the primary purpose of producing light for God's people at the end of the world. Let me give you an example on how these sacred histories establish truths, if we apply them correctly. There is always a time of the end.

The time of the end for the 144,000 was 1989, when the Soviet Union collapsed in fulfillment of Daniel 11:40. Here was a prediction whose arrival would identify that the work of placing the papacy on the throne of the earth at the end of time had begun. Here we have a prophecy that in its fulfillment marked the end of an era, and its fulfillment began to contribute light on the upcoming epoch of history—that of the mark of the beast. After 1989 we should see students of prophecy who are coming to understand the message in ever-increasing fashion along with the formulation of a message that addresses the approaching epoch—the Sunday law testing time. Moses was given a message, Cyrus was given a message, John was given a message, Miller was given a message, and the 144,000 will have a message. That message will be empowered just as Moses', John's and Miller's message were empowered—when a heavenly symbol came down from heaven. The heavenly being that comes down and empowers the message formulated since the time of the end in 1989—is the heavenly being represented in Revelation 18:1–3 who lightens the earth with his glory.

The Bible teaches that upon the testimony of two or three a thing is established; here are four strong lines, and there are others, which identify that the first empowerment in the history of the 144,000 is September 11, 2001. The strongest of these is perhaps the Millerites.

"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." *Life Sketches*, 411.

Point Six-An Angel Descends

What marked the coming down of the angel of Revelation 10 to empower the Message in 1840? It was the end of the time prophecy of 391 years and 15 days. Those days ended, as predicted in Revelation 9:14, 15, on August 11, 1840.

It was that point in history where Islam was restrained by the four great European powers. This fact is one of the strongest arguments in support of the pioneer understanding of Islam's role. The 391-year-15-day prophecy shows that the history at the beginning of the prophecy parallels the history at the end. Jesus is the first and the last.

When the prophecy begins, the last emperor of Rome is surrendering his national sovereignty to four powers without a shot being fired. The prophecy ends when the last ruler of the Ottoman Turks surrenders his national sovereignty to four powers without a shot being fired. The beginning illustrates the end.

So the event that marks the empowerment of the Millerite movement in August of 1840 was the coming together of four European powers to decide the fate of Islam. Therefore, when this part of Millerite history is repeated, we should expect to see—not four powers, for the whole world is symbolically represented in the number four—but the entire world coming together to decide the fate of Islam—thus paralleling the work of the four powers of Europe in 1840. Immediately after September 11, 2001 the president of the lamb-like beast announced to the world that "we are now in a world-wide war with terrorism, and you are either for us or against us." The third great Jihad had arrived, and on September 11, 2001 the world was brought together to restrain and decide the fate of Islam—just as has been prefigured in the history of the Millerites.

The mighty angel of Revelation 18:1–3 came down at that time with a little book open in His hand and the purification process of the wise and foolish candidates who are running to be among 144,000 was marked for all to see, who will. This is simply another argument to identify Islam's role in Bible prophecy, and to show that the third woe began on September 11, 2001. We have already noted others.

When you add this argument to the others you have a triple application of prophecy, the symbol of Balaam, Islam in the first and second woe, now with the added light that Islam is restrained when the angel comes down.

Point Seven-The Number Twelve

The number twelve is a symbol of God's kingdom, twelve gates into the city, twelve disciples, twelve sons of Jacob. Ishmael was the father of twelve princes thus prophetically marking his descendants with some type of connection to God's kingdom.

Ishmael

And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. Genesis 17:20. See also Genesis 25:12–16.

Ishmael brother's (Isaac's) family also developed twelve blood lines and they received a prophecy of the role they would play at the end of the world.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. Genesis 49:1, 28.

"At the last all the sons of Jacob were gathered about his dying bed. And Jacob called unto his sons, and said, "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father," "that I may tell you that which shall befall you in the last days." Often and anxiously he had thought of their future, and had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing the Spirit of Inspiration rested upon him, and before him in prophetic vision the future of his descendants was unfolded. One after another the names of his sons were mentioned, the character of each was described, and the future history of the tribes was briefly foretold." *Patriarchs and Prophets*, 235.

Ishmael's Prophecy

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.

Radical Islam is here described as the power that brings about the conditions where the whole world, under the authority of the United Nations, will agree to stand against her. Islam's hand would be against every man and every man's hand would be against Islam.

The number twelve teaches us that Ishmael has something to do with God's kingdom. The fact that he is Abraham's firstborn teaches the same truth. Ishmael was appointed in Bible prophecy as one of the ancient people in order to illustrate the end of the world. We know this is so because the pioneers identified Islam as a symbol of end-time prophecy and Sister White endorsed their understandings. Islam as a warlike power is an established subject of Bible prophecy.

The characteristics of Islam in Bible prophecy are very distinct and easy to establish. The role of Islam as illustrated in his spiritual forefathers is that they were and are the "troublers of the nations," which is consistent with the scorpions, locusts and warhorses of the first two woes. And it is consistent with the general understanding that each of the trumpets represents a power that brings down Rome. And it is consistent with one of the characteristics of the third woe which is called the angering of the nations in in Revelation 11:18.

In Revelation 11 the angering of the nations takes place prior to the wrath of God, placing it before probation closes. The angering of the nations is a subject of prophecy. Nehemiah's work in finishing the wall took place "even in troublous time". The troublous times of Nehemiah are the angering of the nations in the third woe.

Pentecost parallels Nehemiah's wall building and the Pentecostal message was driven around the world through persecution—troublous times. The persecution of Pentecostal Jerusalem, the troublous times of Nehemiah all led to a closing door. The troublous times of Pentecost occurred in the history of Moses when the brethren were dancing around the golden calf. The troublous times are a subject of prophecy.

The second woe is past; *and,* behold, the third woe cometh quickly. 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. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:14-19.

Joseph Bates wrote an article in the early days suggesting that the events of verse 18 all happen at the same time. Shortly thereafter Sister White penned the passage in Early Writings where she says that she saw that the angering of the nations and the wrath of God were "separate and distinct, each following one another." The angering of the nations takes place in the history that leads up to the close of probation.

The history of Moses at Pentecost, the disciples at Pentecost and Nehemiah all represent

God's people during a sealing time. These histories all point forward to the sealing of the 144,000, and they all teach about the troublous times that exist during the sealing of the 144,000. To identify Islam as the angering of the nations in Bible prophecy needs at least two or three witnesses. I submit that the first witness is that they have been identified by inspiration as a symbol of end-time prophecy, so it is therefore valid to expect to find them at the end of the world fulfilling their role, whatever that might be.

In connection with this argument, as each of these sacred histories identifies an illustration of the angering of the nations at the end of the world, they also teach that in their time period there is also an illustration of the sealing of God's people. Therefore, when we understand that in both the first and second woe there is a sealing time identified, we have another testimony that Islam's role in Bible prophecy takes place in the sealing time of the 144,000.

The history of Ishmael and his descendants identifies that in prophecy they are either a blessing or a curse. The blessing of Islam in the first woe was that they were given a command not to hurt those who have the seal of God. The wise men brought the blessing that allowed Christ an escape to Egypt. The Ishmaelite traders saved Joseph from his brother's deadly scheme. As another witness, Balaam emphasizes the blessing and curse in his prophecies; and in the first woe Islam protects the faithful Sabbath-keeping Christians while destroying the Roman Christians that were then keeping Sunday. In the second woe Islam brings a blessing to the Millerites in the time prophecy of Revelation 9:14, 15 whose fulfillment empowered the message.

Islam is a subject of prophecy and its role includes a blessing and a curse. Its role is accomplished in the sealing time of 144,000. Islam will be the issue that angers the nations, contributing to the logical demand for a one-world government to respond to an escalating crisis. When Islam is restrained the message is empowered, and the message then becomes a test. When Islam was restrained in 1840 the mighty angel of Revelation 10 came down and He had the little book of Daniel open in His hand.

There had been an increasing development of truth from the time of the end in 1798 up to Miller, and then within the movement itself. The increase of knowledge that began in 1798 was testing people, but in 1840 the testing process that ends with the closing of the door into the Holy Place began. The history of Christ marks this, for as soon as Christ was baptized he was tested in the wilderness, and His people were then tested over the next period of time on whether they would accept the increasing light concerning the Messiah. Prophecy establishes upon the testimony of more than three that the testing time of 1840 through 1844 is paralleling the testing time of the 144,000 and the testing time of the Millerites began when the four great powers of Europe came together to decide the fate of and ultimately restrained Islam.

September 11, 2001 can easily be shown as the point when the entire world came together to decide the fate of Islam, and then launched a war of restraint against Islam.

Point Eight-Power, Seat, and Authority

Power: In Revelation 13:2 pagan Rome, represented by the dragon, gave three things to the papacy: its power, its seat and its great authority. Beginning with Clovis in 496 the kings of Europe gave their economic and military power over to the papacy again and again.

Seat: In the year A.D. 330 Constantine moved the capital of the Empire from the city of Rome unto Constantinople and Rome was divided in two—east and west.

Authority: And in 533 Justinian gave the civil authority over to the papacy when he made a decree identifying the pope of Rome as head of the churches and also the corrector of heretics.

In the year 330, the empire was divided and the ability to stay together as a ruling kingdom was gone. Shortly thereafter the seven trumpets of Revelation began to blow and Rome was then wracked with debilitating warfare. By the year 533, the year of the decree—the kingdom is falling apart due to the warfare that is being accomplished by the trumpet powers of Revelation. But there is also a religious crisis—is the church in Rome or that in Constantinople the premier church in Christendom?

With his kingdom falling apart Justinian identifies the pope of Rome as the head of the church and corrector of heretics. When Revelation 13:2 describes the giving of the power, seat and authority to the papacy, prophecy is teaching that what happened the first time the papacy took the world captive prefigures what happens the final time she takes the world captive. Therefore when you see the 10 kings of Revelation 17, who represent the civil authority at the end of the world, "agree to give their kingdom unto the" papal "beast," then you ask the prophetic question, "Why did the dragon give its civil authority to the papal power the first time?" What caused that event was the warfare produced by the trumpet powers of Revelation that was escalating toward the destruction of the kingdom, and in the midst of that crisis, in an attempt to solidify his political power, Justinian chose the pope as the head of the church and the corrector of heretics.

This history is repeated when the United Nations agrees to operate as the one-world government with the pope at its head. The United Nations will be forced to make this happen because escalating warfare is being brought from a trumpet power in Revelation and the warfare it is producing is bringing the world to its knees. That trumpet power is the radical Islam of the third woe. Once the civil authority is handed over to the papacy and she returns again as the corrector of heretics, the world will recognize that she has no concern to correct the heretics of Islam: she will turn on the heretics of Adventism—the faithful Seventh-day Adventists and those who are then beginning to listen to them.

It is the angering of the nations that provides the logic for the establishment of a one-world government. Identifying Islam as the angering of the nations agrees with their previous role in biblical and post-biblical history. It agrees with the prophecy suggesting Ishmael's descendants would be crazy men that were against every other man. Islam, while angering the nations, will provide some type of protection for those being sealed. This is based upon the fact that in prophecy Islam is both a blessing and a curse.

At the prophetic level there is still another valid argument. The time prophecy of Revelation 9:14, 15 identifies that four angels were prepared for 391 years and 15 days to bring warfare and death to Rome. These four angels represent the four powerful sultans of the Ottoman Empire. They are released and bring Islamic warfare until 1840. They were restrained in 1840. At the prophetic level we find that at the beginning of the sealing of the 144,000 there are four angels in a restraining action against the winds of strife. In 1840 there was a restraining of the four angels of Islam in a fulfillment of the second woe trumpet; and when the sealing time of the 144,000 begins, four angels again restrain the winds of strife.

"Winds are a symbol of strife. The four winds of heaven striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power." *The Great Controversy*, 439.

The Four Winds Stir Up the Nations

"Four mighty angels are still holding the four winds of the earth. Terrible destruction is

forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads." *Review and Herald*, June 7, 1887.

Their Hands Are Loosening

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

At this point, some might argue that in 1840 it was four symbolic angels representing Islam at war that were restrained, but that in Revelation 7 the four angels are restraining four winds, and that we have no justification for calling the four winds Islam—but we do.

"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." *Selected Messages*, book 3, 409.

Islam Is An Angry Horse

And the shapes of the locusts were like unto horses prepared unto battle....The sound of chariots of many horses running to battle....The number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions. Revelation 9:7, 9, 16-17.

There are other strong arguments that support the identification of Islam in end-time prophecy and its association with September 11, 2001, but I hope this at least helps a little. Jeff.

Question: Arise to Shake Terribly the Earth

Hi Jeff,

I was just wondering if you had encountered this quote? I think it directly links the fulfilling of Revelation 18 to September 11, 2001. It seems to go along with your answer to my question that was published in your January 2007 Newsletter.

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

Response

Sister KB,

Nine-eleven may be a partial fulfillment of this, but it seems to me that the Lord's shaking that she is referring to is more than the Twin Towers. I do think its interesting that the passage in volume 9 of the Testimonies that deals with a fairly close description of "nine-eleven" is found in volume nine, beginning on page eleven. Jeff.

Question: A Conspiracy?

Brother Jeff,

I am of course listening to all of the DVDs from the 2007 school – enjoying very much. But on your presentations I have some questions.

It's a bit hard to express the question but I will try: I notice several times in various presentations you will mention some information such as a connection between Islam and the Roman Catholic Church or the fact of other people that were involved with 2001. Then you say that we can't go there because prophecy doesn't match up or some such thing. So are you saying that because of his understanding of prophecy, these things can't possibly be true? OR are you saying that although they might be true, it is distracting to the prophetic message to present these things?

I was happy to see you presenting certain of the Old Testament prophets and applying them to the Seventh-day Adventist situation. I was shown these things years ago as I listened to the prophets over and over and the Spirit was teaching from the Word, but I never published it, only shared with my family etc. and I am glad to hear them in the presentations! I'd also like to know how you relate to WV? I heard that WV was looking into your material but of course I don't know if that is so. God Bless! PT.

Response

Sister PT,

I do not remember all that I said in the 2007 prophecy school, but I do know where you have picked up my hesitation in dealing with the subject of Islam and Catholicism, and of course WV's view point on the matter.

Rather than identifying the attack on September 11, 2001 as an action of Islam, many Adventists have accepted the conspiracy theory that identifies that the Jesuits, the Central Intelligence Agency, or George Bush (or a combination of these three) were the ones who actually brought about the attack on 9-11.

As you know, WV, along with many other influential voices in Adventism spend a great deal of time identifying the characteristics and history of mystery Babylon, including the information on the free-masons, the Illuminati and other components of the globalists of today and yester-years. I am not opposed to understanding the work and history of mystery Babylon for we have been told that we should become familiar with the tactics of Satan. However I believe that at this time in Earth's history a different emphasis needs to be placed on this information.

I read a book recently titled Adventist and Armageddon, by Donald Ernest Mansell that was in some respects very good. In the book, he traces the history of Adventism's identification and proclamation of who the "king of the north" is in the final verses of Daniel eleven; and also how we have taught the subject of Armageddon through the years. In the book, Mansell identifies

that the foundational understanding of the "king of the north" in the final verses of Daniel eleven was that he represented the Papacy. Mansell then documents how from the time that Uriah Smith introduced and promoted the false concept that the "king of the north" was Turkey, he also began to teach that Armageddon was a literal war at the end of the world; in order to justify his false application of the final verses of Daniel eleven. The pioneers had always viewed Armageddon as a spiritual war, but Elder Smith changed Armageddon to a literal war and the king of the north to Turkey.

Once Elder Smiths views became public, they were readily taken up by the church, and even though they were proven to be incorrect, their influence remained. For since that time, our Evangelists have – through the years – made great play of the many wars that sprung up throughout the end of the nineteenth and beginning of the twentieth centuries. By doing so they would see many conversions as they made predictions about the coming wars, but when the wars actually took place and ended those souls that had become Adventists based upon these false premises left the church quicker than they had entered. This is the premise of Mansell's book and he documents that history well.

Unfortunately however, he does lose his way on two points when he draws his conclusions at the end of the book; for he holds the false view of the "daily" in the book of Daniel – but fortunately doesn't spend much time on that subject. He also overreacts to his thesis of establishing that Armageddon is a spiritual war, by trying to force all the statements in the Spirit of Prophecy that identify warfare at the end of time as only spiritual warfare. When Sister White says in Maranatha page 174 that in "the last scenes of this earth's history, war will rage. There will be pestilence, plague, and famine. The waters of the deep will overflow their boundaries. Property and life will be destroyed by fire and flood. We should be preparing for the mansions that Christ has gone to prepare for them that love Him. There is a rest from earth's conflict," she is identifying literal warfare that will be taking place while the spiritual battle of Armageddon is being played out.

The book is worth reading for those of us who deal with Daniel eleven, because it documents the pioneer understanding and the historical argument about the "king of the north" very well. As an example, He has a passage in the book where he identifies how Adventist evangelists employed their false understanding of Armageddon and Turkey to excite the crowds. The evangelists would take the news reports of the day and place them in the context of Smith's false premises in order to get a response from the people, which they invariably did. While telling this story he coins a nice term for those who used this type of prophetic presentation; one that I also have personally employed in the past. He called those evangelists – "newspaper prophets." Regrettably, this is not merely a chapter of our past history, because many voices in Adventism still use – almost exclusively – this style of evangelism.

When I first had the privilege and responsibility of sharing God's prophetic word with His remnant people I found early on that if you had a semi-competent understanding of end-time events from the Bible and Spirit of Prophecy, then all that you needed to excite the crowds was a newspaper or a magazine. It is easy to take the current events and place them in an Adventist context and appear as though you have really dug deep in the mine of God's prophetic word, especially if the audience hasn't dug too deep into the mine of God's prophetic word for themselves. After some time however, I began to recognize that that type of prophetic presentation has a very short-lived impact on the listeners. So I determined to emphasize less on

the current events and more on the themes of prophecy. I have come to the conclusion that even though the current events are essential, (for we are told that we should study the things that are happening around us and compare them with the predictions of God's word) the majority of God's people are so unfamiliar with God's prophetic word that we should spend our time first learning the prophecies from inspiration, then the current events might have the proper impact upon our hard hearts.

When I share my understanding of 9-11, I am aware that the majority of those hearing me have already listened the "newspaper prophets" of Adventism, and have already accepted the conspiracy theory – the globalists' involvement with that attack. I find that it is very difficult to help my brothers and sisters set the conspiracy theory aside for a moment in order to first understand this event as set forth in God's prophetic Word. I therefore hesitate when I get to this point, because I know the arguments that are always raised, and I consider those arguments to be unproductive at best—and most likely blatantly wrong.

WV is one of the voices in Adventism that swims in the same part of the pond that I swim in, and many who have listened to what I share have also listened to his material. I don't have a problem with his material and I am close friends with some that work directly with him. He may or may not be taking time to consider what I teach, but I assume that he is not because he has a set opinion that there is no special message for Adventism to understand before the Sunday Law, and that the only work for God's people to do is in the realm of evangelizing of non-Adventists. I think this preconceived idea of his would make it hard for him to take much time considering what we share.

Along with that, he also suggests that Islam is actually a tool of Catholicism. He has adopted (as many others voices in Adventism have done) the Protestant position of Islam: that Mohammed married a Catholic wife and struck a deal with the Catholic Church in order to help it gain control of Jerusalem, and then later Mohammed broke his agreement with Catholicism. This idea is Protestant, not Adventist. Our foundational understandings, as shown on the 1843 Chart, includes the fact the Islam was the tool the Lord raised up providentially to chastise the Catholic Church and Rome – not to work with or for it. I accept and teach the Pioneer understanding, so I have a fundamental difference in my perspective of the role of Islam in Bible prophecy, compared to his.

When the "newspaper prophets" dwell upon the role of the Jesuits, the CIA and Bush in the attack of 9-11 they make it very difficult for God's people to recognize the bigger prophetic implications of what transpired on that date. I believe that Satan has attempted to cloud those issues, for they are serious and necessary for God's people to understand correctly. But we love to have our itching ears scratched and soothed with the 'milk' and sometimes 'spiritual junk-food' that the "newspaper prophets" are happy to provide. In terms of biblically defending that it was Islam that accomplished the action of 9-11, thus marking the beginning of the third and final woe– we should not to limit the argument to Islam alone. In Revelation nine, we know that the fifth Trumpet and its associated woe (the first woe) began on July 27 1299 and ended in 1449 and that the sixth trumpet and its associated woe (the second woe) began in 1449; the sixth trumpet concluded on October 22, 1844, but the second woe ended somewhat earlier on August 11, 1840. It was the fulfillment of the time prophecy of the second woe on August 11, 1840 that empowered the Millerite message of the judgment hour. The history of the second woe does not finish in chapter nine, but continues on into Chapter eleven and is not marked as being finished until verse

fourteen of that chapter. Now verses three to thirteen of Chapter eleven deal with the history of the French Revolution, so this means that in order to understand the full implications of what the second woe was we must include the history of the French Revolution.

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

The pioneers correctly taught that all the trumpets of Revelation eight through eleven represented the providential forces that the Lord used to bring down Rome. The first four trumpets brought down Western Rome and disintegrated it into ten kingdoms by the year 476. The next two trumpets, the fifth and sixth, brought down Eastern Imperial Rome in 1453 and delivered the deadly wound to Papal Rome in 1798.

In order to fully understand how the sixth trumpet brought down the Papal power in 1798, it is important to remember that Papal Rome is the power that is seated upon many waters. **"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:" Revelation 17:1**

The "waters" represent the support that is given to the Papal power and is the antitype of the support provided to Belshazzar's Babylon by the River Euphrates, until Cyrus diverted them. In the year 330, the Emperor Constantine moved the capital of the empire to Constantinople and effectively divided the kingdom into two parts – East and West. He left the city of Rome under the influence of and in the hands of the Papal power. When the Papacy took control of the former Roman Empire in 538 it had support from both parts of Rome – the East and the West. In order for the sixth trumpet to bring down Papal Rome in 1798, both the 'eastern waters' and 'the western waters' needed to be dried up. It was the Islam of the sixth trumpet that conquered the city of Constantinople in 1453, thus drying up the 'eastern waters' of support, and it was atheistic France that dried up the 'western waters' of support in 1798. The sixth trumpet includes the history and activities of both of these "bottomless pit" powers as they brought down the Papal power by 1798.

The arguments that we present concerning the attack of 9-11 is partially supported by identifying that the characteristics of the "third woe" have been prefigured by the "first" and "second woe". Therefore when we look at the events of 9-11, it is prophetically acceptable, and correct, to identify both "bottomless pit" powers as active agents in these events. The "bottomless pit" power of Revelation eleven is a symbol of the dragon power whilst the "bottomless pit" power of chapter nine is Islam. The globalists of today are the manifestation of the dragon power and Al Qaeda is modern Islam. Prophetically both the dragon and Islam are both components of the "third woe", thus both can be readily identified in the events of 9-11.

Unfortunately when the "newspaper prophets" present the secular based conspiracy theories concerning the CIA, George Bush and the Jesuits in the attack of 9-11 they never seem to have a sound biblical point of reference for doing so, and because of this, they simultaneously downplay any genuine role for Islam in that attack. Those among us who are easily satisfied with the sensational information that the "newspaper prophets" supply are therefore encouraged to believe that they have nothing more to understand about the implications of 9-11, and the role of Islam in end-time Bible prophecy. For this reason when I arrive at this point in the presentations I always withdraw a bit, for I am familiar with the arguments that always arrive at that time, and I try and be very careful and tactful in how I suggest that the conspiracy theory approach to prophecy is never the safe approach. We should be able to identify all the players in a prophetic

illustration from inspiration, or leave the subject alone.

Although I do not remember the presentations I did at the 2007 prophecy school, I am fairly sure this is what you were addressing in your note. I hope this helps. Jeff.

PT Replies

Brother Jeff,

I have read through your email and it does help– quite a bit.

I knew that 9-11 was truly the beginning of the end as loudly as if an angel shouted in my ear! I believe the actual event is referred to by the Bible and the Spirit of Prophecy. End time events are rolling; how fast they will roll – I leave with God.

WV has been a big help to me in learning ways of presenting prophetic truth to non-Adventists. Most of my web sites are outreach and I was struggling with this.

This was a help to me:

"I have had testimonies for this people especially on the necessity of love and unity. I have felt urged by the Spirit of God to keep before them the necessity of being teachable, easy to be entreated; that it was entirely out of place for Christ's servants to be self-sufficient and independent. I have tried to impress upon them that we are individually bound together in the web of humanity, and all that we do has relation to others, and any one man is not a whole. It is not safe to follow one man's mind and one man's judgment. We are to be helps to one another but never to be the shadow of any man. God would have us think and act as free moral agents, gathering light from Him to reflect upon others, while we must be willing to be entreated of our brethren and to gain wisdom from men of experience.

"…No one man is to consider himself authority in all things. We should be willing to learn one from another. Great and noble-minded men are teachable. Selfish and narrow minds are not willing to be taught. It is the privilege of men associating with men to lay under tribute every man's mind with which they come in contact, absorbing every particle of common sense that they can gain by the experience and education of others. If there are things that are not of value, cast that aside. If the heart is humble, the purpose true, they will have sanctified ears and perception to distinguish between the true and the false." *Manuscript Releases*, volume 15, 345.

If all SDA would have headed this – I don't think all the false prophetic teachings would have kept blowing! God Bless! PT.

Question: Passover at 9/11

Hi Jeff,

Can you give me a breakdown of why you mark Passover at 911 please? Not sure I have wrapped my head around that one. Brother J.

Response

Hello Friend,

The logic is this:

1. The 144k are the first fruits unto God.
2. The 144k are made up at the Sunday Law.
3. The Feast of First Fruits was on the 16th day of the first month.

4. Therefore the Sunday Law is the 16th day of the first month.
5. This feast followed the Passover and the 1st day of the Feast of Unleavened Bread.
6. These two days correspond to the first two of three steps which we understand to represent the Everlasting Gospel.
7. The first step in the Everlasting Gospel (in the scope from 9/11 to the S/L) is 9/11.
8. Therefore 9/11 is the Passover, which is the 14th day of the first month.

A PROOF OF THIS IS FOUND IN THE FOLLOWING STATEMENT:

"I saw that as the Jews crucified Jesus, so the nominal churches had **crucified these messages,** and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there." *Early Writings*, 260.

The message of the repetition of the past according to the proof text method of Bible interpretation was in essence crucified in September of 2001 when the Jesuit technique of spiritual formation was officially accepted by the Adventist leadership.

Please let me know if this makes sense, and if you still need any help with this concept. Blessings, Michael.

The Binding Off

Question: What Does it Mean?

What do you mean by the binding off period? What does it represent? Please share the logic

Response

The binding off is (in simplest terms) the third step, shown as a progressive demonstration of the character developed during the process of the Everlasting Gospel (the work of Christ in separating two classes of worshippers). The binding off is a three step process of final purification that all must go through in order to demonstrate that they have overcome by the Blood of the Lamb.

We first saw the binding off when we began to consider the line of Elizabeth in connection with Revelation 9. Basically, Elizabeth hides her pregnancy for five months and then, in the sixth month, she comes out of hiding and she is visited by Mary. The symbol of 'five months' links us to the first woe of Revelation 9, where Islam is restrained in their purposes against Rome. At the end of five months (150 days) Islam is given power to kill, thus is marked the beginning of the sixth trumpet and the second woe—7/27/1449. This date (along with several others) marks the beginning of the binding off period and it corresponds to the end of the five months of Elizabeth's hiding. Four years after 1449 Constantinople was annihilated—1453. This date (and others) marks the end of the binding off.

This is a rough sketch (quite rough indeed) but hopefully it will stimulate your sanctified curiosity.

Here is a link to a class where this was summarized nicely:

http://youtu.be/2Ei0RohmHZ8

The Books of Esther & Ruth

Question: Ruth at 9/11

Greetings Br. Michael,

We are trying to catch up on the classroom studies and seemed to have missed how we are marking Ruth 1:1-2 as 9/11. It is in regards to the famine but we seemed to have missed how that connection was made.

Thanks in advance for the clarification, Sister K.

Response

Hello Sister K,

The logic which we employ is derived from with Numbers 9. I like to connect this understanding with Genesis 26.

In short, on the first day of the first month the cloud tarries. This is marked at 9/11. When the cloud tarries, God's people are required to do likewise. So at 9/11 there should be no "traveling." At this point I would go to Genesis 26. Here you see Isaac in a time of famine (which by the context of the rest of the passage is 9/11) tarrying in the land he was told to tarry in; Isaac is an example of those who trust in the Lord in the time of famine and are abundantly blessed. Here is the contrast of Elimilech. Isaac sojourns in the land he is commanded to, whereas Elimilech trusts not in the Lord and sojourns in Moab. Elimilech turns away from the proscribed method and seeks his bread outside the house of God; he dies. Isaac tarries, is increased with riches, and returns to the old paths.

An important point that helps prove the famine in Ruth is 9/11, is to prove that there is indeed a famine at 9/11 (Genesis 26 is a second witness to this concept). On the first day of the first month the waters dry up, at this point we are told that in order to receive the rain we must ask for it, and in order the ask for it we must recognize what it is. Those who ask are those who tarry because they recognize the time of their visitation.

When you understand that there is a famine at 9/11, and you use this understanding in the construction of the prophetic narrative in Ruth one, the whole book fits like a glove. Following their sojourn into Moab Elimilech dies, then ten years pass by (signifying the testing process which culminates at the Midnight Cry), at this point Elimilech's two sons die, and right on time the 11th hour worker (Ruth) hears of the blessings the people of God are receiving and she begins to glean what has been left behind.

I hope I was clear, please let me know if i was not. God Bless, Michael.

Reply to Response

I have not studied Genesis 26 to see that famine at 9/11. I understand the implication of the cloud on 9/11 but I don't see the cloud in Ruth 1. I don't see the first day of the first month there either so I need to see that the famine is 9/11 and I haven't seen that yet. Not sure if it was studied out in more detail in the class as I have only watched through 3/26. Sabbath Blessings, Sister K.

Second Response

It was discussed a little more over the past two weeks. I put a lot of weight on Genesis 26

(due to the famine).

Jeff's emphasis (at least what I think is his main point) is the word "sojourn" in the first verse. The only reason you can miss a Passover is 1. If you have come in contact with a dead body or 2. If you were on a long trip (if you were sojourning in another land and couldn't make it back in time). Since Ruth is a symbol of the 11th hour workers, she is a symbol of the Protestants, who were in turn symbolized by the other stick (Israel). If you go to 2 Chronicles 30 you see this other stick hearing a decree (an invitation) to partake in the Passover in the second month; this is represented by Ruth (and Naomi) hearing that there was bread in Bethlehem-Judah. By understanding the meaning of "Beersheba to Dan" we know that the decree/hearing of the decree takes place at the Midnight Cry. In the story of Ruth these women hear just after (at least contextually) Naomi's two sons die, and this is at the end of 10 years (signifying a period of testing).

If you connect this logic with the understanding derived from Genesis 26 (that the famine is at 9/11) the pieces to the puzzle of Ruth fit together quite nicely.

Hopefully this was helpful! Let me know if I was unclear. Blessings, Michael.

Question: Esther & the Apocrypha

Dear Jeff,

I have been following your recent expositions on the book of Esther and I have to acknowledge that they are profound; at least based on my convictions. However I came across some additions to the book of Esther found in the Apocrypha and they seem to continue from where the Bible, as we know it, left it from in chapter 10 verse 3. In the Apocrypha it continues from verses 4 of chapter 10 up to chapter 16. From my own personal study of the book, I must say, that there are precious gems that can be found therein. This is taking in consideration with what Sister White says about the books of the Apocrypha.

Here are her quotes concerning the Apocrypha, but before you start reading, there are three visions of Ellen White referring to the Apocrypha. The first has yet to be published, but can be acquired by contacting her estate. It is recorded by someone who was watching her in vision. Keep in mind that long moments passed between certain sentences and that is why there may seem to be incoherency. The second quote is published, and is her own account. The third quote is a published account of someone who saw her in vision.

Now the quotes:

"(Taking the large Bible containing the Apocrypha :) Pure and undefiled, a part of it is consumed, holy, holy, walk carefully, tempted. The Word of God, take it (Marion Stowell), bind it long upon thine heart, pure and unadulterated. How lovely, how lovely, how lovely. My blood, My blood, My blood. O the children of disobedience, reproved, reproved. Thy Word, Thy Word, a part of it is burned unadulterated, a part of the hidden book, a part of it is burned (the apocrypha).

"Those that shall despitefully tread that remnant would think that they are doing God service. Why? Because they are led captive by Satan at his will. Hidden book, it is cast out. Bind it to the heart (4 times) bind it, bind it, bind it, (laying the Bible on Oswald Stowell) let not its pages be closed, read it carefully. Snares will beset on every side, take the strait truth bind it to the heart (3 times) let everything be cast out [idols in the heart]." *Manuscript 5*, Sept. 23, 1849.

"I then saw the Word of God, pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that Word. I saw that it had been a manner to break the flinty heart in pieces, and a fire to consume the dross and tin, that the heart might be pure and holy. I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard Book that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom. I heard an angel say, 'think ye God will place His seal where there is an idol? No, no'" *Manuscript Releases*, volume 16, 34.

"At another time at a meeting held at Brother Curtis' in Topsham, Maine, she was taken off in vision, and arose to her feet, took the large family Bible from the table, and held it on her hand some time at an angle of forty-five degrees, and said the hidden book was not there. When someone asked if the apocrypha was not in the Bible, Brother Curtis remarked it was not. She talked sometime about the hidden book. No one knew but Bro. Curtis Family that the apocrypha was not there" *Manuscript Releases*, volume 15, 66.

My question is, are these books valid for our understanding of present truth and should we be looking closely in to them as the people who are living in these last days? Ellen White refers to them as the "hidden book". Could these also be part of the hidden manna that is spoken of in Revelation 2:17?

I will highly appreciate your feedback on this matter. With regards, CM.

Response

Hello Brother CM,

I am not sure if anyone has answered your question or not, so I will give you my best answer:

I am familiar with the quotes that you have shared, and I believe they must mean something. However, it is important that we are very careful when dealing with the Apocrypha. I am aware of situations where people have gone far into darkness because of these books. In some places the Apocrypha directly contradicts the Bible, in others, it allows for unsound principles of morality to creep into the mind. Overall it is best to stick with the Bible and the SOP; we know these are sound and infallible.

This is my answer, and I am sure that brother Jeff would not disagree.

I am sorry for the late reply. May God Bless You, Michael.

The Close of Probation

Question: The Cross & Its Shadow

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.

Question: The Sunday Law & the Close of Probation

Dear Jeff,

I was just rereading your February 2008, newsletter on the latter rain, which I am enjoying, but certain questions keep coming to my mind. The main one is that of the Sunday law and the close of probation. Where does this doctrine come from and do we have *Spirit of Prophecy* or scripture quotes to shed light on this subject? Does the Sunday law start the close for Adventism or is this the close for Adventism? What is our responsibility before, during and after the close of probation? Thanks for your time and the efforts of *Future for America*. Your brother in Christ. EC.

Response

Brother EC,

By now you have probably forgot that you emailed this question, seeing as you mailed it eight months ago. I guess that tells you how far behind I am and I offer my apologies. Probation closes progressively beginning with the house of God.

It also closes in conjunction with the Sunday law test, but the Sunday law test is also progressive. It begins in the United States then every other country follows the example of the United States. Therefore it is important to identify one qualification concerning the close of probation for Seventh-day Adventists. When the Sunday law arrives in the United States,

probation closes for Seventh-day Adventists in the United States. Then the test comes to the other countries of the world and probation then closes for Seventh-day Adventists living in those countries.

It is also necessary to define the Sunday law as the Sunday law that persecutes a person for keeping Sabbath and forces a person to observe Sunday. A law forbidding people to buy gasoline on Sunday is a Sunday law, but it is not the Sunday law that fulfills Revelation 13:11.

One other point to note is that the Sunday law is simply where we demonstrate the character we have developed in our previous hours of probation. The Sunday law is the crisis where we reveal what has previously been hidden. We will have developed a character either for the seal of God or the mark of the beast before the Sunday law crisis. The following quotations are some that establish these points.

The test begins within Adventism

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.**

The test is progressive

"As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country on the globe will be led to follow her example**." *Testimonies*, volume 6, 18.

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

The Sunday law

"A time is coming when 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 Seventhday Adventists Bible Commentary*, volume 7, 977.

There is a settling into the truth before the test

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come.

Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." *The Seventh-day Adventists Bible Commentary*, volume 4, 1161.

The Sunday law is where we manifest our characters

"**When the law of God is being made void**, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a

rule of conduct must be made **manifest**. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, 'I love thy commandments above gold; yea above fine gold' [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act. **When Sunday is exalted and sustained by law**, *then* the principle that actuates the people of God will be made **manifest**, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood." *Manuscript Releases*, volume 13, 71.

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it **manifest** that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: 'I am of Paul; and I of Apollos; and I of Cephas.' The testimony of one and all will be: 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'" *Testimonies*, volume 6, 400–401.

"We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until **the crisis** comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can **manifest** patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

"But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be **those who have proved true under test and trial during the previous hours of their probation**, and have formed characters after the likeness of Christ. It will be those who have

cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model." *The Youth's Instructor*, January 16, 1896.

"**Character is revealed by a crisis**. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made **manifest** whether or not there is any real faith in the promises of the word of God. It will be made **manifest** whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

"Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals." *Review and Herald*, October 17, 1895.

"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.' It was with the greatest difficulty, however, that I made these remarks; for the questioner kept jumping to his feet, and interrupting me, and in the most excited manner and with the most violent gestures demanding that the answer be yes or no." *Historical Sketches*, 234.

Hope this helps. Jeff.

The Daily

Jeff,

Here's the article with Arthur omitted to avoid argument. The thought is the same. Also I included a statement from J. N. Andrews which was excellent. May the Lord bless your efforts, Bud Alavezos.

Question: "Paganism" vs "Christ's Work in the Sanctuary"

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." *Selected Messages*, Book 1, 206.

The Lord Never Denies His Word

"We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us, and ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of earnest, devoted men and women assembled for this purpose. The power of God would come upon me and I was enabled clearly to define what is truth and what is error.

"As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point under the demonstration of the Holy Spirit. I would be taken off in vision and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days." *Manuscript Releases*, 760.

Until the Close of this Earth's History

"I am instructed that the Lord, by His infinite power, has preserved the right hand of His

messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?-- Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history. " *This Day With God*, 126.

The passages above contain a number of issues which directly relate to a discussion of the most recent Sabbath school quarterly. To be more specific, the authors of the quarterly have taken a position on the "daily" in the book of Daniel that cannot be sustained by scripture, and a position that is in complete opposition to both the pioneers and Ellen White. J. N. Andrews wrote a statement in an article entitled *The Commandment to Restore and to Build Jerusalem* in which he writes on pages 7 and 8: "We have the truth concerning any doctrine of the Bible when we are able to present a divine harmony of all the scripture testimony pertaining to that subject." This seems to be a very good rule for us today and is especially applicable to the subject at hand.

As can be seen from the above statements, the foundation of our faith was sound. With this in mind let us consider the pioneer understanding of Daniel, chapter 8. William Miller recognized that there were two desolating powers addressed in Daniel 8:13. After much prayer and study, he concluded that the "daily" in the passage represented Paganism. In his own words,

"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 the 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 would find no light on the text. Finally I came to 2 Thessalonians 2:7–8, For the mystery of iniquity does 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 that hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean paganism." *Review and Herald*, January, 1858.

Acknowledged on all Hands

Josiah Litch writes:

"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 and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host." *Review and Herald*, January, 1858.

Some Pioneers who not only believed that the "daily" represented Paganism, but also preserved this truth in writings include: William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J. N. Andrews, Hiram Edson who the Whites named one of their sons after, James White who was compared to Moses in relation to Adventism in terms of biblical doctrine, Uriah Smith whose book *Daniel and the Revelation* is called "God's helping hand", Steven Haskell, O. A. Johnson, J. G.

Matson, F. C. Gilbert the Hebrew scholar, L. A. Smith, Washerg and Loughborough.

Second and more importantly God upheld the right arm of His prophet to the Laodicean church, so she could immortalize the truth in her writings, for God knew that when she and the pioneers died, "some would come in with grievous errors." Please note the above statement that those who believe that the Lord has spoken through Sister White will be safe from these delusions. Our only safety is in taking heed of God's word and His prophets.

Regarding the "daily" in Daniel 8, Ellen White, in agreement with the pioneers, believed that "the daily" was Paganism. In *Early Writings* she states:

"Then I saw in relation to the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." *Early Writings*, 74.

Here the statement "does not belong to the text" suggests, I would say demands, that there should be no connection between the daily in Daniel 8:12 and the typical daily sacrifices. Thus the view that the *daily* is a type for Christ's work in the heavenly sanctuary is inconsistent with the above statement. In addition—those who gave the judgment hour cry were nearly all united on the "correct view" of the *daily*. Lastly she states that other views have brought in "darkness and confusion." This we can see today.

The statement would seem to be a conclusive argument that the pioneers were correct in their understanding of the *daily*, however there are in addition—some very convincing arguments from a study of the book of Daniel itself. This leads us to the third issue. Bible truth is our only safety.

We need to begin with a definition of the word *daily*.

The word that Daniel uses that is translated as daily is *tamiyd* (*Strong's* 8548) which means continual, perpetual or *daily*. This word is used often in the Old Testament in connection with "the daily sacrifice." As can be readily seen, in the context of the daily sacrifice this word is used as an adjective. Daniel does not use it as an adjective. He uses it as a noun.

He is speaking of a power that has been continually or perpetually warring against God's people. It was Paganism at the Tower of Babel, it was Paganism through out Babylon, Medo Persia, Greece and Pagan Rome; and it will be Paganism (spiritualism) that will be a part of the makeup of Modern Rome in the final battle against God's people. There is a direct connection between Paganism and the noun that Daniel uses as *daily*. Paganism has continually or perpetually warred against God's People and will continue to do so until the close of this world's history. The word *tamiyd*, which Daniel uses as a noun, applies perfectly to Paganism.

Hiram Edson, the man God chose to reveal the true meaning of the sanctuary on October 23, 1844, at the request of James White, wrote a series of articles for the *Review and Herald*. The articles were titled, *The Time of the Gentiles.* The articles recognized that there were two desolating powers spoken of in Daniel 8:13, and then went on to explain that they were directly related to a prophetic time-period of 2520 years (7 times of Leviticus 26), when ancient Israel was under the indignation of God.

Edson pointed to Daniel's prayer in chapter 9:11, where Daniel recognized that Israel was under God's curse "the oath that was written in the Law of Moses" for breaking the covenant. He

concluded that there were 1260 years of Pagan rule (treading down God's people) followed by 1260 years of Papal rule. His starting point was the year 723 BC, the date Israel went into Assyrian captivity, which would terminate Pagan rule in the year 538, at which time Papal oppression began it's 1260 years of rule, ending with the deadly wound in 1798. Edson associated this treading down of Jerusalem with Luke 21:24—calling it the "times of the gentiles" or "the scattering time."

Our pioneers understood the little horn of Daniel 8 to be both Pagan and Papal Rome. In the time since they have been laid to rest, their thoughts along with their writings have been forgotten and the result has been confusion. This confusion results partially from not understanding which Rome is being addressed, specifically in verses 8–12. Here, it can be very helpful to recognize that Daniel uses a literary tool which can easily be seen in the Hebrew language, however is more difficult in English.

Verse 9 and 11 use the masculine gender, whereas; verses 10 and 12 are written in the feminine. The translators of the King James Bible, in recognizing this fact, used "he" in verses 9 and 11 and "it" in verses 10 and 12. To me it is helpful to remember that "MYSTERY, BABYLON" of Revelation 17, is the false church, and is prophetically the impure woman—connecting directly to the feminine gender.

Using the above premise, let's construct a scriptural approach to the pioneer understanding of these verses. Verse 9 presents very little problems.

VERSE 9

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

Here the little horn, being Pagan Rome (masculine), comes forth from one of the four winds (points of the compass) and not one of the four divisions of Greece. This is historically correct since Rome does not come from Greece, but was diverse from the kingdoms before it, according to Daniel 7. In support of this historical fact, please note verse 23, where "in the latter time (end) of their kingdom (Greece) when the transgressors are come to the full, a king of fierce countenance (Rome), and understanding dark sentences, shall stand up". This is a direct reference to Deuteronomy 28:49–57 which predicts that the desolation of the Jews and Jerusalem would be accomplished by Rome. In verse nine, the three areas of Rome's enthronement as the king of the north were the south (Egypt), the east (Syria), and the pleasant land (Palestine). These three areas are also identified a second time in Daniel 11:16, 17.

VERSE 10

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

Now we see Papal Rome (feminine) attacking God directly as foretold in Daniel 7:25 by speaking great words against the Most High (calling himself God on earth and claiming to have power to forgive sin) and thinking to change times and laws (second and fourth commandments). This power is seen as casting down some of the host and the stars to the ground and trampling on them (God's people during the Dark Ages).

Verses 11 and 12 seem to be the verses where more difficulties arise.

VERSE 11

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

In this verse Pagan Rome "masculine" being the subject of the verse, warred against the prince of the host as he took the life of God's only begotten Son. At this point we need to have a better understanding of the phrase "taken away ". This is critical to the understanding of the second half of this verse.

Take Away

Daniel uses two different words which the translators of the King James Bible have translated as "taken away".

In verse 11 the word used is "*ruwm*" (*Strong's* 7311) which, rather than suggesting taking away, actually means exalted or lifted up. According to *Strong's* concordance, Daniel used this word in chapter 5 verse 20, speaking of Nebuchadnezzar's heart being lifted up (*ruwm*) and then again in verse 23, where Belshazzar lifted up (*ruwm*) his heart against God. Also in Daniel 11:36, speaking of the king of the north "he shall exalt (*ruwm*) himself and magnify himself above every god" and in Daniel 12:7, speaking of the man clothed in linen when he "held up (*ruwm*) his right hand and his left hand unto heaven". It is clear from Daniel's use of the word *ruwm* that whatever the term *daily* is, in verse 11—it was exalted or lifted up.

This is a very important issue since neither Pagan nor Papal Rome lifted up or exalted what is considered the new view of the *daily* (Christ's work in the heavenly sanctuary), whereas Paganism (the pioneer view) was exalted by Pagan Rome.

In contrast to chapter 8 verse 11, in chapter 11 verse 31, Daniel uses the word "*suwr*" (*Strong's* 5493 meaning to take away), in which the *daily* is actually taken away in order to place the abomination that maketh desolate. Also in chapter 12 verse 11, the year 508 begins the 1290 year prophecy, for in 508 the last of the 7 barbaric tribes came into a churchstate relationship with the Papacy, thus marking when Paganism was taken away. The 1290 years end in 1798—when the pope was taken captive. It is evident that the daily (paganism) was taken away and removed in 508, but not so in chapter 8 verse 11, for in this verse Paganism was to be exalted. How did this happen?

How was Paganism exalted by Rome? As Rome conquered the surrounding nations she would bring those conquered nations 'gods' back to Rome, and then place them in the Pantheon Temple to be worshiped. In this sense Rome exalted Paganism: Rome accepted Paganism's various forms, creeds and gods and then Rome lifted up and exalted them by placing them into their own special room in the temple of the gods, which is once again, the Pantheon Temple.

At this point it would be well to note that Daniel used two different Hebrew words that are translated into English as *sanctuary*. In Daniel 8:11 he uses the word "*miqdash*" (*Strong's* 4720) which can refer to either God's sanctuary or to a heathen sanctuary. Two verses later, in verse 13, and also in verse14, he uses the word "*qodesh*", which can only refer to God's sanctuary. The question arises; why did he use two different words in such close proximity? Is he being careless? I think not.

In addition to the distinction between two different words that are both translated as sanctuary, the verse states that it was the "place" of his sanctuary that was cast down. Heaven is the place of God's sanctuary and no earthly power can cast down heaven. Applying the pioneer understanding that the sanctuary of this verse represents the Pantheon Temple, this verse then parallels the time prophecy in Daniel 11:24.

In verse 24, Pagan Rome forecasts her devices against (*Strong's* 5921 which can also mean from) the strongholds for a time or for 360 years. In the year 31 BC Rome conquered Egypt and began to rule the world supremely.

360 years later Constantine left Rome and relocated the capital of his empire to Constantinople in the year 330. Historians can see no earthly reason why he would remove his capital to such a remote area, however it had been foretold by God, in Daniel 8:11 as well as Daniel 11:24 and in Revelation 13:2. As a result of this move the "place" (the city of Rome) of his "sanctuary" (the Pantheon Temple) was cast down, and his seat (the city of Rome) was given to Papal Rome. Ezekiel 28:18 lends support to the suggestion that "*miqdash*" can refer to a Pagan sanctuary as it states that Satan has defiled his "sanctuaries" (*miqdash*).

In contrast "*qodesh*" (*Strong's* 6944) can only refer to God's sanctuary. There is little controversy throughout mainstream Adventism that the sanctuary mentioned in Daniel 8:13, 14 refers to God's heavenly sanctuary.

VERSE 12

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

Here, the armies of the seven kings (an host) came to the aid of the Papacy, conquering and destroying until the Ostrogoths, the last of the three horns (Daniel 7:8, 20), were finally driven from Rome. From this point in time "it" (feminine, Papal Rome) cast truth to the ground, practiced and prospered as the 1260 years of Papal cruelty began. The term "transgression of desolation" found in Daniel 8:13, is suggesting an unlawful relationship, a combination of church and state, a "transgression." In 533, Justinian decreed the bishop of Rome to be the head of all the churches and the corrector of heretics. This decree gave Rome power over the consciences of men and was enforced by the power of the state. This combination of church and state was a "transgression of desolation". The question asked in verse 13 brings even more light as does also an understanding of the word vision. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" To paraphrase, the question is: "How long will the daily and the transgression of desolation tread down both God's people and his sanctuary?" Here the pioneer position of the "daily" is sound and the new view does not make sense. Let me explain.

Two words "*chazown*" (*Strong's* 2377 which means the entire vision) and "*mareh*" (*Strong's* 4758 meaning an appearance or snapshot) are both translated by the King James translators into English as vision, and therein lays the problem.

The question in verse 13 is: "How long shall be the entire (*Chazown*) vision concerning the daily and the transgression of desolation to tread down both the (*heavenly*) sanctuary and the host (*God's people*)? The question concerns the entire vision. It includes all of Paganism, beginning with Babylon, (though Babylon is prophetically implied and acknowledged), then Medo-Persia, then Greece followed by Pagan Rome—only to be then followed by the Papal Rome. The idea that the *daily* is Christ's work in the heavenly sanctuary is not consistent with the fact that Christ did not enter the heavenly sanctuary until after his ascension. Again the question is not "when" but "how long" and the answer is that both Paganism and the Papacy would tread down God's sanctuary and His people.

This brings us to "*mareh*" the second word translated as vision. The Hebrew word "*mareh*"

meaning appearance or snapshot is used in Daniel 8:16. To summarize verses 15 and 16, after Daniel had seen the entire (*chazown*, verse 15) vision, he heard a voice tell Gabriel to make him understand the snapshot (*mareh*) vision. Presumably there was something that Daniel didn't understand about the vision. Some small portion of the vision, some snapshot, some "*mareh*". Verse 17 brings illumination, where Gabriel states; "Understand, O son of man: for at the time of the end shall be the (*mareh*, snapshot) vision."

Daniel saw something at the very end of the vision that he did not understand. Subsequently Gabriel begins at the very beginning of the vision, specifically naming the kingdoms of Medo-Persia and Greece. After this Gabriel tells Daniel about a nation who would destroy many. This was done by both Pagan and Papal Rome. This vision in Daniel 8 portrayed two false systems of religion warring against God's people and His sanctuary, first Pagan Rome and finally those who were professing to be followers of the Son of God (Papal Rome). Note that throughout this vision there is a repeat and enlarging of the visions of Daniel 2 and Daniel 7. Daniel was heartsick at the destruction he saw of God's people and His sanctuary. Verse 27 states that he fainted and was sick certain days. In verse 26 Gabriel states that the (*mareh*, snapshot) vision of the evening and morning which was told is true. In other words he saw a picture of the evening and morning. What would this be? It must obviously be related to the sanctuary and its sacrifices. I would suggest that he saw a picture of the sanctuary in 1844 with Christ as our High Priest as He moved from the Holy Place into the Most Holy Place to begin the work of judgment and the blotting out of sins. A quote from *The Great Controversy* seems to lend support for this proposal:

"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.

Again using the rule of "repeat and enlarge" you can see that in Daniel 7:13, Daniel saw Jesus going to His Father. In Daniel 8:14 he saw that Jesus was not only God's Son, but that he was our High Priest as well and personally involved in the work of the blotting out of sin.

Daniel was told in the last half of verse 26, to shut up the (*chazown*, complete, entire) vision for it shall be for many days (2300 years). In verse 27, Daniel explains that he was astonished at the (snapshot, *mareh*) vision but none understood.

Daniel 11:31 also speaks of the *daily*; however the word (*suwr*) used here actually means to take away.

DANIEL 11:31

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice,* and they shall place the abomination that maketh desolate.

Here the subject of the verse is the arms (seven kings of Daniel 7). These seven kings polluted the sanctuary (*miqdash*) of strength often, in that the city of Rome was the scene of many military battles. Not only did these seven kings individually renounce Paganism, as they accepted Catholicism, they also came to the aid of the Papacy. The process which began when Clovis of France in 496, declared himself to be Catholic, ended as England the last of these seven tribes accepted the Catholic faith in the year 508. Again, the word "*suwr*" literally means to take away

and that is exactly what happened to the daily (Paganism). Being in alliance with the Papacy, they warred against the three tribes that had accepted the Arian form of Christianity. By the year 538 the Ostrogoths, the last of these remaining tribes, was decimated and driven from the city of Rome. Rome no longer had any rivals and the abomination that maketh desolate was placed or set up.

Again the pioneer position is sound and consistent whereas; the new view is inconsistent with the answer given in verse 14. The question was; how long is the entire vision? The answer was 2300 days (years) and then the sanctuary shall be cleansed. Accepting the new view that the *daily* is Christ's work in the heavenly sanctuary presents a problem with the 2300 days. Beginning at the year 100, being the earliest date that the mystery of iniquity was at work to take away Christ's work in the sanctuary, and adding 2300 years, one would arrive at the year 2400. This would result in the sanctuary being cleansed at approximately 2400. Obviously this view not only destroys the 1844 movement, but cannot be reconciled with either Daniel 9:25 (the starting date of the 2300 year prophecy) nor Daniel 12:11,12, which sets forth the 1290 and 1335 year prophecies.

DANIEL 12:11, 12

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.

Upon using the marginal reading, the verse states that from the time the *daily* is taken away "to set up" the abomination that maketh desolate there shall be a thousand two hundred and ninety days. Verse 10 speaks of the time period when God's people would be made white, purified, and tried. This prophecy must be speaking of that period of Papal rule during the Dark Ages which began in 538. Thirty years earlier, in the year 508 Paganism had been taken away. Adding 1290 years to 508 takes us to the year 1798—the very year that the deadly wound was inflicted. This position makes perfect sense and all the dates have historical significance. The new view is again not consistent with the historic facts.

In addition, verse 12 pronounces a blessing on those who come to the 1335 days. Again, beginning at 508 as the starting point and adding 1335 years (Year-day principle), you come to the year 1843. This blessing is directly related to the first and second angels' message and is also mentioned in Revelation 14:13. In the context of the third angels' messages, John writes:

Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

There was a special blessing pronounced upon those who came to this time period. Here we are speaking of the very pioneers who with Ellen White brought us truth in its purity and went in by faith into the Most Holy, through the open door of Revelation 3:7, given to the church of Philadelphia.

In closing I could ask this question; why expend so much energy in order to oppose such a seemingly trivial issue? Is the daily a trivial issue? The Pioneer view is that it is Paganism, the work of Satan. The new view is that it is Christ's work in the heavenly sanctuary. These views are diametrically opposed to one another. Both views cannot be correct. It must be one or the other. The pioneers are in agreement with Sister White's statement in *Early Writings* page 74, quoted at the beginning of this article. Advocates of the new view suggest that that statement dealt mainly with time setting. Can we take this to suggest that the statement; that "nearly all were united in

the 'correct' view of the daily" is unimportant? God forbid! If so, where do we pick and choose as to what is truth or what is error? Another issue, 1 Corinthians 14:32, 33 states:

And the spirits of the prophets are subject to the prophets.

For God is not *the author* of confusion, but of peace, as in all churches of the saints.

In this article we have shown that there is no disagreement between the pioneers, Ellen White or Daniel.

One final thought in support of the pioneer position. In Daniel 8:19 Gabriel tells Daniel that he will make Daniel know what shall be in the "last end" of the indignation. This suggests that there is a "first end" of the indignation. Does it not?

William Miller saw the end of the indignation as the fulfillment of 2520 years of God's indignation against His people for their breaking of the covenant, as set forth in Leviticus 26.

Miller started the time prophecy in 677 BC, when Manasseh, king of the two tribes that made up the southern kingdom—was carried to Babylon by the Assyrians.

Hiram Edson agreed with Miller in the sense that he too, recognized the "seven times" of Leviticus 26 as the time of God's indignation against His people because of their rejection of the covenant. Edson however, identifies the starting date as 723 BC, when Israel, the northern 10 tribes—went into captivity by the Assyrians. As stated earlier, 1260 years of Pagan oppression added to the 1260 years of Papal oppression takes you to 1798, which was the year that the Papacy received the deadly wound. The point is that there are two parts of the indignation. This lends support to the pioneer position on Daniel 8:13.

Often when discussing the daily, the new view advocates will use Ellen White's statements that we should not get into arguments concerning the daily. I agree! We should avoid arguments, or disagreements at all cost, unless we are being directed by the Lord to do so. However, there has been a major change of position. At the time period when Sister White commented upon the argument that was taking place about the daily in the book of Daniel—nearly all were united on the correct view of the daily and she was very concerned about God's people having a united front. Consistently when dealing with this issue, she would use the statement; "at this time", or "in this present situation" and other similar qualifiers. It seems to me that times have changed. Presently nearly all the leaders are united in a false understanding of the *daily* in regards to these verses. Yes, the Papacy has trampled down truth to the ground. It has directly assaulted both God's people and His sanctuary. Yes, he has spoken great words against the Most High, but as can be seen in this article, the new view is inconsistent with the book of Daniel; specifically in Daniel 8 verses 11 and 13 as well as Daniel 11:31 and Daniel 12:11. Its inconsistent with Leviticus 26. A faulty exegesis of these verses as a basis for our sanctuary message can only weaken our message. Where are the watchmen on the walls of Zion?

Question: 1888 Message Study Committee

Hi Jeff,

Not sure if you hold the same views as the 1888 study committee but I am sure this past week's quarterly lesson have generated new interest in the daily and in general the closing chapters of Daniel 11 and 12. The study of the "Daily" that they refer to at the end of this e-mail, is this the same PhD paper you referred to once in one of your tapes/newsletters? I would be interested in reading the detailed paper. May God continue to bless your work as we humble ourselves and allow God to lead and direct our lives as we proclaim the everlasting gospel

contained in the three angels messages in these last days of the earth's history. I look forward to your next newsletter issue. God bless, MS.

Response

Dear Brother MS,

That document can be downloaded off the web. Search for John Peters, Mystery of the Daily. I hold a similar view on the "daily" as the 1888 Message Study Committee, though I understand a much larger application of the symbol in its prefiguring the role of the USA in Bible prophecy, but we both agree the pioneer's position is correct. I reject their salvation theology though, which emphasizes Christ work in justification while corrupting and destroying His work of sanctification. Jeff.

Question: The Daily & the 2300 Days

Hi Jeff,

I have been reading your current *Future News* newsletter and just finished listening to your tape "Overview of Daniel 11:40–45" from CA. You *sur*e gave us a lot in that tape. Thanks so much. In the Newsletter Volume 9 #11 November, 2005 you said on page. 18 that "William Miller is clear and correct when he explains that if one accepts the Protestant view of the 'daily' as representing the work of Christ in the heavenly sanctuary, he destroys the twenty- three hundred year prophecy of Daniel 8:14. And you most certainly do!"

What I would like you to tell me is why and how is this so? If I can understand that, then I have an easy way to convince others when the subject comes up that the correct view of the daily is that it is referring to Paganism, or the false pagan sanctuary system. If the incorrect view of the daily as being God's Sanctuary system mitigates against the truth of the 2300 year prophecy, and this can be clearly shown, then it will be easy to show the "True" Adventists why the correct view which Miller, Bates and Loughborough held must necessarily be so.

I would really appreciate your answer when you have time to respond. Thanks. May the Lord continue to strengthen you and protect you and your family. Pastor JR.

Response

Pastor JR,

I believe in the Colton meetings, (and I think there were thirteen total meetings) that I set forth that explanation. So I think we have a vocal presentation on that recorded. But in any case the logic is as follows. There are two words translated a vision in Daniel eight. One word means snapshot and the other complete vision.

In verse thirteen the question is concerning duration. It is not concerning a point in time. If it were concerning a point in time, the question would be: "When" shall be the complete vision concerning the daily? The question is: "How long"? The question is concerning duration.

We know the conclusion in verse fourteen is October 22, 1844. We have the answer to the question. But the question was about duration, i.e. How long? How long for what? How long is the complete vision concerning the daily and the transgression of desolation? The trampling down in the verse is simply explaining what happens by the daily and transgression, whatever they may represent.

So the question is: How long is the complete vision concerning the daily and transgression

of desolation? If you believe that the daily is Christ's work in the sanctuary above, that is removed from the minds of men by the introduction of the mass by the Catholic church, then to answer the question of duration, (for that is the question)—then to answer the question of how long, you must identify when the papacy removed the understanding of Christ's work in the sanctuary from the minds of men.

Most theologians point to the fourth and fifth century for the introduction of the mass, although Samuel Bacciochi insists it was the third century. But let's start even before the third century.

Let's say that we certainly cannot teach that the papacy removed the understanding of Christ's work as the high priest before Christ began that work. Right? So let's say that the Vatican somehow removed the understanding of Christ's work as high priest in the heavenly sanctuary the very year that Christ began that work. He began His work on the day of Pentecost in 31AD. So if we use 31AD, the question is: How long is the vision of the daily and transgression of desolation that began in 31AD? How long is this vision concerning the papacy removing Christ's work as high priest from the minds of men?

If you accept the understanding of the daily as Christ's sanctuary work, then 2300 years after 31AD concludes in the year 2331, then shall the sanctuary be cleansed!

If you retain the pioneer position the question is: How long is the complete vision of the pagan desolating power and the papal desolating power? And the complete vision of Daniel eight begins with the Medes and the Persians who trampled down the sanctuary and the host. 457BC qualifies, for it takes place in the history of the Medes and Persians, which is where the complete vision of Daniel eight begins, and it correctly agrees with the premise of the question, which is a question of duration.

This has been a brief answer, and I hope you can follow the logic. Jeff.

Question: Daniel 8:11, 12

Hi Jeff,

Thank you for your quick reply. I was really fortunate to catch you by your computer so soon. Thank you so much. I do follow the logic. I just want to be more fortified to be able to stand for the truth when it is necessary. Can I ask you just a couple more questions?

Have the tapes for the Colton meetings just gone out? Because I do not have them yet as far as I know. In Daniel 8:11, is the "he" papal Rome? Who is the "Prince of the host"? And by him (him again refers to papal Rome) the "daily" (of the pagan Sanctuary system) was taken away, and the place of His sanctuary i.e., the pagan sanctuary was cast down.

Please correct me if I am mistaken.

In verse 12 the papal system again opposes the "daily" and by the amalgamation of the pagan religion into Christianity the truth was cast to the ground. Do we have any historical account of how and when the Pagan sanctuary system "the daily" was first taken away during the time of the Medes and Persians? Is this indicated in Uriah Smith's book? Thanks again for your help. Pastor JR.

Response

Pastor JR,

Am I incorrect or not: Don't you live in ******? The tape you mentioned from California is

the first presentation from Colton, California. There are thirteen and here in the US, we sent out the first three in order to allow everyone an overview of the series, and then we continued on with the prophecy school series we have been doing for several months. We also offered the entire series for sale at that point. It wasn't that we were trying to sale anything, but we want to continue with the prophecy school, and also want to keep our mailing list up to date with unfolding prophecy, of which there is much coming to light at the current time.

The pioneers correctly understood verse eleven as identifying pagan Rome. They understood the verse as follows. Ye he—pagan Rome, would exalt himself (pagan Rome) against Christ (the prince of the host) at His birth, when they tried to kill Him, and at His death on the cross. And by pagan Rome, (and the word "by" is best translated as through)— so, through pagan Rome "paganism" (the daily) would be lifted up and exalted.

In Daniel 8:11 the Hebrew word translated as take away is *ruwm*. In Daniel 11:31 and 12:11 the Hebrew word translated as take away is *sur*. *Sur* means to remove. *Ruwm* means to lift up and exalt. There is a sense that something is taken away when it is lifted up and exalted, and the modern theologians try and emphasize this minor part of the definition of *ruwm*, in order to suggest that *ruwm* and *sur* both mean remove, or take away. Still, the primary definition of *ruwm* is lift up and exalt. Both words are used in the sanctuary story within the Bible. When the priests removed the ashes from under the altars they *sur*'d the ashes. They physically removed them. When the priests lift up a wave offering the *ruwm*'d the wave offering.

Because there is a sense of removal connected with "lifting up and exalting" the modern theologians force the word to mean simply remove. But there is a more important definition of the word that the modern theologians always seem to ignore. That definition is in the vocabulary of Daniel. How did Daniel understand the word "*ruwm*"?

In Daniel 5:20 the king's heart is lifted up in pride. The Hebrew word translated as "lifted up" is *ruwm*.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

Also in the same chapter, verse twenty-three Daniel uses *ruwm*, and it is translated as "lifted up".

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

Both times Daniel uses the word in chapter five he uses it exactly as it is defined. The primary definition means to lift up and exalt, and Belshazzar was lifting up and exalting himself against God in both verses.

In Daniel 11:12 the kings heart is lifted up. The Hebrew word translated "lifted up" is *ruwm*. Daniel uses *ruwm* to identify a lifting up because of self exaltation, which is just what the primary meaning is.

And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. Daniel 11:12.

In Daniel 11:36 the king exalts himself. The word translated as "exalts" is *ruwm*—the king *ruwm*s himself. Once again this is the primary definition of the word in Hebrew, and this is just

exactly how Daniel uses it.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

Then is Daniel 12:7 Christ held up His hand. The Hebrew word translated as held up is *ruwm*, and this is exactly the definition of the word *ruwm* and is how Daniel consistently applies it.

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7.

The false view of the daily suggests that in verse eleven of chapter eight the word *ruwm*, translated as "take away" means to remove. In chapters 11:31 and 12:11 the word translated as "take away" is *sur*, and it means to remove— but not so in 8:11. Daniel uses the word *ruwm* to identify a lifting up and exaltation, no matter what the modern theologians suggest!

The false view of the daily suggests that the papacy is the subject of verse eleven, whereas the true and pioneer view is that verse eleven is pagan Rome. If verse eleven is papal Rome, and it is not, then the verse would teach that through papal Rome, the daily, the work of Christ in the Heavenly Sanctuary, was lifted up and exalted! Did the papacy ever lift up and exalt Christ in any fashion?

The verse also states that the "place", notice—it does not say the sanctuary; it states "the place" of his sanctuary was cast down. If the false view is to be believed then the verse is not saying that Christ's sanctuary is cast down, but heaven itself is cast down, for Heaven is the place of Christ's sanctuary. Is there another place in Scriptures that identifies the papacy casting down heaven? I don't think so, yet the Bible teaches several times that truth is established upon the testimony of two. If the verse is truly teaching that the papacy actually cast down heaven—it is the only place where the Bible states that. The verse does not teach that.

The word sanctuary in verse eleven is *miqdash*. This word is used in the Bible to either identify God's sanctuary or a pagan sanctuary. It is a general Hebrew word for sanctuary. In verses 13 and 14, just two verses after verse eleven, Daniel uses the word *qodesh* to identify sanctuary. This Hebrew word for sanctuary is only used in Scripture to identify God's sanctuary, whether the earthly or heavenly, but never a pagan sanctuary.

Did Daniel make a mistake? I do not think so. The fact that Daniel chooses a Hebrew word for sanctuary in verse eleven that may or may not be God's sanctuary and within the next three verses he twice chooses a Hebrew word that is exclusively God's sanctuary tells us the sanctuary in verse eleven is not God's sanctuary, but a pagan sanctuary. And this is of course how the pioneers understood this verse.

The pioneers believed the daily was paganism and in *Early Writings* page 74, Inspiration stated that those who gave the judgment hour cry were "correct" in their view of the daily. In verse eleven the pioneers understood the following.

Ye he (pagan Rome) exalted himself against the prince of the host (Christ) at His birth and death, and through pagan Rome paganism (the daily) was lifted up and exalted. Pagan Rome is the one power in history that we call pagan Rome. Babylon, Medo-Persia and Greece were all pagan, but we only call Rome—pagan Rome. Why? Because pagan Rome is the power in history

that lifted up and exalted Paganism. How did pagan Rome exalt paganism? The Romans had a specific practice that exalted paganism that the historians and the pioneers acknowledge.

When the Romans conquered a country or city that had a different form of pagan religion than was already established in the Roman Empire, they would take the priests of the new worship style and the idols and the relics from the worship site and transport all to the city of Rome, and once there build an addition to the most famous sanctuary of paganism in ancient history. The temple was called the Pantheon temple. Pantheon means temple of the god's, and it was located in the city of Rome. They would then provide support for the new arrived pagan religion to keep practices its specific form of paganism.

Verse eleven is saying: Ye he (pagan Rome) exalted himself against the prince of the host (Christ) at His birth and death, and through pagan Rome (he) paganism (the daily) was lifted up and exalted. And the place (the city of Rome) of pagan Rome's sanctuary (the Pantheon temple) was cast down.

The pioneers correctly identify that in the year 330 Constantine moved the capitol of the Roman Empire from the city of Rome to the city of Constantinople and in this action Constantine "cast down" the city of Rome, which was the place of the Roman Empire's sanctuary that was called the Pantheon temple.

I do not remember what Smith states historically about the Medes and the Persians trampling down the sanctuary, but there are historical sources that identify that Babylon, the Medes and Persians, Greece, pagan and papal Rome all trampled down God's sanctuary.

We have a book, but you can also find it on the internet and download it. It is called "The Mystery of the Daily" by John Peters. It is his doctrinal thesis from Andrews University. The information there would be well for you to review in terms of addressing your thoughts on verse twelve. He demonstrates from the Hebrew that from verse nine through twelve the little horn is the subject. But the little horn oscillates through the verses. Verse nine the actions of the little horn are masculine. Verse ten the little horn is feminine. Verses eleven it is masculine and verse twelve it is feminine. You can see this on the *sur*face of the king James, because verse ten and twelve the little horn is called "it", whereas the little horn in eleven is "he". In any case the male manifestation of Rome is pagan Rome and the female manifestation of Rome is the papacy. Therefore verse nine is dealing with pagan Rome, verse ten papal Rome, verse eleven is pagan and verse twelve is back to papal.

Verse twelve is teaching that a host, or military strength was given to the papacy against the daily—against paganism. This is in agreement with chapter seven where the seven European kings come to the aid of the papacy to remove the Heruli, Goths and Vandals. All three were pagan, even though Arian, they were still also pagans.

Verse twelve is saying that military power was given the papacy against the Heruli, Ostrogoths and Vandals by reason of transgression. The "transgression" of the verse that accomplished that work, was when the seven European kings, (beginning with Clovis king of France in 496 and followed successively by the other six European kings, the final being Arthur king of England in 508) came into church state relationship with the papacy. The transgression was the fact that each of these seven European kings came into a church state relationship with the papacy. Their military strength was given to the papacy against the paganism of the Heruli, the Ostrogoths and the Vandals. As each of these kings came into church state relationship they each changed the legal religious profession of each of their countries from paganism unto

papalism. The last to accomplish this was Arthur in 508, and this is why the pioneers identify that in 508 the daily or paganism had been removed from the seven Europeans kings in fulfillment of Daniel 11:31 and 12:11. Hope this helps. Jeff.

Question: The Host

Hi Jeff,

I would like to thank you from my soul to you for taking the time to explain this to me. Some of this I have read from you before but I seemed to have forgotten. Now it is fresh in my mind. Thank you for taking your precious time to explain this to me in much more detail. The whole mess up of this comes largely from the mistranslation (even in the KJV) of the word "*ruwm*" in Daniel 8:11. Looks like Satan did a number even on the translators of the KJV. They actually wrote down the opposite of what it means probably without knowing it. Now I understand it correctly and with much more background to explain to others the reason why this is the correct understanding. Jeff, I want to thank you again.

Yes I am the guy from _____. . . .I am continuing to listen carefully to what you say because it is very inspiring and uplifting for my curious mind, and I do not have the time to do all the research that you do. . . . I need to understand it well before I teach it. . . . Thank you for your ministry. May the Lord continue to bless you and strengthen you.

I just have a couple more simple questions that will complete my understanding of Daniel 8:9–14. I know that the sanctuary in verse thirteen is God's Sanctuary "qodesh" as you explained. What is the host? I should know but I do not. Also in verse eleven Jesus is called the "Prince of the host". Is the use of the word "host" referring to the same thing in both verses? And can you tell me who are "the people of the prince" in Daniel 9:26, which "shall come and destroy the city". That is when Rome came and captured and burned the city in AD 70, and who (his name) is "the prince" referring to?

I am looking for ward to your help on this. Thanks, Pastor JR.

Response

Pastor JR,

In the Bible the sanctuary and God's people are never separated. The host is God's people who are always one component of the sanctuary—that I may dwell among them. The Prince of the host is Christ—The Prince of His people.

In Deuteronomy 28 you find one of several passages where Moses sets forth the curses and blessings against Israel for obedience or disobedience. In Daniel's prayer of chapter nine, Daniel is acknowledging that the "curse of Moses" has come upon God's people. The curse has several components. But in chapter 28 of Deuteronomy one aspect of the curse is that a nation of fierce countenance would come and destroy God's people should they be disobedient.

It states there it would be a people who spoke a different language. Latin is a different type of language than the languages spoken in the Middle East. It associates this nation with iron, and Rome is the iron kingdom. There are many specific characteristics of this nation that was prophesied as being the nation that would destroy the city and sanctuary. It associates this nation with the eagle, which is also a symbol of Rome:

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep

his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. Deuteronomy 28:45-53

This prophecy is specifically identified in Daniel eight:

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. Daniel 8:23-25.

Rome captured the city and destroyed it from AD66 through 70 in fulfillment of these prophecies. Daniel also addresses this fulfillment in chapter nine:

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

The prince that shall come is Rome, in fulfillment of the prophecies of Moses. Notice that pagan Rome will destroy the city and sanctuary—but papal Rome is also identified, for the end of this prophecy shall be with a flood. The flood is designating the trampling down of the city and the people during the Dark Ages. The verse states that until the end of the war, "desolations" are determined. Notice the word is desolations in the plural. The verse is identifying both phases of Rome: Pagan and Papal. First pagan Rome would destroy the city in AD66 through 70 and then until the end of the war God's people and city would be attacked by the flood of the papacy.

This is also identified in Revelation twelve.

PAGAN: And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. Verse five.

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. Verse six.

Verse five is identifying the persecution of Christ by pagan Rome at the cross and the next verse identifies the 1260 years of the papacy: The following verses expand this truth:

And when the dragon saw that he was cast unto the earth, he persecuted the woman

which brought forth the man child. 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. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:13-16

Satan persecuted God's people through pagan Rome and then through papal Rome. This desolating or persecution was directed against the sanctuary and host:

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

In any case: From Moses to Daniel and Revelation we see that Rome is identified as the power the Lord used to exercise His indignation against Israel for disobedience, and this indignation of the Lord against Israel for breaking the covenant came in two phases—pagan and papal Rome.

In Leviticus 26 Moses also sets forth the blessings and curses against Israel should they break the covenant? In the chapter a time prophecy is set forth of how long the indignation of God against Israel would take place. Four times Moses says it would be for 2520 years. He symbolizes these 2520 years by stating seven times. A time is a year. A year in the Bible is 360 days, so seven times or years would be 360 multiplied by seven, which equals 2,520.

But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. Leviticus 26:14-28

The Millerites understood this time prophecy and portrayed it on the 1843 chart, which

Sister White states was directed by the hand of the Lord and should not be altered! As a second biblical witness the Millerites pointed out the "seven times" that passed over Nebuchadnezzar as an illustration of the 2,520 years of Leviticus 26. The seven times is mentioned four times in Leviticus 26 and four times in Daniel four.

The Millerites did not however identify Daniel chapter 5 as a third illustration of this time prophecy, but it is, for "a mene, and a tekel and a upharsin" represent both weights and monies. Whether you take the weight of the mene and mene and tekel and upharsin; or their monetary value the sum total of either is once again 2,520. The message associated with "mene, mene, tekel, upharsin" is that the kingdom is divided, numbered and weighed in the balance and found wanting. Israel was numbered with time prophecies, divided into the northern and southern kingdoms, as well as literal and spiritual Israel, and they were weighed in the balances of the sanctuary, and therefore they reaped God's indignation for 2,520 years. They were chastised with God's indignation because of the self-exaltation that was also exhibited by Nebuchadnezzar and Belshazzar!

The Millerites had two minor problems with their calculation of the 2,520. First: Miller did not compute the year zero correctly, so when he started the 2,520 years in 677BC, when Judah was carried into captivity, he concluded the prophecy in 1843. It actually ends in 1844. The other problem is that he did not recognize that Israel, the northern kingdom was carried into captivity before Judah. In Second Kings 17 we have the record of the northern kingdom being carried away into captivity. James Ushers chronology of the Bible, which is the chronology that Sister White almost exclusively referred to states, that the carrying away of the northern kingdom in Second Kings 17 was the year 723BC.

This means that the 2,520 which begins for the northern kingdom in 723 ends in 1798. The 2,520 for the southern kingdom began in 677 and ended in 1844. The 2,520 time prophecy ties together both 1798 and 1844. That is a mind-blower! The time prophecy establishes many important truths. One is that Rome was used by God as the tool which He used to exercise his indignation against Israel. He used both phases of Rome. The 2,520 for the northern kingdom is emphasizing the two phases of Rome trampling down of the sanctuary and host. It begins in 723 and ends in 1798. This means that when the 2,520 is divided in half, (the pagan desolating power and the papal desolating power); the first phase went from 723 until 538, and the second phase went from 538 to 1798. That is a mind-blower don't you think!

The second phase of indignation against Judah, the southern kingdom which the Millerites portrayed on the 1843 chart emphasizes the aspect that God's people had broken the covenant, and it concluded in 1844. This is the year when God again entered into a covenant with modern Israel. That is a mind- blower as well.

Anyway—Rome is the tool the Lord uses to attack his sanctuary and His people in fulfillment of his indignation against Israel for breaking the covenant, and Rome comes in two phases. Hope this helps. Jeff.

Pastor JR Replies

Thanks again very much Jeff.

That answer is really amazing. I never knew about the 2,520 years that Moses predicted for Israel in the event of their disobedience, and the references in Deuteronomy 28 and Leviticus 26. I just read through it, but of course I'll need to study it in my morning devotion to let it sink

into my mind so that I can get a hold on it. I just came back in from the car and have been listening to your defending Daniel 11: 40–45 and the reference to the ten virgins and Revelation ten and the seven thunders and 1840–1844. What an inspiration it is to realize these things. What a responsibility comes with it. But our Lord is good, and He loves us more that we can imagine. Thank you so much. God strengthen you and bless you in your ministry. Pastor JR.

Question: Daniel 8:12

Good Morning Jeff,

I am still enjoying a study on Daniel; need to clarify something. You mentioned Daniel 8:9 is masculine pagan Rome (he), Daniel 8:10 is feminine papal Rome (it), Daniel 8:11 is masculine pagan Rome "he", and Daniel 8:12 is then to be feminine papal Rome "it.". BUT! The first part of verse 12 says "a host was given him against the daily by reason of transgression." That is clearly referring to the papacy, yet it says "him." Please make sense of that for me. JH.

Response

The him is italicized which means it is an added word and does not belong to the text.

Question: Exalted vs Taken Away

Thanks so much, Jeff, for forwarding a draft of your book. It was most helpful in clarifying why Conradi's position on the daily is untenable—and it was an elucidating read, as well. I gave thanks to God that He has raised up men such as yourself to write and lecture as you do.

I do have one comment from a proofreader and reader's viewpoint. It would be much easier to read "Daniel 8:11", for example, than "Daniel chapter eight, verse eleven." One is so used to seeing the numerical form of chapter and verse that having to read the words requires an additional brain processing that is distracting— and doesn't fit with memorization patterns, either. So I hope you use the numerical form in your final copy.

Please verify for me, though: Early in your book (around page 59-60) you stated that "taken away" (ruwm) is correctly interpreted "exalted, lifted up." So the daily would be exalted in Daniel 8:11, but later, in Daniel 11:31(page 112), when the daily is "taken away" (sur= remove), that means that although initially Pagan Rome "lifted up" paganism, it was also the agent which "removed" it by "standing with" papal Rome and transferring to it its seat, power, and authority. Am I correct in this understanding of the change in meaning of Hebrew word choice regarding the action done to the daily? JH.

Response

Dear JH,

Yes you are correct. Pagan Rome removed its legal profession of paganism. This action is identified in Daniel 11:31; and 12:11. In these verses Daniel uses *sur* which means remove, but in 8:11 the word is *ruwm* and it is identifying that pagan Rome lifted up and exalted paganism. I am not a writer, but those who are copy editors and editors say that the correct way to identify a verse when you are writing about it in a book is to spell it out. I also find it burdensome to do it, but I am following the rules. God bless. Jeff.

Question: Jeff's View of Heidi Heiks' Conclusions

Jeff,

An Adventist man named HH has written a significant manuscript about 508/538/1798. He has unearthed historical documents—rare books, in some cases—which lead to quite a different conclusion than that to which you have arrived regarding the significant events of the dates in his title. I think it's something you would find worthwhile reading, as he makes some sound points I've not heard in Adventism. It's only about 28 pages long and I have been given permission to forward it to you, if you'd like.

So far as I am concerned, as a much lesser scholar than either of you, I would like to see all those who've delved deeply into Daniel 8, 11, and 12 to humbly come together and in love and wisdom hammer out a consensus, for the differing views are discomfiting when we are to come together in unity of the faith. But God is in control of the timing, too, so maybe now is the time. Therefore, I asked permission to forward his ms to you. Since your conclusions are not compatible, I would like to know your view of his conclusion. It either can be refuted or must be confirmed. It is a worthwhile read, even if you don't agree and all you get out of it is knowledge of what another view is. Let me know if you're interested. Blessings to you and yours, as always. JH.

Response

Dear JH,

I have glanced through HH's material. I recognized nothing that hasn't been printed before. He is holding onto error on this subject and employing a very common approach to oppose the truth. This is not the only truth that he has publicly opposed. He is convinced the glorious land of Daniel 11:41 is the Seventh-day Adventist Church. I do not understand how he and many other men in Adventism can read where Sister White states: "Then I saw in relation to the "daily" (Dan. 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry," in *Early Writings*, 74, and ignore her counsel. Those who gave the judgment hour cry believed the "daily" represented paganism, but HH says it represents Christ's sanctuary work. If he were correct, then Sister White is incorrect on her endorsement, and the pioneers were incorrect on their understanding of the "daily".

The pioneers say the "daily" is a satanic power, HH say a godly power. Not a minor disagreement.

If you search the web for a book titled *The Mystery of the Daily* by John Peters, you can download it or you could purchase it from us. It is the theological argument in favor of the pioneer understanding of the "daily". It is very excellent, but Peters is a theologian, so he writes in a style similar to what HH is trying to write like. If this is the type of reading material you like, then you will appreciate Peters, though he does not support HH's thoughts. Jeff.

Question: The Pioneers & Paganism

Jeff,

Thanks for your cogent assessment. I guess the piece of the puzzle I need to read for myself at this time is the evidence that the pioneers thought the daily was paganism. Does Peters'

book cover that? If not, is that readily found on the pioneer CD-ROM? (I didn't know that existed! Never saw it advertised.)

HH's point—for I've picked his brain, too—is that the Bible doesn't give evidence that it is paganism; he feels the sanctuary ministry is Biblically supported, and he obviously feels his documentation supports that opinion. He had submitted his work to the General Conference; RR of the GC said they couldn't contest his findings. They are interested in printing his work. I am not a deep scholar as you two are, and I don't remember details like you two do, so I unfortunately cannot be specific in my recounting of his position because I'm not solid on the facts yet. But I appreciate your reading his ms and giving feedback. I shall continue to struggle with this until I feel confident I understand.

I know the next step of my study, at least, thanks to your note. God bless you abundantly, Jeff. JH.

Response

Sister JH,

Concerning verification of the pioneer position, (although no one actually tries to deny that the pioneer position of the "daily" was paganism), in 1858 the editors of the Review and Herald ran an article that set forth their understanding of the "daily" and used pioneer references in their compilation. We ran this entire article in our December 2005 *Future News*. You can download that newsletter from future-news.org

The General Conference brethren, or at least the *Biblical Research Institute* would have no problem with HH's reasoning for the also uphold the view that the "daily" is Christ's sanctuary work. Jeff.

"Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from a large majority of professed Christians than did Paul from his Jewish brethren. There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.

"Those who will not themselves accept the truth are most zealous that others shall not receive it; and those are not wanting who perseveringly manufacture falsehoods, and stir up the base passions of the people to make the truth of God of none effect. But the messengers of Christ must arm themselves with watchfulness and prayer, and move forward with faith, firmness, and courage, and, in the name of Jesus, keep at their work, as did the apostles. They must sound the note of warning to the world, teaching the transgressors of the law what sin is, and pointing them to Jesus Christ as its great and only remedy." *Sketches from the Life of Paul*, 86.

Question: Heidi Heiks, Editor of Our Firm Foundation

Hi Jeff,

Have you by any chance read or been advised of the tone and viewpoints of the new editor of Our Firm Foundation, Heidi Heiks (a guy), regarding the 'daily?' If not, you might want to download the above issue from Hope's website, and at least read the Editorial and first article, Stand Fast & Hold The Traditions, by Jean Handwerk. I am absolutely astounded by their outspoken and utterly untraditional stance on the "daily." The title itself is totally out of line with

reality, but the article itself is shallow and unimpressive. Unfortunately, though, many readers will no doubt be swayed in that direction, since mainline Adventist sentiment already favors similar ideology.

The summary statement Jean and her study group essentially came to is that, and I quote, "Satan is well content if we believe that idolatrous paganism was 'taken away' when the 'abomination of desolation' was established. While failing to acknowledge the metamorphosis of paganism, that interpretation of the 'daily' also tends to be primarily historical. What Satan does not want us to recognize is his obscuring of the sanctuary service in heaven. That interpretation has profound theological and eschatological implications."

You might want to consider a rebuttal to the editor, though he sounded pretty sure of the stance taken, or perhaps devote an issue of Future News to refute their illogical reasoning, or both. I'd be interested in your thoughts when you get a chance to read and analyze the editorial and article. Blessings, DK.

Response

Brother DK,

I have interacted with Jean Handwerk on her and Heidi's understanding that the "daily" represents Christ sanctuary ministry previously. I ceased my interaction with her based upon Titus 3: 9–10:

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is a heretic after the first and second admonition reject.

And also upon the same principle in the Spirit of Prophecy, such as:

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God." *Counsels to Writers and Editors*, 32.

Question: Heiks' Heretical View of the Daily

Dear Jeff,

Greetings from Hawaii. We don't know each other yet, but I've talked by phone with Kathy and Bronwyn on a few occasions, and I've been receiving your newsletters and CDs for about a year or so. I'm the one who proofread and made corrections to the manuscript for your book, *The Daily Dispensation*, several months ago. I've been studying this issue of *The Daily* for

several years now, and have had no doubt that the daily was paganism. Reading your book manuscript just confirmed exactly the conclusions I had come to over these past few years, as well as providing some new material that I was not aware of, but which just added to my already firm conviction that the daily was paganism. I had not even heard or read a single thing from anyone that held the other view, of the daily being Christ's sanctuary ministry, that had any substance or held any weight, but was all merely human reasoning—until just a few months ago. I was very strongly urged to read Heidi Heiks' articles, *Understanding Aright the Daily* in *Our Firm Foundation* magazine. I have read five of the six consecutive articles dealing with the subject, in which he has very strong documentation to show that the daily is indeed Christ's sanctuary ministry. His documentation and evidence is so overwhelming that even after studying this issue for several years, and being firm in my conviction that it is paganism, I'm now for the first time confused. He seems to have evidence for the opposing view that is just as weighty as our evidence in favor of the paganism view. You are the only one I know of to turn to for some help in this matter. I know you are extremely busy, but this issue is so important that I believe that for the sake of myself and perhaps thousands of others who have read Heiks' articles, it would be extremely helpful if you would take the time to address the error. Those of us who are not as well studied on this important subject need the help of those such as yourself and Brother Peters, who have spent so much time researching and studying this subject, written books on the subject, and could be a great help to those of us who need to know the truth, but are not as well studied as you are.

I really hope, Jeff, that you will consider it an important enough issue to take the time to read Heiks' articles, and respond in your newsletter and/or web site. I have copied all six of the articles from the February through July, 2007 issues of Our Firm Foundation, and put them in an easy-to-read format in a Microsoft Word document, with just the text (excluding pictures, etc.), and attached them to this e-mail for your convenience. Please take the time to read them and respond.

Jeff, I hope you will respond to me, and let me know your thoughts about this. I'll be waiting to hear from you. May God continue to bless your ministry for Him. In His service, JL.

Response

Dear JL,

We are starting a prophecy school on Tuesday that ends 2 weeks later on the 22nd. I am going to address some of his falsehoods there—though I do not intend to take much time with it.

I interacted with his secretary some by email, but she was taking too much time, when Sister White counsels that we are not to have long discussion on truths that have already been established. I broke off my discussions with her and have of course received much feed back about Heidi's private interpretations.

First off: Even if Heidi's history was correct, the fact that Clovis was baptized in 508 and or crowned then would not disagree with the pioneer understanding that Clovis is the symbol of the seven European kings that removed the religion of paganism from their countries. That being said, it is not only the pioneers who quote historians that disagree with Heidi by teaching that Clovis was baptized in 496, but even the Catholic historians uphold 496. My point is this: that era of history was dominated by Catholicism and virtually every historian that can be found is no doubt Catholic or influenced by Catholicism. I do not have much confidence in Catholic history,

as I know they change things to meet their own agenda, but their historians agree with the historians the pioneers refer to. So even if Heidi has all this wonderful insight from the historians he refers too, there are other voices from that era that disagree with him. We must use historians and history to identify and confirm prophecy, but the prophetic word has to be the point of reference, not the historians. There are enough historical voices to uphold the pioneers understanding that I do not need to be shaken by Heidi's contentions. Particularly when Hiedi's private interpretations destroy the foundations of Adventism and promote a position that is and has been held by fallen Protestantism since before William Miller. I have a hard time accepting that apostate Protestantism has always been correct on their understanding of the sanctuary, and that the Millerites were wrong. Although I do understand that the theologians of Adventism are governed by the theologians of fallen Protestantism, just as the Jews of Christ time were following the education of the Greek schools instead of the schools of the prophets. Not much changes in sacred history.

I have not read Heidi's articles, although you are the third person to send them to me. I have read his book that is on the same theme. In his book he is setting up the idea that the Sunday law that was passed in 538 is the true prophetic starting point for the 1260 years. With this contention he is not only rejecting the pioneers, but he is changing the Bible.

The Bible teaches the 1260 begins when the third horn is plucked up. Yes there are those who contend that to be plucked up means to be forever destroyed, but a clearer understanding of the starting for the 1260 is understood when we acknowledge that Jesus is the first and the last, the alpha and omega, the beginning and the end.

Jesus expresses Himself as the first and the last in many different ways within His word. For instance, Jesus arranged that the beginning history of a prophecy parallels the ending history. The 2300 days begins on the third decree which is then followed by Nehemiah securing a fourth decree. The 2300 year prophecy ends on the third message, and we are now waiting for the fourth message. The beginning history of the 2300 years is the same as the ending history. This is Christ's signature as the first and the last, confirming the truth of the 2300 year prophecy in another way beyond the standard proof which Adventism uses to uphold the correct understanding of this prophecy.

The 391 year 15 day time prophecy of Revelation 9:15 begins when the last emperor of Eastern Rome surrenders his kingdom without a shot being fired, and ends when the last ruler of Turkey surrenders his kingdom without a shot being fired. The last emperor of Eastern Rome surrendered to the four great sultans of Turkey, and the last ruler of Turkey surrendered to the four great European powers. The beginning of the prophecy, parallels the end. There are no accidents in God's word. Joseph, A deliverer of Israel brings the family of Jacob into Egypt and Moses, a deliverer of Israel brings Jacob's family out of Egypt.

The beginning of the 1260 year prophecy starts when the leader of the Goths, who had been in possession of and controlling the city of Rome fled the city of Rome in 538. The end of this prophecy was when the pope, who had been in possession of and controlling the city of Rome was taken out of the city in 1798.

There are other confirmations of this truth that we find when we understand the role of the city of Rome in Bible prophecy, but needless to say: When Christ establishes a time prophecy he sets up a parallel history at the beginning and the end, and by acknowledging this fact, we (in agreement with the foundational understanding of this prophecy) identify that the starting point

of he 1260 years was when the third horn, ie. the Goths fled the city of Rome in 538, and they were therefore plucked up. The plucking up is identifying the Goth's flight from Rome, not the absolute ending point of the Goths in history. This truth agrees with the book of Daniel, with history and with the pioneers of Adventism.

Heidi wants to identify the starting point as a Sunday law that was passed in 538 so that he can prepare an argument that will include a repetition of the 1260 year prophecy at the end of the world, in a day for a day fashion— which also is a direct attack upon the foundational understanding of Adventism. This application of time prophecies is also directly opposed to the many places where Sister White clearly endorses and identifies that when Christ proclaims that there will be time no longer in Revelation 10:6 that all time prophecy ceased. She deals with this fact many times declaring that we will never have another message that is hung on time. The brethren who are so closely following the unfolding of Heidi's foolishness are being set up to embrace a time message. I am not a prophet, but that is my prediction.

In his book he argues that the pioneers never made a distinction between the Hebrew words 'rum' and 'sur' that are both translated as 'take away' in the book of Daniel. He must make this claim to uphold his false view, for to insist on using the Hebrew definition of these two words exposes his position as deep, deep darkness. He therefore chastises the idea that students of God's word would identify and apply the distinction between these two words, for he insists, to do so would to be to oppose the pioneer understanding. Wow! Here is a man who is rejecting the pioneers, but faced with being exposed as a teacher of falsehood—he appeals to the pioneers.

The pioneers have been identified as an important point of reference, but never as inspired. We are to study the pioneers in an intelligent and informed fashion, but the pioneers are not the final word on the book of Daniel. If Daniel chose 'rum' in Daniel 8:11, and 'sur' in Daniel 11:31 and 12:11, (and Daniel did so) then it is up to us to acknowledge and apply that fact.

There is more to be identified about Heidi's false ideas but I have many things to accomplish before we begin this upcoming school.

Brother, it is true that there will no doubt be many who will loose their way because of Heidi and other men such as him, and some of us may have a responsibility to contend with such men's teachings, but it is also true that we are at the very end of time and it seems very difficult for me to fathom how Seventh-day Adventist who are living in the very same world that I am living in today can't or won't recognize that the end of the world is here. If we would but recognize and acknowledge that fact, and also acknowledge that Seventh-day Adventist have only one calling—and that is to strive to be among the 144,000, then it would be impossible for that man or woman to not also recognize that only those who have fortified their minds with the word of God will be among the 144,000.

The word of God endorses the ministry of Ellen White and when speaking of the understanding that the 'daily' in the book of Daniel is paganism she stated very clearly in English, (not Hebrew or Greek) that those who gave the judgment hour cry had the correct understanding of the 'daily'? See *Early Writings*, 74. Then concerning AG Daniells' view of the 'daily' which is Heidi Heik's view the 'daily' (that being that the 'daily' is Christ's sanctuary ministry) she clearly stated that Daniell's understanding came from 'angels that were expelled from heaven' and she stated that Daniell's understanding of the 'daily' was "Satan's wiles". See *Manuscript Releases*, volume number 20, 19–22.

I have much work to do, and I never get it all done. How many times should we respond

to this falsehood, when it seems so simple. Inspiration tells us that the pioneers were right on the 'daily', and that the view Heiks teaches came from the devil. The pioneer understanding is absolutely consistent with the Hebrew found in the book of Daniel and the pioneer understanding is in absolute agreement with the internal structure and the prophetic message found in the book of Daniel, without placing any human interpretation on Daniel's chosen words.

Heiks' view denies the pioneer understanding and also demands that we teach that the words 'rum' and 'sur' have the same meaning, and that the words 'chazown' and 'mareh', (both translated as vision in the book of Daniel) have the same meaning, and that the words 'quodesh' and 'miqdash', (both translated as sanctuary in the book of Daniel) have the same meaning. Heiks and others who teach these words mean the same thing in Hebrew, expose the prophet Daniel as an author who was simply careless with his choice of the Hebrew words when he was writing the book that inspiration most often points out as the most important book to understand at the end of the world (along with Revelation). Give me a break Heidi?!? Daniel was inspired by the Lord's spirit. He was not careless in his work as a prophet! The book of Daniel has an importance in salvation history that demands that every word in the book is fully authorized as correct by Christ. (In fact this is so of every book in the Bible.) Sister White states plainly that it was Christ who spoke through patriarchs and prophets from the days of Adam until the close of time. To place Daniel chosen words in the light that Heidi's conclusion does, is to identify not Daniel as a careless author, but Christ Himself. Furthermore when Sister White states that it was the voice of Christ that has spoken through patriarchs and prophets from Adam to the end, I would submit that William Miller was the patriarch of Adventist understanding, and that he participated in the development of the foundational understanding of Adventism.

Sister White informs us that angel's guided his mind! Of the truths connected with the Millerite platform of understanding, Miller set forth the 2300 year prophecy, and Sister White endorsed his conclusions as correct, with the exception of his understanding of the sanctuary and his initial understanding of 1843. Both of these misconceptions are identified in the Bible. ("though the vision tarry, wait for it"—"sweet in thy mouth, but bitter in thy stomach"). They were misconceptions that allowed a predicted and necessary purification process to occur. The other truth within the overall platform that Miller himself discovered and which was specifically endorsed by Ellen White is his understanding of the 'daily'. Ellen White has informed me that Miller had been directed by holy angels, but that when AG Daniells promoted Heidi Heiks' view of the 'daily' his mind was directed by angels that were cast out of heaven.

As a simple man, I choose not to follow down Heiks' theological and historical ramblings and I give you fair warning that Sister White has told us that we are not to spend time in discussing truths that have been long established. To enter into a discussion such as that, when you have been warned not to do so is to walk upon Satan's enchanted land, and it is also to step away from your God given work. I think it is now time to stay right upon the wall doing our work, keeping our tools in one hand and our weapons in the other, for whether anyone wants to acknowledge it or not—the final shaking of Adventism is almost reaching its climax. Jeff.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself. Titus 3:9-11

"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." Review and Herald, November 27, 1900.

"The Lord gave the correct view of [the daily] to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily" Early Writings, 75.

Question: The Daily Cannot Be Holy

Dear Jeff,

The third quarter, 2006 Sabbath School Quarterly was another rehash of Clifford Goldstein's 1844 Made Simple. He is now taking the General Conference line that the "daily" represents Christ's ministry in heaven. My question is, why do they all ignore KJV Daniel 8:13, which clearly identifies "the daily and the transgression of desolation" as trampling down of the sanctuary and the host (which are both holy). This eliminates the possibility of the "daily" as anything holy?

My other question is about the many pages spent in debunking Antiochus Epiphanes as the abomination of desolation. I've never heard anyone mention Matthew 24:15, where Jesus places that prophecy in the future, but Antiochus was 200 years in history.

Trouble understanding the artwork on page 22 of the current SS Quarterly: It shows a male and female cell mating, a twist of DNA, a fern, the sun, and a jelly donut. Recommended reading: Discover magazine has an article on epigenetics which thrills everyone who reads it. Discover is a hidebound evolution group and they apparently do not realize how this article destroys some of their most cherished ideas. We thrill to your ministry and hope you are having great success, wherever you happen to be tonight. Look forward to being with you in the December prophecy school in Hot Springs. D&T

Response

Dear brother and Sister D&T,

On your first point I am also amazed at the arguments concerning the "daily" that are employed by the modern theologians. It is obvious by the grammar in verse thirteen of Daniel eight that the "daily and the transgression of desolation" are unholy entities, whatever a person may conclude they represent. Whatever the "daily and the transgression of desolation" represent, they trample down God's sanctuary and his people.

When I address the "daily" in chapter eight, I generally spend my time on verses eleven, thirteen and fourteen. I don't usually make your point about the two unholy powers that oppose the two holy powers in verse thirteen, although I am aware of this fact. At the prophecy school, BC pointed out that in verse twelve; there is also another contradiction that destroys the modern theologian's faulty reasoning. The verse says:

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

The modern theologians are forced to suggest that a host was given the papacy against Christ's sanctuary ministry by reason of transgression. BC points out that the Hebrew in the verse is identifying that the reason the host is allowed to prevail against the daily in the verse, is that the "daily" (whatever we determine it represents) has transgressed.

BC states that the "daily" in the verse transgresses according to the Hebrew. I have not

had time to confirm this in the Hebrew for myself, but if this is so, then to identify the "daily" as Christ's sanctuary ministry is also to suggest that Christ transgressed!

If we approach the verse with the understanding that the "daily" represents paganism, then we find that the verse is teaching that when the seven European kings came to the aid of the papacy by supplying the military strength to remove the three pagan horns of the Heruli, Ostrogoths and Vandals the papal power was given a "host" against those three pagan horns. The "transgression" that is identified within the verse is identifying the combination of church and state between the seven European kings and the papacy. The military power of the seven European kings was given to the papacy as they came into a church state relationship from the year 496 through 508, and this coming together of church and state is the "transgression of the verse. To identify this action as sin is acceptable. To identify Christ's sanctuary ministry as sin is an abomination. Jeff.

Question: Were the Three Horns Christian?

Dear Jeff,

Having done the prophecy school in terms of presenting was a real challenge and blessing. I am finding the taking away of the daily challenging. In Daniel 11:31, 8:11 onwards, we say the 3 horns are paganism that is removed, but these 3 horns were Christians (Arian) and according to BG Wilkerson Sabbath keepers... Also have you updated your PowerPoint slides? If you can would you send out a pack to us that you use at the various schools? This may have helped me a little in Botswana. Thanks. MB.

Response

Dear MB,

Whether Wilkerson is correct or not does not deny that the three horns were part of the ten nations that were brought about by the demise of the Roman Empire. All these nations came forth from paganism. Jeff.

Question: The Three Horns Cannot Be the Daily

Hi Jeff,

Let me try and explain what I am talking about. As P and I are looking at this differently too. References to the "Daily":

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

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

Daniel 11:31—And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

Daniel 12:11— 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.

Are not all the verses talking about the same event? If not please clarify? Also with the 3 horns, 1 was removed before 508 and the remaining 2 between 508–538. Also when you read

history, reference is always made that it was Eastern Rome that seemed to do all the work in removing the Horns? The first horn: the Vandals were helped to be removed by one of the other horns Heruli with Eastern Rome. So my argument is that the 3 horns cannot be the "daily" if the daily was removed in 508 and papacy set up in 508 to start the 1290 years? Please correct me on my logic and my understanding. Thanks, MB.

Response

Dear MB,

I am traveling again, so I am not close to a concordance and other study books that I have at home, but I thought about this subject a few times in passing before I received this email. I would put two thoughts into your discussion.

First thought: The "daily" is mentioned five times in Daniel. I believe each time is emphasizing a different aspect of the "daily". Daniel 12:11 deals with the transition from pagan to papal Rome, and the religious manifestations of paganism counterfeiting the earthly sanctuary and its services, then to be followed by Papalism counterfeiting Christ. And even though it is not specifically identified in the truth connected with the setting up of the papacy from 508 through 538, the passage also points forward to the counterfeit of the manifestation of the Holy Spirit by the false prophet. Each of the three unclean spirits counterfeits one aspect of the work of the godhead. Paganism is a counterfeit of the earthly sanctuary or the first covenant, Papalism is a counterfeit of the work of Christ and the false prophet counterfeits the work of the Holy Spirit during the time of the judgment. This is of course a simplistic defense of Daniel 12:11, but it is supportable.

Daniel 11:31 emphasizes what pagan Rome did in order to place the papacy on the throne of the earth. Changing the pagan religious profession of the seven kings is but one of four achievements of the papacy at that time. Daniel 12:11 bases its time prophecy on the historical events recorded there: it marks the prophetic significance of that change of religions, whereas verse 31 reports the history.

In Daniel 8:11, pagan Rome's exaltation of paganism against the religion of Christ is emphasized. Nothing is reported there about the rise of papalism.

Daniel 8:13 discriminates between the pagan pressure against truth and the papal blasphemy. These are different aspects of the trampling by the two continual offenders. The verse focuses not on the exaltation of the paganism or the effrontery of papalism, but identifies both as desolating powers.

Therefore I suggest that the "daily" in verse 12 is another view of paganism and its fall. The verse's primary subject, in my understanding, is the combination of church and state established between the seven European kings and the papacy in Daniel 7.

So my first thought is that in each of the five mentions of the "daily" Daniel reveals some of its different historical and prophetic aspects. As I read your comments, it seemed to me that you may be trying to establish that the significance of the "daily" is the same in each mention (but I may not understand you correctly).

My second thought requires a concordance. In Daniel 11:24 pagan Rome would "forecast his devices 'against' the strong holds."

Uriah Smith points out that the word here translated "against" is better translated "from". Then verse 12 would say that a host, or military power, was given the papacy "from" paganism

by the combination of church and state.

A man who spoke in our little church last Sabbath was a great trial for us all, as his speaking style and message were at minimum a stumblingblock. I won't elaborate here, but after two others and I had met for an hour or so identifying what was inappropriate in his message and his style, we found out that prior to that Sabbath he had told our pastor that he had been forewarned about Jeff Pippenger, and had given testimony to a few of the problems he and others have with me. One of the main accusations against me (and there are several) is that I dwell on the "daily" when we have been counseled not to speak about the subject.

I have dealt on the "daily" but my understanding of it has been a slow development. I usually arrived at my understanding of a component of the "daily" before I understood what the pioneers or others understood on the subject. Usually my understanding agreed with what I later found to be the pioneer position, but not always. I have taught that the removal of the three horns is a taking away of the "daily" or paganism, but that concept has been waning as I understand more about it.

Verse 12 is the only place where I might argue that the seven European kings took down the three horns, and that they were all part of the kingdom of pagan Rome; therefore in a minor sense they were pagan and represented the "daily". I am open for correction on this, and I think I understand your dilemma and question. You have affirmed that the same word in verses 11:24 and 8:12 is translated "against"; if it were translated "from" in both verses, then perhaps I am satisfied to understand that 8:12 is simply says that the papacy was given military support through the action of combined church and state.

I return home on Monday, then we leave the next weekend for a weekend meeting in Tennessee, followed by a camp meeting in Florida that is being held by the main people in Adventism who teach that there is no Holy Spirit. I am sure they will try to correct or convert me there, so I am trying to prepare a position paper on the godhead, in order to eliminate any long drawn-out discussions. I am weary of constant controversies with brethren, and I think one of my weakest character flaws is the inability to deal with those who appear to me to be wrapped up in delusions in a Christ-like fashion. My lack of patience too often emerges in those situations, Future and without patience I will never be among the faithful remnant here at the end, so I dread these obvious confrontational situations.

Nevertheless I made an agreement that when invited I would go, so I need to trust that there are some there who may awaken to the deception they are in, and that perhaps the Lord wants me to practice interacting with these individuals as He interacts with me concerning my erroneous ideas. God bless you all. Let me know what you think. Jeff.

MB Replies

Hi Jeff,

Thanks for the reply. Yes I checked Daniel 11:24 and 8:12 and it's the same Hebrew word. I think if we use "from" it makes a lot of sense. My brother P was wondering this point also. For me it makes clearer sense to not take the 3 horns as the "daily".

I am in discussions with Adventists who think the church is part of Babylon now. How they manage to twist Sister White's writings to support their ideas? I am at a loss. They follow a new prophet, (Ron Beulou or something like that). I hate confrontation also, but I am sure there are some honest people there just waiting to be enlightened. Indeed you and I initially had our

confrontational encounter with each other over Daniel 2, and I changed my view: So there must be hope for others.

Would love a copy of your paper on the Holy Spirit, or maybe even better you should put in the next newsletter? Will be praying for you and that the meetings go well. God Bless, MB.

Response

Dear MB,

The following is my understanding of the "daily". This statement is a disclaimer for all my presentations prior to 2007.

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

My understanding of Daniel 8:11—Pagan Rome magnified itself against Christ at His birth and death, and through pagan Rome the religion of paganism was lifted up and exalted, and in the year 330 Constantine cast down the city of Rome, where the Pantheon Temple is located, in order to establish the city of Constantinople as the Roman Empire's new capital city.

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

My understanding of Daniel 8:12— Military and economic support was provided to the papal power from the seven European kings through the combination of church and state that took place initially from 496 through 508, thus allowing the papal power to enforce its false doctrines upon men from 538 through 1798. Daniel

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

My understanding of Daniel 8:13—Daniel hears a question concerning both the desolating power of paganism and papalism that would trample down God's sanctuary and His people. The question was emphasizing the duration of the complete vision of Daniel 8, not a singular point in time. The answer to the question is found in verse 14, identifying 1844 as the conclusion of the period. Therefore the question of verse 13 begins in 457 B.C. to preserve the year 1844 in verse fourteen. If we identify the "daily" as Christ's sanctuary ministry, we then destroy 1844, for Christ did not begin His ministry until the year 31, which if applied to verse thirteen would place the cleansing of the sanctuary and the beginning of the investigative judgment in the year 2,331.

The question is, How long is the complete vision of Daniel 8 that begins in the time of the Medes and Persians and concludes in 1844, and that describes the trampling of God's sanctuary and people by both paganismand papalism?

Daniel 11:31—And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

My understanding of Daniel 11:31— Military and economic power will be supplied to the papacy, initially from 496 through 508, and then on through the 1,260 years of papal supremacy. The military and economic support will come through the seven European kings of Daniel seven, who will accomplish four actions for the papacy in the verse. They will first stand up. They will then participate in warfare that ruins the city of Rome, which was prophetically and historically the Roman Empire's "sanctuary of strength". The seven European kings will also progressively

remove the legal profession of paganism in each of their nations, starting with France in 496 and concluding with England in 508. The seven European kings will then place the papacy on the throne of the earth in 538.

Daniel 12:11 & 12—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.

By 508 paganism under all seven European kings of Daniel 7 will have been changed by law to the religion of Catholicism. At this point the final preparation necessary to place the papacy on the throne of the earth thirty years later, in 538, will have been accomplished. The two primary actions during the thirty years of preparation: Emperor Justinian granting the civil power of Rome to the papacy in 533, and the removal of the Goths from the city of Rome in 538. The thirty-year preparation period emphasizes the transition from the first desolating power (paganism) to the second desolating power (papalism). The transition between these two powers counterfeits the transition from the earthly to the heavenly ministry of Christ when He began His work in the heavenly temple in A.D. 31. The second of the time prophecies, 1335 days, identifies the year 1843 when Christ began His closing work in the heavenly temple, and it sets forth the promise to the Millerites as found in their fulfillment of the parable of the ten virgins. The promise, or "blessing", is set forth in the book of Revelation:

And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Revelation19:9.

Question: Dark Sentences

Dear Jeff,

I have listened to your video's and when you explain "dark sentences" of Daniel 8:23, you call it a foreign tongue or language. I am puzzled by this statement, based on our understanding of Biblical interpretation we should be able to find in scripture and in the concordance an agreement with that and I do not see that. That Hebrew word "Kheedaw" is used 17 times in the OT but not once is it used to mean a different language.

One of the things that paganism is known for is its "esoteric" and "exoteric" use of language. You can better call them riddles or hidden meanings within the words or sentences they use. The exoteric meaning is meant for those who do not have understanding of these dark sentences so that they in truth do not understand what is being said. But, those who have the understanding of the esoteric or hidden meanings of these words do. They are riddles. In fact when you read Proverbs 1:6, it gives you get that exact explanation.

The Beast speaks in this way to keep the truth away from those who have not been initiated into his select group. Scripture backs this understanding up as you review the below.

I truly appreciate what you are doing, for you have brought out the desire to better understand the words for they each have their own special meaning and we are as EGW tells us that they should be understood in that way.

Based on this understanding it validates even more that it is Paganism it does not take something away in the understanding of the "Daily" but enhances it. God Bless. Your Brother in Christ, R.

H2420: ee-daw'; fom H2330; a puzzle; hence a trick, conundrum, sententious maxim:–dark saying (sentence, speech), hard question, proverb, riddle.

Numbers 12:8—With him will I speak mouth to mouth, even apparently, and not in dark speeches;2420 and the similitude of the Lord shall he behold: wherefore then were ye not afraid, to speak against my servant Moses?

Judges 14:12—And Samson said unto them, I will now put forth2330 a riddle2420 unto you: if ye can certainly declare, it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments.

Judges 14:13—But if ye cannot, declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth2330 thy riddle,2420 that we may hear8 it.

Judges 14:14—And he said unto them, Out of the eater, came forth meat, and out of the strong, came forth sweetness. And they could not in three days expound the riddle.2420

Judges 14:15—And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle,2420 lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

Judges 14:16—And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth2330 a riddle2420 unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father1 nor my mother, and shall I tell it thee?

Judges 14:17—And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle2420 to the children of her people.

Judges 14:18—And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey?, and what is stronger than a lion?, And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.2420

Judges 14:19—And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.2420 And his anger was kindled, and he went up to his father's house.

Kings 10:1—And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.2420

Chronicles 9:1—And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions2420 at Jerusalem, with a very great company, and camels that bore spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

Psalms 49:4—I will incline mine ear to a parable: I will open my dark saying2420 upon the harp.

Psalms 78:2—I will open my mouth in a parable: I will utter dark sayings2420 of old.

Proverbs 1:6—To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.2420

Ezekiel 17:2—Son of man, put forth2330 a riddle,2420 and speak a parable unto the house of Israel.

Daniel 8:23—And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences,2420 shall stand up.

Habakkuk 2:6—Shall not all these take up a parable against him, and a taunting proverb2420 against him, and say, Woe to him that increaseth that which is not his! how long?, and to him that ladeth, himself with thick clay!

Response

Brother R,

My understanding of Daniel 8:32 includes, what I understand to be a biblical validation. I understand the following passage to be identifying pagan Rome as the power that followed Greece in Daniel 8.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. Daniel 8:23–25.

Pagan Rome has some characteristics in this passage that agree with Moses' Deuteronomy prediction concerning the punishment of Israel that would be brought about by pagan Rome. The following is only part of the prediction:

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*; Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. Deuteronomy 28:47-53.

Notice that this power is a nation. It is the nation that brought the siege against Jerusalem where the Israel ate their own children from hunger. It is a nation of fierce countenance; swift as the eagle; that would bring an iron yoke; but—Israel would not understand this nation's language.

Moses here predicted pagan Rome's work of desolation against ancient Israel including the siege of Jerusalem. The nation brings a iron yoke that represents the iron kingdom of Daniel two. The nation is fierce, corresponding to the passage we started with in Daniel eight. The nation is represented by an eagle which one of the symbols of pagan Rome, and the nation would speak a language that was different than the languages spoken in the Middle East.

The languages of the Middle East are similar to one another, just as French and Spanish are similar, but the Latin language is as different to Hebrew as Chinese is to English. To understand that Daniel is addressing the prediction of Moses is consistent with the testimony of Daniel. Daniel understood the prophecies of Moses, especially Moses' prophecies concerning the punishment of Israel because of their disobedience:

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy

voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11–13.

Daniel is identifying pagan Rome in Daniel 8, and in so doing Daniel is in agreement with the prediction of pagan Rome by Moses. Moses stated that one of the prophetic characteristics of the power was that it would speak a different language, and Daniel states that this very same power would speak "dark sentences." To suggest the dark sentences are a language that is not understood is in agreement with the revealed testimony concerning pagan Rome, and is based upon biblical grounds.

I don't have a problem identifying that pagan Rome's spiritualistic religion included and operated upon esoteric language, but for me this is at best, secondary to Moses prediction. Moses is identifying a political power that would bring desolation upon Israel. That power's religious manifestation includes spiritualism, including all of paganism's esoteric "mumbo jumbo" — but I point to Moses as the first witness to this characteristic, and believe that his reference specifies language that cannot be understood as the primary fulfillment, even if the esoteric language of spiritualism can also be understood there.

I would further state that those who incorrectly suggest that Daniel chapter 8 is some end of the world prediction, and that the ram, goat and the nation of fierce countenance are not the Medes and Persians, followed by Greece and pagan Rome, but some end time powers- almost always take this statement of "dark sentences" and apply as esoteric language to suggest that the power under discussion by Daniel was not pagan Rome. In doing this they of course destroy the foundational understanding of the pioneers, and are either unaware or refuse to acknowledge that Daniel's prediction here in chapter eight is simply a second testimony to Moses' prediction. The prophets agree with one another. That agreement being that pagan Rome would speak a different language than Hebrew, and if a Hebrew were confronted with the language of Latin, he would hear the noise, but it would only be dark sentences to him. He would need to figure out what was being said. The language would be a riddle to him, until he came to understand it. Jeff.

Question: Daniel 12:11

Brother Jeff,

Daniel 12:11: 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.

I am having a serious problem to understand this verse as it seems to me that it is saying that there is 1290 days BETWEEN the removal of the Daily and the SETTING UP of the Papacy — but we interpret it as the setting up to the deadly wound of the Papacy. I am missing a clue here somewhere. God Bless! PT.

Response

Sister PT,

The setting up is identifying the preparation process of thirty years between 508 and 538 that was necessary to prepare the papacy to be in control for 1260 years. We have a study called

the *Pattern of Christ* that identifies that the antichrist is governed by the Christ. What I mean is that there was a specific pattern in the life of Christ that the papacy parallels. Christ was 30 years in preparation and when He was thirty years old he was empowered to give His testimony for three and a half years, then He died, then resurrected, then ascended, then came the destruction of Jerusalem in AD 70 which is a type of the seven last plagues time period, then Christ appeared to John in AD 100 to deliver the Revelation, and in so doing Sister White says when He visited John on Patmos it represented His second coming.

Therefore the pattern of Christ is thirty years preparation, three and a half years testimony, death, resurrection, ascension, seven last plagues, second coming.

The antichrist power was thirty years in preparation from 508 through 538. This was the time when the papacy was set up. Then in 538 it was empowered to give its testimony for three and a half years. Then it died (received the deadly wound). It is now resurrecting to life, and soon will ascend to the throne of the earth, then the seven last plagues will be poured out and Jesus will return.

Daniel 12:11 must be considered in connection with the seven direct places where we are told the papacy would rule for 1260 years. Daniel 12:11 is not simply identifying how long the papacy would rule, but also adding the truth that there would be a thirty year preparation process that preceded her empowerment.

There are other witnesses to this pattern. The story of the Old and New Testament in Revelation eleven follows this identical pattern, for the two witnesses are a type of Christ. Adventism from the Millerites through the 144,000 also follow this pattern, though in Adventism and Revelation 11 there are no specific time periods as are found in the life of Christ and the papacy. Jeff.

Question: Daily as a Noun

Anonymous,

We need to begin with a definition of the word "daily." The word that Daniel uses is tamiyd (Strong's 8548), which means "continual," "perpetual" or "daily." This word is often used in the Old Testament in connection with the daily sacrifice. As can be readily seen, in the context of the daily sacrifice this word is used as an adjective. However, Daniel does not use it as an adjective. He uses it as a noun. He is speaking of a power that has been continually or perpetually warring against God's people. It was paganism at the Tower of Babel, it was paganism throughout Babylon, Medo Persia, Greece, Pagan Rome, and it will be paganism (revealing itself in modern spiritualism) that will be a part of the makeup of Modern Rome in the final battle against God's people. There is a direct connection between Paganism and the noun that Daniel uses as "daily." Paganism has continually or perpetually warred against God's People and will continue to do so until the close of this world's history. The word, "tamiyd," which Daniel uses as a noun, applies perfectly to Paganism."

This is good to get people studying! I just happened to have finished editing Bud's 14 page study on the "daily." I think you have already printed it once. I'm going to post it on my own little website too. Blessings!

Response

To Anonymous,

Nouns name things. Noun means name (anonymous means without name). Some nouns: morning, necktie, idea. Adjectives and adverbs are modifiers: they tell something about nouns and other words. Daily is an adjective, it modifies: daily newspaper, daily bread. This Hebrew word, tamid, means continual, or daily. If you said, "I want a yellow."; the immediate question is, a yellow what? The translators were faced with a problem: Daniel used tamid five times, but never answered the question, daily what?

KJV was first published in 1611; the book of Daniel was unsealed in 1798. Daniel's meaning was completely hidden from the translators, godly men though they were. They did their best to bring the Bible to all Englishmen, and how could they leave these sentences of Daniel unfinished? It is my belief that they conscientiously supplied 6 November, 2007 Future News the word they imagined belonged there, but now with the Holy Spirit's help we know that sacrifice was not the appropriate word. In English we have many words which can be used either as noun or adjective or verb (see any dictionary for "mean"):

"I don't mean maybe!" (verb)

"You're a mean old man." (adjective)

"The arithmetic mean is the average of ..." (noun)

So it is legitimate for us to call a newspaper "The Daily." But the translators had no such option. This list (from Direct Access) shows how many times tamid was translated various ways:

h8548 tamiyd Total count: */104
continually53
continual 26
daily 7
always 6
alway 4
ever 3
perpetual 2
evermore 1
never 1
employment 1

Thus you see that continual is the most usual translation, and it appears in the margin of most Bibles.

Notice the grouping in Daniel 8:13: "How long shall be the vision concerning
{the daily and
{the transgression of desolation to give
{the sanctuary and
{the host to be trodden under foot."

It is easy to see that sanctuary and host are godly entities being trodden under foot—by whom? —the daily, and the transgression. The daily is allied with evil to trample God's sanctuary and people; obviously, "sacrifice" is not a suitable object for "daily." CT.

Question: 1290 & 1335

Thank you for the audio studies on Daniel particularly on Daniel 11 & 12. One question surfaces in my mind: why are the dates in Daniel 12:11, 12 at the end of the book if they are not yet future? This is a puzzle to me. There are numerous folks I know of who place these dates as literal, and yet to be fulfilled, as you know very well, I'm sure.

You have explained these verses as having already taken place—Correct? From the wording of Daniel 12:11, 12 it sounds very much as though the dated are literal and in the future. "Blessed is he that waiteth and cometh to the thousand three hundred, and five and thirty days".

You have endeavored to explain this, I know, but it's still unclear to me. Could you send me the tape where you explain this, please! It has me mystified, to say the least.

You are in my prayers, as you travel and minister to many people. Recently a friend loaned me a video of Charles Wheeling as he speaks of future events. He seems terribly mixed up to me, since I've sort of followed him over at least 25 years and have seen his predictions of definite dates come to nothing, time after time. His ministry is a paradox in a way, in that he has brought The Great Controversy to many countries by millions, yet he rearranges definite prophecies that we know were inspired by the Holy Spirit, in the 19th century, and on.

Truly we are living in fearful times, and I feel a deep need personally of Psalm 119:11 being my first goal. Therefore I memorize entire chapters of the Bible, and I'll soon be 80 years old. Folks much younger than I, tell me they aren't able to memorize. I disagree with them. It's something that anyone who sincerely determines to do—it can be done. I long to be like Jesus, and I feel the need to get to know Him in greater depth. I've memorized about 21 chapters, or am in the process of some of these, and found it the greatest blessing of my life, to be able to call these to my memory, when I wish, and also it changes me, little by little, into a more dedicated child of God, which is my greatest desire and prayer.

Please pray for my family, beginning with my husband, who will be 89, and still loves to watch football, and does things that deeply concern me, for a man who hopes to be saved eternally. He refuses to listen to me, I've learned, though I've said very little, over the 60-plus years of our marriage. I learned very early in our time together that it's only by example that any impact seems to be of any avail with O. My concern for him is great!

Also pray for our three children and their families, especially granddaughter T, who is 30, on drugs, a party-girl and a big worry to her mother. Thank you kindly. God bless you in 2003 very much.

Response

You are correct: I do identify that the three time prophecies in Daniel twelve have been fulfilled.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 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.

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 12:7–12

One purpose of prophetic symbolism is to make an understanding of future events difficult for God's enemies, but it is not intended to make it difficult for God's faithful people. If we will approach His prophetic word in a simple and prayerful way we will know the truth. The "daily" in this passage is obviously the beginning point for two of these time prophecies, for it says, "from the time that the daily sacrifice shall be taken away". Whatever one concludes the "daily" symbolizes, it is the starting point for the thousand two hundred and ninety days and the thousand three hundred and five and thirty days. A very simple piece of information connected with this understanding is that Daniel previously identified the "daily" in chapters eight and eleven:

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Daniel 8:11–13

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31

Protestantism claims their motto is: "The Bible only", but we know they left that position almost two hundred years ago. As Adventists we still make that claim for ourselves, and in doing so insist that the Protestants show us from God's word, where the Sabbath was changed to Sunday. They can't do it. We know that if God was to change something, He would make it clear in His word. There is no evidence whatsoever in the book of Daniel that demonstrates that Daniel's identification of the "daily" in chapters eight and eleven, is suddenly something different in chapter twelve. So, very simply, whatever you determine the "daily" is, it must be the same thing all the way through Daniel's testimony.

William Miller and the pioneers identified the "daily" as one of two desolating powers that would trample down God's people and His sanctuary. The "daily" was paganism, the first of these two powers, and "the abomination of desolation", the papacy, was the second.

"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 an 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 would find no light on the text. Finally I came to 2 Thessalonians 2:7-8, 'For the mystery of iniquity does 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 that hinders Popery from being revealed? Why it is Paganism. Well, then, 'the daily' must mean paganism." William Miller, *Review and Herald*, January, 1858

"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 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

I agree with the pioneers, not just because they said so, but because their reasoning on this subject is accurate. Sister White also agreed:

"Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." *Early Writings*, 74–75

The "daily" in the book of Daniel is paganism and chapter twelve is identifying the time period when paganism (the first of two desolating powers), would be removed in order to prepare the way for the papacy (the second desolating power) to take control of the world. The date 508 A.D. is the year that the formerly pagan powers of Europe began their work of removing the three horns of Daniel seven (the Ostrogoths, Vandals, and Heruli) in order to allow the little horn that speaketh great things, (the papacy) to begin its work of desolation against God's sanctuary and people. The removal of the three horns in Daniel seven is the same history Daniel symbolizes with the "daily" and "the abomination of desolation".

There are two time prophecies that here use 508 as their starting point. The twelve-hundred and ninety, when applying the day for a year principle, brings us to 1798, the year the papacy received its deadly wound. This ending point is relevant with the time prophecy, for 508 was pointing to the thirty year work of preparation necessary to begin the 1260 years of papal rule. The fact that this date identifies the ending a papal rule is consistent with the message of the time prophecy.

The thirteen-hundred and thirty-five years, when also began in 508 brings us to 1843. It is here that we should expect to see a blessing, for the time prophecy states, "Blessed is he that waiteth, and cometh to" 1843. Was there a blessing in the year 1843 that fulfilled that time prophecy? Absolutely. Without a doubt. A blessing Satan works very hard to obscure and destroy.

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' Matthew 13:16, 17. **Blessed are the eyes which saw the things that were seen in 1843 and 1844**." *Manuscript Releases*, vol. 21, 437–438.

The "blessing" in 1843 was to be among those who were involved with the fulfillment of the parable of the ten virgins.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

We answered a related letter just before yours in this newsletter. In that previous answer we referred to Early Writings, page 251, that states that in 1844, "while Jesus was in the most holy place He would be married". The parable of the ten virgins is dealing with those who enter into

the marriage procession with Christ. What a privilege to be among those who were to enter into and announce to the world that the marriage has begun. Notice the following description of that the 1843 time period:

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes, which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord, which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.

"Said Miller in describing that work: 'There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting: that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven… There is no clashing of sentiments: all are of one heart and of one mind.'—Bliss, pages 270, 271.

"Another who participated in the movement testified: 'It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him.'—Bliss, in *Advent Shield and Review*, vol. I, p. 271 January, 1845

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of **that blessed work** and bear witness that it was of God." *The Great Controversy*, 400–401.

This history, (1843–1844) is where the blessing associated with the thirteen hundred and thirty-five days prophecy is located. Those who place this fulfillment in the future are removing the foundational landmarks of Adventism. I say landmarks in the plural for this reason. The "blessed" history of 1843–1844 identifies when Christ began the wedding, but also several other items. If you move one, you move them all.

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

the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

"In the summer and autumn of 1844 the proclamation, 'Behold, the Bridegroom cometh,' was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, 'they that were ready went in with him to the marriage.' The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called 'the bride, the Lamb's wife.' Said the angel to John: 'Come hither, I will show thee the bride, the Lamb's wife.' 'He carried me away in the spirit,' says the prophet, 'and showed me that great city, the holy Jerusalem, descending out of heaven from God.' Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, 'dominion, and glory, and a kingdom;' He will receive the New Jerusalem, the capital of His kingdom, 'prepared as a bride adorned for her husband.' Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to 'sit down with Abraham, and Isaac, and Jacob,' at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

"The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. 'They that were ready went in with Him to the marriage: and the door was shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He will return from the wedding.' Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage." *The Great Controversy*, 426–427

You noted that the language of Daniel twelve appears to place these three time prophecies in the future. Most certainly Daniel identified these periods as in the future, for they were yet future to Daniel when he penned the words. But don't be misled; those three time prophecies have been fulfilled. The "time, times, and a half" is identifying the 1260 years of papal rule from 538 until 1798. The "thousand two hundred and ninety days" began in 508 and ended in 1798. The "thousand three hundred and five and thirty days" began in 508 an ended in 1843. I hope this helps. Jeff.

Question: The Daily & the 2300

Dear Brethren,

This question has been troubling me for a while now—and I have not shared it with anyone but I feel I need some clarification to remove my confusion on it.

In the last years, you folk have been saying that IF you take the wrong view of the Daily, then you have to begin the 2300 days at the time of Christ's ministry or Papal ascendancy. This

to me does not seem to be valid as I do not see that the Daily removal had anything to do with the 3 decrees of Ezra etc. If I follow the logical conclusion of your reasoning—then I would start the 2300 days at 508 AD which of course is not valid either.

I fail to see how the BEGINNING of the 2300 days has anything to do with the Daily!

Also I see that the DAILY has to do with the 1260 and the 1290 and the 1335— but not the 2300. I have never been able to accept your reasoning on this at all—I have tried—but to me it seems a false idea just as much as the false view of the daily is.

If you folk can show me the validity of this reasoning I would be grateful—as it stands now, I would not be able to teach this (to me) false reasoning on the 2300 days. I do wish to stand shoulder to shoulder so this is why I am asking for explanation of this.

God Bless you! Sincerely, PT.

Response

Dear PT,

There is a question and answer in Daniel 8:13, 14.

The question is how long is the (complete vision of Daniel eight; chazown) vision concerning the daily (paganism or Christ's sanctuary ministry) and the transgression of desolation (the papacy) to give both the sanctuary and host to be trodden under foot.

The answer is 1844 (verse 14).

The chazown vision here is the complete vision and by context it is specifically dealing with Daniel eight. (You can extend the meaning of the chazown further throughout the Bible at a prophetic level, but in verse thirteen the primary question has to be answered is in the terms of the chazown vision of Daniel chapter eight.)

In chapter eight we find paganism (the daily) first introduced as the Medes and Persians, and this understanding allows us to mark the beginning of the complete vision within the history represented by the Medes and the Persians, which justifies 457BC. (Remember: it states "How long?" not, "When will?" It is asking about duration, not for a point in time.)

In order to identify duration (how long) we must ascertain the starting point. In Daniel eight the vision begins with the Medes and Persians, so marking 457BC as the starting point for the vision is absolutely valid.

But if you identify the daily as Christ's sanctuary ministry you are then stuck with the reality that Christ did not begin His sanctuary ministry until 31AD. By identifying the daily as His sanctuary ministry you destroy the logic and justification for beginning the vision in 457BC. The earliest you can mark the beginning of the (chazowncomplete) vision is 31AD. The question is about duration, so how you define the daily impacts the starting point of the vision.

The answer in verse fourteen provides the period of the duration of the vision, but the conclusion can only be derived based upon what starting point you choose, and the starting point is based upon your definition of the daily. If you define the daily as paganism you have historical and prophetic justification for the year 457BC, but if you define it as Christ's sanctuary ministry you can only justify 31AD as the beginning of the 2300 years (duration), and in so doing, you destroy 1844.

That is the logic I present (that I received from Miller) that you are questioning. I hope you now see it.

Secondarily you raise a question about the relationship of the daily and its historical

removal (508). You can see it connected with the 1260, 1335 and the 1290, but nowhere else. I submit that the daily (paganism) is connected at the prophetic and the logical level. By prophetic I mean that all of the time prophecies on the charts have a direct connection to one another, and by logic I mean that beyond the simple mathematical connection; they are also connected in purpose and message. (I am having difficulty in explaining the definition of the second connection, but perhaps if I explain you will understand.)

You know the 1290 and 1335 are connected because they both start at the same event in 508. There is a prophetic or historical connection. Also the 1290 is connected to the 1260, for they both have the same ending point in 1798. But the ending of the 1260 is also the ending of the

2520 against the northern kingdom, so the 1335, 1290, 1260 and 2520 are all connected. The 2520 against the southern kingdom is connected with the 2520 against the northern (for they are the identical prophecy), so the 1335, 1290, 1260 and both 2520's are connected. But the 2520 against the southern kingdom ends in 1844, so it is connected to the 2300; therefore the 1335, 1290, 1260, both 2520's and the 2300 are all connected. The first angel of Revelation fourteen arrived in history in 1798, but was empowered on August 11, 1840. The first angel of Revelation fourteen is the very same angel as Revelation ten, Who descended on August 11, 1840. Therefore the first angel is marked in 1798 and on August 11, 1840; therefore because the first angel arrived in 1798 it is connected with the 1335, 1290, 1260, both 2520's, the 2300 and it therefore connects all these prophecies with the 391 years and fifteen days of Revelation 9:14, 15. The 391 years and fifteen days starts when the 150 years of the first woe ends, so the 1335, 1290, 1260, both 2520's, the 2300, the 391 years and fifteen days and the 150 years of the first woe are all directly connected at the prophetic or historical level. This is all based at the simple level upon the truth that the 1290 and 1335 are connected by the same historical starting point. If you accept that premise for the 1290 and 1335, then all the other claims are valid. The second way they are connected is the one which I have difficulty locating the correct expression to identify for this type of connection. I use the term logic, though there is bound to be a more accurate expression for this type of connection.

As an example: The 1290 and the 1335 have a connection that is beyond the fact that they possess the same historical starting point. 508 is marking the change in dispensations from paganism to papalism that counterfeits the change in dispensations between the earthly and heavenly sanctuary in the time of Christ. 508 parallels the birth of Christ, and 30 years later Christ was empowered at His baptism, and 30 years later the antichrist was empowered in 538. Three and a half years after Christ's empowerment He was crucified, and three and a half prophetic years after the papacy was empowered it received its deadly wound. The truths connected with 508, the 1290 and the 1335 have a connection that supersedes their mathematical or historical connection. Jesus illustrates the end with the beginning. 508 then provides a history that illustrates two endings; the ending of the 1290 and the ending of the 1335.

508 represents the work of France in setting up the papacy, while prefiguring the work of France in taking her down as represented in the 1290; and 508 represents a change in dispensations (paganism {the dragon} to papalism {the beast}) and prefigures the change of dispensations from papalism (the beast) to apostate Protestantism (the false prophet). The change of dispensations between 508 and 538 counterfeits the change of dispensations from the earthly to heavenly sanctuary. 1843 represents the change of dispensations from the beast to the false prophet, counterfeiting the change of dispensations from the Holy Place to the Most Holy Place. The history of 508 simultaneously represents the history of 1798 and 1843, for Jesus illustrates the

end with the beginning.

This understanding is the understanding I am defining as the logical connection. This was a very simplified presentation of the logical connection between 508 and 1798/1843. That being said: There is definitely a logical connection between the daily, its taking away and 508 with the 2300 years and the cleansing of the sanctuary.

The word translated as cleansed in Daniel 8:14 has at least a partial understanding of set right or made right. To cleanse the sanctuary required more than one activity**. To make the sanctuary right required that a covenant people be established, for the covenant people had been set aside in 34AD.**(I know the Lord entered into covenant with the Christian Church as he set aside ancient Israel) but in 1844, He raised up modern Israel, His covenant denominated people. The sanctuary cannot be separated from God's people, for its purpose is to allow God to dwell among His people. If there is no people, then the sanctuary is not right. In 1844 the Lord had to enter into covenant with a people in order to make the sanctuary right. (I know most Adventist understand the cleansing of the sanctuary as simply the investigative judgment, but that is only part of what took place or began in 1844.)

The beginning of the 2300 years is marked by the action of the third of three decrees that were produced by three pagan kings. It was paganism and papalism that was to trample down the sanctuary; and the cleansing of the sanctuary is connected with the cessation of the trampling down. The story of the trampling down is the story of paganism (and papalism) and the cessation of the trampling down is part of the making right of the sanctuary in 1844. There is a logical connection with the daily and the transgression of desolation in verse thirteen of Daniel eight, that logically connects with verse fourteen's identification of the cleansing of the sanctuary in 1844.

Let me go at this from another direction for a moment.

"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.

Here Sister White informs us that four distinct prophecies were fulfilled on October 22, 1844; Daniel 8:14, 7:13, Malachi 3 and Matthew

25. Daniel 8:14 is identifying the investigative judgment. Daniel 7:13 is identifying the reception of a kingdom by Christ. Malachi 3 is identifying the Lord entering into covenant with modern Israel. Matthew 25 is illustrating the experience of God's people in this history.

These four prophecies were all fulfilled at the same time, and they all are connected with the cleansing (setting right) of the sanctuary, but they are all identifying a different aspect of this deep and wonderful truth. We also know that Sister White specifically and often associates Habakkuk 2:1-4 with Matthew 25, for they are both addressing the identical tarrying time. When she ties together Habakkuk two with Matthew twenty-five she also identifies the connection of Ezekiel twelve. Therefore when she makes the statement we just considered, it is also understood that Habakkuk two and Ezekiel twelve were also fulfilled on October 22, for both those prophecies dealt with the ultimate fulfillment of the vision that tarried, and that fulfillment was on October 22, 1844.

To cleanse the sanctuary required that a people be developed (Matthew twenty-five) that the Lord could enter into covenant with (Malachi three). It required judgment (Daniel 8:14) that concludes with Christ receiving a kingdom (Daniel 7:13). It also required that the Holy City where the sanctuary is located would no longer be trampled down by paganism or papalism (the daily and transgression of desolation).

Just as Habakkuk two and Ezekiel twelve are tied together with Matthew twenty-five; and therefore with Daniel 7:13, Malachi three, Daniel 8:14 which were all fulfilled on October 22, 1844; so also is the 2520 against the southern kingdom tied to October 22, 1844. That prophecy is identifying the punishment of Judah for breaking the covenant (the scattering), while also promising the entering into covenant with modern Israel at its conclusion (the gathering).

The 2520 against Judah is addressing the covenant and is directly connected with the 2300 years, for they were fulfilled at the same point in time, but it is also connected with Malachi three for Malachi three identifies Christ as the Messenger of the Covenant who suddenly comes to His temple on October 22, 1844 to establish the covenant.

The 2520 against Judah is emphasizing the covenant, while the 2520 against Israel is emphasizing the trampling down by the two desolating powers (paganism and papalism).

When the Messenger of the Covenant suddenly came to His temple on October 22, 1844 He first had to build the temple. In John He said it would take Him three days to do so, but He there spoke of His body, (while also was simultaneously representing the history of the arrival of the three angels messages as three days).

In John 2:20 the Jews informed Christ that it took 46 years to build the temple, and from 1798 when the first 2520 ended until 1844 when the second 2520 ended we have forty-six years. During that history Christ built the temple of the Millerites that He suddenly came to and entered into covenant with on October 22, 1844. Notice the following:

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isaiah 28:14-16.

Much can be said of these four verses. Let me elaborate a little:

Wherefore hear the word of the Lord, ye scornful men, that rule this people (the leadership of) which *is* in Jerusalem (the Seventh-day Adventist Church, see *Testimonies*, volume 5, 211). Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge(the Sunday law punishment) shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion (modern Israel: Adventism) for a foundation a stone (the truths represented upon the 1843 and 1850 charts), a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Isaiah 28:14–16.

What I wish to note is that here Christ is identified as the corner stone and the foundation. Now notice Peter:

If so be ye have tasted that the Lord *is* gracious. 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 marvelous 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.

Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:3–12.

These two passages are dealing with God's covenant people. Notice the following:

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel. Exodus 19:5, 6.

To enter into covenant with God, His people are identified as a kingdom of priests and a holy nation. When Peter penned his words he was addressing the covenant that God was entering into with the Primitive Christian Church, but in so doing he was pointing forward to the history of the Millerites and the 144,000 (for the Lord entered into covenant with Adventism in 1844 and He does so at the end of the world with the 144,000). Notice the passage in Peter again:

If so be ye have tasted that the Lord *is* gracious. (Revelation 10:8–10 John goes and takes the little book and eats it and finds the Lord is gracious. The 144,000 must also eat the little book. John came to the angel, who Sister White informs us is no less a personage than Jesus Christ, who is also Peter' living stone). To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, (John representing the Millerites and the 144,000) as lively stones, **are built up** (from 1798 through 1844) **a spiritual house**, (in order that the messenger of the covenant in Malachi three would suddenly come to his temple {spiritual house that has just been built up} and enter into covenant with as) 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 (which according to Isaiah is the foundation; i.e. the truths on the 1843 and 1850 charts), elect, precious: and he that believeth on him (the truths on the 1843 and 1850 charts) shall not be confounded. Unto you therefore which believe (the truths on the 1843 and 1850 charts) *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* (who reject the truths on the 1843 and 1850 charts, both in the Millerite history and the history of the 144,000) 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 (before 1844 and before

the covenant is established with the 144,000; i.e. 9/11), but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:3–12.

Malachi three was fulfilled on October 22, 1844 and marks the covenant relation between Christ and the people He developed between 1798 and 1844 to enter into the Most Holy Place with Him, but Malachi three is as directly connected with the 2520 as is Matthew twenty-five connected with Habakkuk two and Ezekiel twelve. The logical connection of the 2520 with the 2300 is air tight, but the 2520 in connection with Malachi three that were both fulfilled on October 22, 1844 not only addresses the covenant truth, but also the trampling down of the sanctuary and the host as represented by the first 2520 against the northern kingdom. There is a direct connection between the trampling down and the cleansing of the sanctuary, and because of this there is a direct logical connection between the removing of the daily and the cleansing of the sanctuary.

There is therefore a specific and logical connection of the taking away of paganism that is part of the understanding of the cleansing of the sanctuary. It is connected both logically and at the prophetic level. Hope you can follow this rambling. Jeff Pippenger.

Question: 508 & 1844

I know you are probably busy but I have a question regarding 1850 chart which I recently downloaded. My understanding is that there was a mistake in some of the figures according to Ellen White. This related to the 2300 days which was corrected from 1843 to 1844 this was corrected in the 1850 chart put out by James White in 1850. Everyone that I know believes that 1290 and 1335 days beginning in 508 and ending in 1843 were not part of the mistake being correct therefore not needing to be corrected and this is the position that is still predominant today. D&R by Uriah Smith upholds the Millerite position that the 1335 ended in 1843 and did not need correction. But when I checked out the 1850 chart I saw something which I feel needs an answer. There is a section at the bottom right hand corner called "Explanation of the time" the date 508 has been watered down to 508-9 538 has been watered down to 538-9 1798 has been watered down to 1798-9. Then it says that 1798-9 to 1844 = 45 years. James White has tried to bring the prophecy of Dan 12's 1335 days into harmony with the 2300 days trying to correct it to 1844. One thing is. This just does not make mathematical sense. If you try to correct the 1335 to make it reach 1844 it alters the beginning date and this is what I feel has been attempted by James White.

Then I discovered a number of statements from some of the pioneers around the 1850's that believed that the 1335 days didn't end in 1843 but tried to correct it by saying it ended in 1844. Notice what James White said in the *The Review and Herald*, November 12, 1857:

"The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. Both these prophetic periods terminated in 1844."

No matter how you look at it. If 508AD is the beginning of the 1335 days it can never reach to 1844. If I started the date on 1st January 508Ad 1335 full years can only ever reach to January

1st 1843. They seem to have tried to correct a mistake in the calculation of Dan 12 by making another mistake in calculation. There are similar statements by JN Loughborough in *The Review and Herald,* February 14, 1854 and Hiram Edson in *The Review and Herald* January 17, 1856.

I was wondering if you could shed some light on this as it is not in harmony with what is generally held today. It would mean that the starting dates of these prophecies in Daniel 12 are suspect and might need to be reexamined. I think they just tried to correct the Daniel 12 dates but did not really know what to do with them so they have fudged them and made it worse.

Hope you can shed some light on this. Thank you, ML.

Response

Hello Brother ML,

My name is Michael and I work for *Future for America*. I am sorry for the late reply.

Regarding your dilemma concerning the 1290 and the 1335:

1. In regards to the 1850 chart, on the bottom right hand corner, where it offers an "explanation of the time," you have stated that it seems as if the dates have been "watered down." I would like to suggest to you that they have not been watered down, but rather, that they have been refined—they have been made more specific as to reflect the true understanding of the Millerites and the early Seventh-day Adventists. Take for example the year 1843, according to method of reckoning that was used to identify 10/22/1844—the Karaite system of Jewish reckoning. We understand that this year expired at the very last second of 4/18/1844, thus showing that 4/19/1844 would be the first day of the first month of the year 1844 according to the Karaites. So then, the most accurate way to identify 1843 is to take into consideration the Jewish system of reckoning and superimpose that upon the Gregorian framework; thus, the year 1843 would be written like this "1843-44"; for part of the Jewish year 1843 extends into the Gregorian year 1844. Attached is a visual illustration of what I am trying to say, titled "The True 1843." Hence, 508 (the start of the 1290 and the 1335) would be most accurately written (according to the spring to spring method of reckoning that the Karaite Jews correctly employed) "508-9."
2. As for identifying the exact time of the end of the 1290 and the 1335, you would need the exact starting point. If we could ascertain this date then we would be more able to fill in this piece of the prophetic puzzle. A clue to this prophetic riddle might be given in the fact that those who came to the end of the 1335 days would be blessed according to the prophecy. I am of the mindset that this is pointing to the wonderful experience of the Midnight Cry—the outpouring of God's Spirit—in the summer of 1844, and therefore maybe the date we need can be found somewhere in the summer of 509 (which would really be the year 508 according to the Karaites).

I hope this made sense and proves a blessing. Let me know how I might further assist you. In Christ, Michael.

Reply to Response

Hi Michael,

I have looked at the material that you sent to me. I am trying to make sense of what it means. Maybe I am dumb or something. But what does this mean for the beginning of the 1290

and the 1335. Was it in 508 or 509? According to what you have explained in that diagram it cannot possibly begin in 508 but must begin sometime in 509 ad on the Gregorian calendar. We have taught for years and Uriah Smith teaches in his book D&R that it was the conversion of Clovis to Catholicism that did away with paganism in 508 marking the beginning of the 1335.

"How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine. {As we approach the year A.D.508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A.D.496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch 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 Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection." Uriah Smith, *Thoughts on Daniel and the Revelation*, 1897, 238.

No matter how you calculate the date we have used Clovis destroying paganism in 508 as the starting point of the 1335 days and this would bring that interpretation into question Let me explain.

If I use any date in 508 on the Gregorian calendar it will never reach beyond December 31 1843.

January 1st 508ad + 1 full year = January 1st 1843

December 31st ad + 1 full year = December 31st 1843

If we take the event of Clovis destroying paganism according to the spring of the beginning of the Jewish Karaite year it will bring us to the spring of the Jewish year 1843

If we take the event of Clovis destroying paganism at the end of the Karaite year we are now well into 1844. this would make the beginning of the event some time in 509 ad on the Gregorian calendar. Which was it did Clovis destroy paganism in 508 as Uriah Smith says or was it in 509Ad.

Also if it wasn't 508 then this would have implications regarding the end of the 1290 as well it would then have to be moved to 1799.

No matter at what point in the year 508AD whether during the Karaite or the Gregorian calendar you can never make 1335 complete full years to reach 1844. for this to happen it must be some event in 509 AD that is the starting point.

This needs addressing as I have never heard anyone state that the 1335 began in 509 as this would seriously mess with the 1798 date.

Please understand I am not trying to be smart or anything like that I am just trying to understand what is going on here as the implications are serious to our traditional understanding of prophecy. Truth has to be able to stand any amount of scrutiny and still stand and it has to be sound and provable beyond whatever scrutiny is placed upon it.

I hope this makes sense. ML.

Second Response

Hello Brother L,

My point, and I may be incorrect, is that if you marked the taking away of Paganism in the summer of 509 AD (on the Gregorian calendar) you would still be in the year 508 AD according to the Karaites. However, if the Papacy receives its deadly wound in February of 1798 (Gregorian; winter) then we would have to look for the Daily being taken away in 508 AD according to the Gregorian calendar in the winter, and in February at that. I see the issue that you are presenting. I am unsure of the answer.

Uriah Smith says:

"Still another prophetic period is here introduced denoting 1335 years. The testimony concerning this period, like that which pertains to the 1290 years, is very meager. Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508. From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, "Blessed is he that waiteth, and cometh to the 1335 days." From what point? - From the same point, undoubtedly, as that from which the 1290 date; namely, 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel when we apply to it the words of Christ, "Whoso readeth, let him understand." Matt.24:15. From this point they would extend to 1843; for 1335 added to 508 make 1843. **Commencing in the spring of the former year, they ended in the spring of the latter**." *Daniel and the Revelation*, Uriah Smith, 342.

Problem:

The date which is marked in 1798 is February 15, and this is not in the spring.

So, whether you adhere to the traditional reckoning, or you use the Karaite reckoning, the problem remains.

There are a couple options (at least here are some I see):

1. Maybe the Daily was actually taken away in the winter of 508 AD (according to the Gregorian system)
2. Maybe the 1290 is not identifying the same event as the 1260, that is, maybe the two do not end on the exact same day (February 15, 1798).

Regardless, it sure would be helpful to find some historical evidence of the exact day in the year 508 AD that the Daily was taken away. If it is February the 15th, then we would know that the 1290 would end on that same day in 1798; and likewise in 1843 the 1335 would end on the 15th of February.

These things can be quite confusing. I pray that we can resolve this issue, please let me know what you find. Blessings, Michael.

The Day of the Lord

Question: The Shaking of the Earth

Hey Jeff,

I got the email below from ER this morning and I am not sure how to respond. I am sure from the weight of evidence that what he is saying cannot be so, but I am not sure how to refute it. Thank you for your help. MC.

> Hi MC,
>
> There is only one problem with this position of the "day of the Lord" only being at the Sunday law, and that is this: if this is true, then Ellen White, writing in RH, July 5, 1906, par. 14, is not speaking about the twin towers in New York and we are not yet living in the time of the latter rain as described in Rev. 18:1-3 which she quotes. The reason why is because she specifically makes mention of the Lord arising "**to shake terribly the earth**". This is a direct quote from Isaiah 2:12-21. When you read these verses it is clear that this is speaking of the "day of the Lord" (v. 12) and then refers to the coming of Christ when men shall hide themselves and "go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth **to shake terribly the earth**." (v. 19). Therefore, everything we have been preaching about in regard to 9/11 and the mighty angel coming down and the time of the latter rain is false, according to this teaching that you are promoting. "If the foundations be destroyed, what can the righteous do?" Psalm 11:3.
>
> Hope all is well with you, brother. God bless. Sincerely, ER.

Response

ER is not applying this correctly. The fact that she identifies the Lord shaking the earth from Isaiah does not mean that it is a direct reference to what Isaiah is saying, even if she employs Isaiah's words. If ER and all those that have used this argument against 9/11 are correct, then every reference to the shaking of the earth must be the same shaking. Yet Sister White identifies the shaking of the earth happening in her time.

"December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when **He said 'earth' He meant earth**. The powers of heaven are the sun, moon, and stars. They rule in the heavens. **The powers of earth are those that rule on the earth**. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

"Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. **I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations.**" *Early Writings*, 41.

She just defined the shaking of the earth as the shaking of the angry nations or the shaking

of the powers of earth, which is a characteristic of the third woe.

The second woe is past; *and*, behold, **the third woe cometh quickly**.. . .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 11:14, 18.

ER is using the fact that Sister White uses the expression which she derived from Isaiah to argue that Isaiah's description of the day of the Lord is what she is identifying, without any reference to the fact that she describes that the shaking "of the powers of Europe" in her time period was the "shaking of the angry nations." The Lord was shaking the earth in Ellen White's time period and it was not the "day of the Lord", nor was it the arrival of the latter rain. Sister White uses the shaking of the earth to mark the arrival of the latter rain, for she says that at that time Revelation 18:1-3 will be fulfilled, though she has previously taught that the shaking of the earth is the shaking of the angry nations. Were the nations angered at 9/11? Yes they were. Did the latter rain begin to sprinkle? Yes it did. Did probation close? No it did not. Is Isaiah speaking about the day when probation closes in chapter two? Yes he is. Is ER forcing Sister White into his box? Yes he is.

If the Lord shook the angry nations in Ellen White's day and age then she has established the fact that the action of the Lord shaking the earth happens more than one time. ER is attempting to force every reference of the shaking of the nations into his box, which he identifies exclusively as Isaiah's day of the Lord.

Haggai's prophecy identifies when Christ would enter the earthly temple during His life on earth and informs us that at that time the earth shook.

For thus saith the Lord of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And **I will shake all nations**, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. Haggai 2:6, 7.

"The second temple was honored, not with the cloud of Jehovah's glory, but with the presence of the One in whom dwelt 'all the fullness of the Godhead bodily'--God Himself 'manifest in the flesh.' Colossians 2:9; 1 Timothy 3:16. In being honored with the personal presence of Christ during His earthly ministry, and in this alone, did the second temple exceed the first in glory. The 'Desire of all nations' had indeed come to His temple, when the Man of Nazareth taught and healed in the sacred courts." *Prophets and Kings*, 597.

The shaking of the earth, which Sister White informs us is the shaking of the powers of the earth is not a singular event. It happens at different points in history. ER is forcing this to uphold his incorrect definition of the day of the Lord. Jeff.

Question: Arise to Shake Terribly the Earth

Hi Jeff,

I was just wondering if you had encountered this quote? I think it directly links the fulfilling of Revelation 18 to September 11, 2001. It seems to go along with your answer to my question that was published in your January 2007 Newsletter.

“How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the

earth! Then the words of Rev. 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine." *Review and Herald*, July 5, 1906. KB.

Response

Sister KB,

Nine-eleven may be a partial fulfillment of this, but it seems to me that the Lord's shaking that she is referring to is more than the Twin Towers. I do think its interesting that the passage in volume 9 of the Testimonies that deals with a fairly close description of "nine-eleven" is found in volume nine, beginning on page eleven. Jeff.

The Eleventh Hour Workers

Question: The Eleventh Hour Workers

So would you say that Smith was also wrong on this point? Have you read his footnote commentary on Revelation 14:13? Once I tried to put together a line upon line study from the Spirit of Prophesy on last day events and to my surprise according to E.W. there are only 144,000 living saints at Christ's second coming if you can show me different I would greatly appreciate it. The great multitude of Revelation 7:9, EGW says in *The Great Controversy* are all the redeemed before the throne of God including the 144,000. Smith agrees. EGW's vision in *Early Writings* she is able to enter the temple because she is one of the 144,000. Is the number symbolic? The Bible says they are numbered EGW says 144,000 in number. When did the sealing of 144,000 start? At the special resurrection of Dan12:2. Those who resurrect, who had believed in the third angel's message, plus those who are alive, total 144,000, see *Early Writings*.

I'd asked Pastor WM and he told me he believed in a literal 144,000. I know there are different opinions and one pastor told me that this would be a sad gospel if only the remnant of last day was 144,000. But I've yet to find someone who can prove from the Word of God different than what Smith, Haskel and EGW say. Is this message too hard to swallow, I believe that this is what the church believed before our numbers increased that's why the footnote in the latter printings of Smith's book was taken out. Is the study of the 144,000 still sealed message? How do you prove that those who are called out of Babylon are not part of that message? There is only one message for the end time and that is the sealing message. I'm not set on concrete I would only like to know the truth. HP.

Response

Brother HP,

The problem with this reasoning is found in Revelation:

15:2, 3—And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints

The group here mentioned is singing the song of Moses and the Lamb, and it is the 144,000 in the following passage that are singing the song before the throne.

14:1–4—And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins.

These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

The 144,000 are those who sing the song of Moses and the Lamb, and according to Revelation they are those who have gotten the victory over the beast and his image. The beast

and image test comes during the Sunday law testing time, and those Adventists who are laid to rest before that time, and who come up in the special resurrection do not go through that testing period and get that special victory.

I don't expect brother H to accept or follow the logic I am suggesting, but part of the problem he is suggesting is that he is placing the sealing of God's people at the special resurrection when he states, "When did the sealing start of 144,000? At the special resurrection of Daniel 12:2. Those who resurrect who had believed in the third angels' message plus those who are alive total 144,000, see *Early Writings*."

There are many passages of inspiration that teach that the sealing begins at the Sunday law in the USA, not at the special resurrection. Sister White states:

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. 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.

If we accept brother HP's ideas then the latter rain falls at the special resurrection, well after the close of probation, and the latter rain is what empowers us to proclaim the last warning message, and the message is proclaimed while probation is still open. Jeff.

Question: The Other Stick

Can you send me your logic on the 11th hour workers being the other stick please?

Response

"The Bible will be opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the Word of God; and when the crisis comes, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although **these will confess the truth and become workers with Christ at the eleventh hour**, they will receive equal wages with those who have wrought through the whole day

"There will be an army of steadfast believers who will stand as firm as a rock **through the last test**. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them; but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks. Christ says to him who feels his weakness, 'Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.'" *Sermons and Talks*, 88.

The eleventh hour workers are those who come in "when the crisis comes" (the Sunday Law). Just before this crisis the Sunday question will be agitated:

"Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been, the defender of religious freedom. But **as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching**, and the third message will produce an effect which it could not have had before." *The Great Controversy*, 605.

It is this agitation, in connection with the revelation of God's power in the messages borne by His people, that will draw the eleventh hour workers to the people of God with questions on their minds; the eleventh hour workers will open their minds "to receive the Word of God" in this time (between the Midnight Cry and the Sunday Law).

The other sheep, which Jesus speaks of in John 10:16, are the eleventh hour workers. These sheep are of another fold which know the voice of God. This "knowing the voice of God" is typified by the Queen of Sheba, who comes to enquire of Solomon's wisdom in 1 Kings 10.

This brings us to Ezekiel 37. Here we see two sticks, one a representation of Judah (the southern kingdom), the other a representation of Ephraim (Israel; the northern kingdom).

We have come to understand that the last 7 kings of Judah represent, in type, the 7 thunders of Revelation 10. It has also recently been brought to our attention that the last 7 kings of Israel are typological of a delineation of 7 events as well. The seven kings of Judah apply to Adventism, whereas the 7 kings of Israel apply to the rest of the world.

When we overlay the meanings of the names of each of the last 7 kings of both Judah and Israel to the sacred waymarks of our history, we come to rather profound conclusions. The one that specifically pertains to your question is the meaning of Jeroboam II.

Jeroboam means "the people will contend" the roots can be traced to mean "contend" and "people" or "flock." This is marking the Midnight Cry, where the people of God will contend for the faith once delivered to the saints as the image of the beast (the unlawful combination of churchcraft with statecraft) is being set up. It also marks the point where the sheep of the other fold (the eleventh hour workers) come and enquire of the Lord; the enquiry is caused by the contention. As the image of the beast is being set up and the issue of Sunday legislation is being widely agitated in the United States, the people who are not of the fold of God (but hear His voice) will begin to open their minds to receive the Word of God.

I hope this was helpful. Please let me know if I can further assist you. God Bless, Michael.

Question: The Joining of the Two Sticks

Blessings!

This is in reference to one of elder Jeff's presentations on YouTube entitled "A prediction about Islam", where he makes a comment in passing that the joining of the two sticks of Ezekiel 37 starts at the Midnight Cry not the Sunday Law. In his presentation though, he acknowledges that, he used to think that the joining of the sticks starts at the Sunday Law. I am struggling to see his logic though of locating the joining of the two sticks at the Midnight Cry, especially when I line up this prophecy of Ezekiel 37 with the three anointing's of King David. It was at the at the third anointing that both Judah and Israel were united under one king in agreement with verses 22 and 24 of Ezekiel 37. I hope my inquiry makes sense. Kind regards, B.

Response

Hello Brother B,

I am sorry for the late reply.

The logic is this:

Each stick is represented by seven kings; the seven last kings of Judah and the seven last kings of Israel. Each of these kings' names mean something that has prophetic significance. When

we bring the meaning of the names together with several lines of the prophetic narrative, we are better able to place the kings in their proper location in our history. We understand that Jeroboam represents the little flock which hears of the messages from God's spirit during the time of the controversy of the image of the beast (here is marked a contention between the Godly and the ungodly). Jeroboam would thus be marking the Midnight Cry. This understanding gains weight when we bring in the meaning of the next king's name; Zechariah. This means to speak. From the line of Elizabeth we understand that Zacharias speaks at the Sunday Law when John receives his name. Also, we understand that there is a speaking marked at the Sunday Law from Revelation 13:11; when the US speaks like a dragon.

David's anointing:

I understand that David is anointed four times (three times in the literal sense but one more in a prophetic sense). The third time David is anointed is marked at the Midnight Cry; this is where he becomes king over all of Israel. I hope this was helpful. Please let me know what else I can do. Blessings, Michael.

Question: Message for the 11th Hour Workers

I am wondering if it is the general consensus that the information brought out in the morning studies constitutes the message that will be given to the 11th hour workers. If not, what prophetic group will be presented with this information? Thank you. LD.

Response

Hello Brother LD,

In short, no; the information that is being discussed in the morning class is for Adventists. In one sense, the message is going to be different for those who constitute the 11th hour workers, in that "the message will be carried not so much by argument as by the deep conviction of the Spirit of God." However, we understand that the message that the 11th hour workers will receive is still the Third Angel's Message (the Everlasting Gospel), for this is "the final warning to be given to the inhabitants of the earth." It appears to me that the message will be given in a different form, and with greater power. This is due to the fact that the Church Triumphant will go "forth conquering, and to conquer," and their power to conquer rests in the fact that they are a people fully sanctified and full of the Holy Ghost. Thus, the method will be different but the message the same: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Let me know if I can further assist you. Michael.

The Glorious Land

Question: Details on the Glorious Land

Brother Jeff,

Hello. My name is G and I would like all the details, text and spirit of prophecy of the "glorious land" because some said it is not America.

Response

Brother G,

Here are some of the arguments that identify the United States as the "glorious land" of Daniel 11:41. Those who argue against the "glorious land" being the United States suggest that it represents the Seventh-day Adventist church. That position is absolutely unsustainable by inspiration.

It should be noted at the outset that Hebrew word translated as "glorious" is defined as "prominent." Glorious—6643: in the sense of prominence; splendor (as conspicuous), beautiful, goodly. Strong's.

We must acknowledge that the United States is both the most prominent country in the world today, and also the most prominent nation in end-time Bible prophecy. But it is inaccurate to suggest that the Seventh-day Adventist church is the most prominent church in the world today. It may appear to be the most significant to Seventh-day Adventists, but everyone has that attitude about his own religion. How often have we seen the president of the General Conference of Seventh-day Adventist on the front page of magazines or newspapers? How often have we seen the pope or the Dalai Lama?

Evidence that the United States is the "glorious land" can also be recognized in the covenant. This is perhaps the strongest argument of all. There are three covenant promises. One is that you and I can have the mind of Christ right now if we will submit to the conditions of the gospel and come to the foot of the cross.

Let this mind be in you, which was also in Christ Jesus: Philippians 2:5

Another promise of the covenant is that if you and I are faithful we shall receive a new glorified body when Christ returns the second time.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Corinthians 15:52, 53.

The third covenant promise, the one most often mentioned within God's word, is that God would supply a land for His covenant people to dwell in.

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. Exodus 32:13.

"Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people." *Patriarchs and Prophets*, 714.

"Of special value to God's church on earth today—the keepers of His vineyard—are the

messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God's messengers to His church throughout the centuries that have passed. And today God's message to His church— to those who are occupying His vineyard as faithful husbandmen—is none other than that spoken through the prophet of old:

"'Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.' Isaiah 27:2, 3." *Prophets and Kings*, 22.

"The reasons why we are the denominated people of God are to be repeated and repeated. Deuteronomy 4:1–13; 5:1–33." *Manuscript Releases*, volume 8, 427.

The Seventh-day Adventist church is God's covenant people, and all the covenant promises are fulfilled unto them, including the promise that God would provide a land for them to dwell in. Where was the Seventh-day Adventist church raised up and established?

Another argument supporting the "glorious land" as the United States is Daniel's use of the term "glorious land." He employs that term only twice: once in Daniel 11:16 and then again in verse 41. In verse 16 he identifies when pagan Rome conquered the land of Palestine in fulfillment of Daniel 8:9, where we are informed that pagan Rome would conquer three geographical areas identified as the south, which was Egypt; the east, which was Syria; and the pleasant [land], which was the land of Palestine.

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. Daniel 11:16.

Sister White endorses the book *Thoughts on Daniel and Revelation* by Uriah Smith when she states:

"Everything that can be done should be done to circulate Thoughts on Daniel and Revelation. I know of no other book that can take the place of this one. It is God's helping hand." *Publishing Ministry*, 356.

Uriah Smith describes verse 16 as follows:

"After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. For the first time Jerusalem was by conquest placed in the hands of Rome, that power which was to hold the 'glorious land' in its iron grasp till it had utterly consumed it." *Thoughts on Daniel and the Revelation*, 247.

Daniel employs the term "glorious" in verse 16 to identify the land of Palestine that had been conquered by pagan Rome in fulfillment of Deuteronomy 28:48–53. Daniel uses the term "glorious" to describe the land of Palestine, not the church.

When Sister White speaks of the United States, she describes its role and purpose in agreement with Daniel's identification of the "glorious land" being the United States. She calls it the glory of the whole earth.

"The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth." *Review and Herald*, May 2, 1893.

She identifies that the Constitution of the United States is the glory of this country and, in so doing, is describing the very thing that is destroyed when the king of the north, (the papal power) conquers the glorious land in Daniel 11:41. The issue of verse 41 is the Sunday law in the United States, by which the protections of civil and religious liberty are removed.

"Many were driven across the ocean to America and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country." *The Great Controversy*, 252.

In agreement with the definition of "glorious" in the sense of prominence, Sister White identifies that the greatest light shines upon the United States.

"America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light." *Selected Messages*, book 3, 387.

"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.

The light that has been shining upon the United States is understood to be the light that Seventh-day Adventists are to carry to the world. This truth makes the connection between the purpose of the covenant land and the covenant people.

"Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were?" *Selected Messages*, book 1, 92.

Sister White emphasizes that the United States is the "land" that was given to the Seventh-day Adventist people, once again emphasizing the covenant promise. At the same time she identifies the issue addressed in verse 41 in connection with the "glorious land" when she ties together the land with the Sunday law.

"When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God's law,—it is then that the final work of the man of sin will be revealed." *Signs of the Times*, June 12, 1893.

In connection with the covenant land she emphasizes that God designed the United States. How many other countries does inspiration identify that God designed? Remember to take the word "glorious" in sense of prominence.

"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.

Another point that upholds the "glorious land" as the United States is the distinction that Daniel makes between verses 41 and 45. It is very easy to demonstrate that the glorious holy mountain of verse 45 is God's church, and that if Daniel had wanted to identify God's church in verse 41 he should there also have called the "glorious land" the "glorious holy mountain." The fact that Daniel makes a distinction between the holy mountain and the land establishes that the entities in verses 41 and 45 are different.

In Daniel 9:16, he identifies Jerusalem as "thy holy mountain" but in the same verse he identifies that both Jerusalem "and" thy people have become a reproach. He distinguishes between the holy mountain of Jerusalem, and God's people.

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

In Isaiah 2, we see a very clear example of the glorious holy mountain in the last days, which is clearly where the last six verses of Daniel 11 are located, for in verse 1 of Daniel 12, Michael stands up and human probation closes. Isaiah's description of the glorious holy mountain in the last days is certainly the same as Daniel 11:45.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:1–3.

The fact that Daniel uses the word "glorious" in connection with the "land" in verse 41 and that he also uses "glorious" in connection with the holy mountain in verse 45 does not identify the land and the holy mountain as the same thing—it identifies that they are not the same thing. The "holy mountain" is clearly God's church, so the "land" must be something other than the church.

The pioneers uphold the distinction between these two entities. J. N. Andrews prepared a presentation on why and how the Millerites arrived at the incorrect understanding of the sanctuary prior to 1844. As Andrews sets forth his explanation of the Millerite misunderstanding, he reaches a point where he draws some conclusions about the "earth," the "church," the "land," and the "sanctuary" in Bible prophecy. He identifies that the church and the land are different entities in Bible prophecy, thus establishing that the distinction which Daniel placed upon the "glorious land" of verse 41 and the "glorious holy mountain" of verse 45 marks a distinction between the land and the church.

"We have found that the earth is not the sanctuary, but simply the territory where it will finally be located; that the church is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located." J. N. Andrews, *The Sanctuary and the 2300 Days*, 45.

Earth: the territory where the sanctuary will be finally located.

Church: the worshippers connected to the sanctuary

Land: the place where the sanctuary was located

In Hiram Edson's classic series of articles on the 2,520 time prophecy he concludes that the "glorious land" of verse 41 is the United States. Unfortunately he did not make the distinction between the "glorious land" and the "glorious holy mountain," but one of the main purposes of his articles was to identify the role of the United States in Bible prophecy; so even though he missed a correct identification of the "glorious holy mountain," his arguments identifying the "glorious land" of manuscript that came to be known as the classic verse 41 as the United States are sound. "It is in this American land that the great body of the Church has chiefly shared her glorious triumph and prosperity since 1798. It is here that the wilderness and the solitary place have been made glad for them, and the desert has rejoiced and blossomed as the rose. . . .

"From the above it is clear that this wilderness of preparation is the pleasant land brought to view Daniel 8:9. It is called in chapter 11:41, 45, the glorious land, and the glorious holy mountain, or goodly land, land of delight or ornament..." *Review and Herald*, January 3, 1856.

In Andrews and Edson we have two witnesses from the pioneers that support the "glorious land" of verse 41 as the United States.

Sister White identifies how the messages located within Daniel and Revelation are portrayed.

"From the rise and fall of nations as made plain in the books of Daniel and the Revelation, we need to learn how worthless is mere outward and worldly glory." *Prophets and Kings*, 548.

"In past ages the Lord God of heaven revealed His secrets to His prophets, and this He does still. The present and the future are equally clear to Him, and He shows to His servants the future history of what shall be. The Omniscient looked down the ages, and predicted through His prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through His prophets. They act their part in carrying out God's great purposes. Events fall into line, fulfilling the word God has spoken." *The Upward Look*, 96.

"The prophet Daniel described the kingdoms that would rise and fall." *Bible Training School*, December 1, 1912.

The messages of prophecy are set forth within the portrayal of the rise and fall of kingdoms. When we identify that verse 41 describes how the papal power conquers the United States, we are in agreement with the fact that Daniel is illustrating the rise and fall of kingdoms or nations. But if we identify the "glorious land" as the Seventh-day Adventist church we are suggesting the fall, not of a kingdom, but of a spiritual entity. And we are doing so in spite of the fact that we have been told the Seventh-day Adventist church does not fall!

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ." *Selected Messages*, book 2, 380.

"I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, 'She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people.'" *Manuscript Releases*, volume 19, 10.

The idea that we suggest that verse 41 describes the fall, not of a kingdom, but of the Seventh-day Adventist church, is also in disagreement with the structure of Daniel 11.

Within the chapter there are at least sixteen struggles for geography that are either directly identified or implied by parallel passages of prophecy.

All of these struggles are for geography— the rise and fall of kingdoms or nations. Yet some want us to believe that when it comes to verse 41 there is a sudden and unexplained change of the established structure within the chapter. God would not change an established pattern without identifying the change for the student of prophecy.

The Conquests of Daniel Eleven 11:2—Persians versus Greeks: Geography 11:3—Alexander the Great: Geography 11:4–5—Alexander's four generals: Geography 11:6–9—Ptolemy & Seleucus: Geography 11:10— Ptolemy & Seleucus: Geography 11:11–12— Ptolemy & Seleucus: Geography 11:13–15— Ptolemy & Seleucus: Geography 11:16–30—Pagan Rome versus Syria,

EGYPT AND PALESTINE: GEOGRAPHY

11:31— Papal Ro me versus Heruli, Ostrogoths and Vandals: Geography

11:40—France versus Papacy and Papacy versus Soviet Union: Geography

11:41—Papacy versus United States: Geography

11:42–43—Papacy versus United Nations: Geography

The Bible teaches that it is upon the testimony of two or three that we establish a truth. If verse 41 identifies the papacy conquering the Seventh-day Adventist church just before probation closes, then those who teach this error need to show us at least one other place in the Bible where the Seventh-day Adventist church is conquered by the papacy just before probation closes. Of course no verse identifies this erroneous idea, including verse 41 of Daniel 11.

In connection with this logic is the fact that all the prophecies meet and end in the book of Revelation, and that Daniel and Revelation are the same book.

"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.

"This is the suggestion that I made to Elder Haskell which resulted in the book he published. 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, 415.

If verse 41 identified that the papacy conquers the Seventh-day Adventist church just before probation closes, then those who teach this error should be able to show us where this same line of truth is located in the book of Revelation. It's not in the book of Revelation, it's not in the book of Daniel, and it's not in the Bible. There was a time when I outlined all the different reasons that I understood the "glorious land" to be the United States. I came up with eighteen different arguments. Here I have set forth about ten. I hope this is enough to stimulate your further study of this subject. Jeff.

Question: Two Reasons Why the USA is not the Glorious Land

Brother Jeff,

I know I sent you an e-mail regarding why the brethren are putting forth the wrong view of the "glorious land." I just got an e-mail from a brother who had the right understanding but has been partly swept away by some with the wrong view. I wish that you could share with me any ideas that you may have as to why they want to believe that? It doesn't make sense—is it just so our understanding gets uprooted? I'll put the other fellow's e-mail below as they are using arguments I haven't run into before. God Bless! PT.

Comments: Hello, I just want to say that I enjoy your site very much. I have been visiting your site for several years and receive a blessing from it. My main reason for e-mailing is concerning the "glorious land" of Daniel 11:41. I have done much studying and searching on this and have to be honest that I am probably still uncertain of its full meaning.

A little history: I set out almost 2 years ago to study the last half of Daniel (mainly because it is rarely, if never discussed.) I bought a 79-cassette-tape study on Daniel from Pastor A. I'm sure you have heard of him? In my opinion, God has blessed this man with knowledge and ability to present and explain. This is my first inkling of an explanation of the glorious land. I have NEVER disagreed with Pastor A's studies, until the glorious land. He holds the position that it's the church. After hearing the tape for the first time, something struck me funny about this interpretation. A couple of tapes later someone mentions from his audience that there is a book out that says the glorious land is the USA. Pastor A says he's aware of this book and says it cannot be the USA. Without going into detail he says you cannot make literal the "glorious land" because it violates Bible principles of prophecy.

Then the king of the north and the king of the south would have to be literal also, and not spiritual and worldwide. It seems to make sense. But one thing that was funny is Pastor A only spent about

10 minutes on the glorious land, while on everything else he can spend an hour and really expound.

Well, I set out to find out about this book (which is by Jeff Pippenger) and I read everything I could that he put out. I bought $200.00 worth of DVDs from Jeff. I'm satisfied with my study that the glorious land is the United States.

Now here's where the 'monkey wrench' just came in. A few weeks ago I went to a meeting at B. I was reading some of their material and to my surprise they are against the teaching of the glorious land being the USA. The arguments given were:

1. It violates biblical principle to literalize the glorious land,

2. In every publication they always use the excuse that it cannot be the USA, because the USA is mentioned in verse 40? (The USA collaborates with the papacy to overthrow the USSR in verse forty. They say this explanation has no validity.)

I talked with Brothers C and D about this issue. Brother D didn't have much of a conviction either way but said it is possible that both could be right. Now Brother C is emphatically against the USA as the glorious land. After several failed attempts to change my mind, Brother C asked me if I ever studied the book of Malachi. I said not really, not in any serious matter. He said Sister White has stated that Daniel should be studied in conjunction with Malachi. He showed me this verse out of Malachi (which to my knowledge Jeff Pippenger hasn't dealt with—and I don't know why Pastor A doesn't mention it either). Malachi 3:11, 12—"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

In this verse God does refer to his people as a land. I just wanted to share this with you and see what you think about. Any thoughts and reflection would be greatly appreciated. Thanks and God Bless.

Response

Sister PT,

I have included above, in the response to you and your e-mail friend, a previous e-mail dialogue where I set forth some of the reasons why the "glorious land" is the United States. I see several questions in your comments and in those of your friend. The first is whether I had any idea why they want to believe the glorious land is the church? Do they hold this belief just so our understanding gets uprooted? Then your friend raises Pastor A's argument that, "you cannot make literal the 'glorious land' because it violates Bible principles of prophecy. Then the king of the north and the king of the south would have to be literal also, and not spiritual and worldwide." Then your friend raises brother B's arguments, that "it violates biblical principle to literalize the glorious land" and "that it cannot be the USA, because the USA is mentioned in verse 40." Then he quotes Brother C's argument concerning the passage in Malachi.

I will start with the argument about not making the "glorious land" literal because it violates biblical principles. This is simply incorrect. To identify that the "glorious land" symbolically represents the United States, is equivalent to identifying the lamb-like beast of Revelation 13:11 as the United States. Is the lamb-like beast of Revelation 13:11 a literal beast? No. It is a symbolic representation of a literal power. We have understood the lamb-like beast in this way since 1845, and to suggest that the "glorious land" is a symbol that represents a literal power is completely consistent with the rules of prophecy employed by William Miller and his associates; these rules have been endorsed by Sister White. The secondary argument is that "the king of the north and the king of the south would" then need "to be literal also": — they are literal. In the beginning of chapter 11 of Daniel, the kings of the north and south are literal powers that controlled literal areas of the southern and northern sections of Alexander's former kingdom. The southern kingdom was associated with Egypt and the northern kingdom with Syria, or in biblical terminology, Babylon. After the cross, the identification of the king of the south and the king of the north is based upon a spiritual, not a literal identification. The power that controls spiritual Egypt after the cross is identified in Revelation 11:8, and when Sister White comments on spiritual

Egypt in The Great Controversy, she teaches that it represents atheism. In Revelation 11:8, it was atheism of the French Revolution time-period:

"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.

"This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance." *The Great Controversy*, 269.

Thus the king of the south is spiritually identified. As for the king of the north, in Revelation 17:5, we find that the spiritual power controlling Babylon after the cross is the papal power. Sister White also comments on this fact in The Great Controversy:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"The woman of Revelation 17 is described as 'arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots.' Says the prophet: 'I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.' Babylon is further declared to be 'that great city, which reigneth over the kings of the earth.' Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome." *The Great Controversy*, 382.

We find in Daniel 11:40 that the king of the north and the king of the south are symbols. They do not identify the literal areas of Alexander's former kingdom, but are to be understood in a spiritual application, just as is the glorious land in the next verse. Those who use this argument (and there are others who do so) are being inconsistent. The king of the south in verse 40 is a symbol representing the literal power that controls atheism. The king of the north is a symbol representing the literal power of Catholicism. The glorious land is a symbol, just as the lamb-like beast of Revelation 13:11 is a symbol, representing the United States. In Daniel 11:42-43, Egypt is a symbol of all the literal countries of the world. In verse 44 the tidings from the east and the north is a symbol of the literal final warning message. In verse 45 the glorious holy mountain is a symbol of God's literal last day church.

In fact, as we set forth the last six verses of Daniel 11, we identify every word in a symbolic way, in order to tie it to literal history. This is the correct application of biblical prophecy, and is in agreement with the way the Millerites applied prophecy. If one insists that the glorious land cannot be a symbol to represent the literal USA, then he must explain why it is acceptable to identify the lamb-like beast as the United States in Revelation 13:11.

The statement that "it violates biblical principle to literalize the glorious land," has been publicly challenged for more than a decade: Does it violate biblical principle to literalize the lamb-like beast of Revelation 13? The challenge remains unanswered.

The argument that "You can't identify the United States in verse 40 and then also identify the United States in verse 41" would be better stated, "You can't identify the United States in both these verses, because the symbols which we suggest identify the United States are different in verses 40 and 41."

This argument borders on blindness! If God chooses to identify the same power in two consecutive verses, then it is our responsibility as students of prophecy to rightly divide those

verses and accept what is revealed. My first point against this argument is that if God chooses to identify the United States in two consecutive verses, then so be it. Revelation 17:1–6 (six verses) deals with the Roman church—the beast. Revelation 13:11–16 (six verses) deals with the United States—the false prophet. Revelation 12:3–9 (seven verses) deals with pagan Rome—the dragon power. To suggest that Daniel 11:40-41(two verses) deals with the United States is an acceptable interpretation.

The second part of that argument has to do with differing symbols. It is acceptable and even expected that Bible prophecy will address one power in two consecutive verses, and it is also to be expected that these verses will deal with different or expanded views of that power. God is not redundant—"The Lord does not repeat things that are of no great consequence!" Daniel 11:40 represents the United States with the symbols of chariots, horsemen and ships. Chariots and horsemen represent military power in bible prophecy, and ships represent economic power. Military and economic strength are the two attributes in Revelation 13 that identify the United States, when it teaches that the whole world will be forced to receive the mark of the beast. Those who do not have the mark cannot buy or sell: (economic power); and lacking the mark, they will be put to death: (military power). Identifying the ships, horsemen and chariots of verse 40 as the economic and military strength of the United States is in agreement with the biblical definition of these symbols, and in total agreement with the prophetic characteristics of the United States as set forth in Revelation.

Verse 40 identifies when and how the United States begins the work of placing the papacy on the throne of the earth; and in the Ronald Reagan years, the secret alliance formed between the Vatican and the United States identifies both the alliance that would bring down the Soviet Union (modern atheism, spiritual Egypt), and the compromise that precedes the Sunday law in the United States. The very next verse shows the Sunday law in the United States: verse 40 leads perfectly into the identification of the Sunday law by first introducing the compromise that prepares the way for its establishment.

The Sunday law in the United States is identified in Daniel 11:41, as it is also in Revelation 13:12. The chariots, ships and horsemen are identified, both in verse 40 and in Revelation 13:14–16. There is nothing biblically unacceptable about identifying differing aspects of the prophetic role of the United States in two consecutive verses with different symbols, when the symbols teach different aspects of the same power—especially when these differing aspects have been pointed out and emphasized in parallel passages of prophecy.

"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.

Regarding the argument in Malachi, consider the question, What does a lion represent in Bible prophecy? A lion may represent Judah, Christ, Satan and Babylon. The definition of a symbol depends upon the context in which it is located. Malachi 3:11, 12 provides but one biblical definition for the land of Israel:

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

To limit the definition of the glorious land to one verse in Malachi is a false step. "One saying of the Saviour must not be made to destroy another." *The Great Controversy*, 371. All

testimony regarding the land of promise must be included in a definition of the glorious land, not simply Malachi. Men may wrest the Scripture to their own destruction:

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 2 Peter 3:16.

Perhaps the strongest argument that the glorious land is the United States is found in the three covenant promises. The fact that the Seventh-day Adventist church is modern Israel, and inheritor of every covenant promise, demands that she be given a land to dwell in. The land where the Seventh-day Adventist church was raised up is the United States. But in the truths that we are modern Israel and that we have been given a land, is set forth a close relationship between the people and their land. The Bible emphasizes this relationship many times. The land of promise was to be inherited:

And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? Genesis 15:7, 8.

One who inherits property is the inheritor: the property is the inheritance.

And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. Numbers 26:52, 53.

The close relationship between the inheritor and the inheritance is part of the message of the Promised Land. Malachi's passage is not the exclusive definition of the glorious land; it simply broadens the understanding of the relationship between modern Israel and its land of inheritance. In my previous e-mail response were set forth many reasons (and there are more) why the glorious land is the United States. My understanding of Malachi is that he simply sets forth the possibilities that are available to modern Israel, if they will be obedient to His word. If God's people were obedient, the joy of the Lord would fill the land as the final ingathering of the latter rain takes place, and it would be "a delightsome land, saith the Lord of hosts."

For more than a decade these conflicting ideas have been in public debate, but there has been no response to the arguments set forth in my previous e-mail response.

Their argument boils down to basically four points:

1. A symbol does not identify a literal power.
2. A power in two connected verses may not be symbolized in two ways.
3. Malachi defines the land and the church as the same.
4. And of course, the old stand-by, attack the messenger.

A great deal more is involved in this question than at first meets the eye. When the king of the north enters the glorious land (Dan 11:41); that is, when the United States speaks as a dragon (Rev 13:11), then we are faced with the Sunday law; and the third angel's message is the warning concerning the Sunday law test. There is strong caution against missing this warning:

"The peculiar work of the third angel has not been seen in its importance. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. When the National Reformers began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really

understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time.

"The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers.

"If the leading men in our conferences do not now accept the message sent them by God, and fall into line for action, the churches will suffer great loss. When the watchman, seeing the sword coming, gives the trumpet a certain sound, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict. But too often the leader has stood hesitating, seeming to say: 'Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.' The very hesitancy and uncertainty on his part is crying: ' "Peace and safety.'' Do not get excited. Be not alarmed. There is a great deal more made of this religious amendment question than is demanded. This agitation will all die down.' Thus he virtually denies the message sent from God, and the warning which was designed to stir the churches fails to do its work. The trumpet of the watchman gives no certain sound, and the people do not prepare for the battle. Let the watchman beware lest, through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand.

"We have been looking many years for a Sunday law to be enacted in our land; and, now that the movement is right upon us, we ask: Will our people do their duty in the matter? Can we not assist in lifting the standard and in calling to the front those who have a regard for their religious rights and privileges?

"The time is fast approaching when those who choose to obey God rather than man will be made to feel the hand of oppression. Shall we then dishonor God by keeping silent while His holy commandments are trodden underfoot?" *Testimonies*, volume 5, 714–716.

"There are but few, even of those who claim to believe it, that comprehend the third angel's message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force. . . . The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God as supreme Governor; His law will [be] looked upon as the rule of His government." *Manuscript Releases*, volume 1, 56.

It is clear in this passage that there will be among us preachers who fight against the Sunday-law-warning message when it arrives. They will give a peace and safety message under the premise that the warning is possibly a mistake or a false alarm. Then how should we understand the last six verses of Daniel eleven? To miss the fact that the glorious land is overrun by the papacy leaves these verses empty of meaning.

If the glorious land were the Seventh-day Adventist church, then who would be Edom, Moab and Ammon, and where do they go when they escape the hand of the papal power?—They can't join the Adventist church, for it has just been conquered by the papacy. I do not suggest that the fate of the Adventist church is a pillar of Adventism, but I will repeat a point from the previous email response: If the glorious land were the church, as others suggest, then where else in the

Bible do we see the Adventist church conquered by the papacy (or any other power) just before the close of probation?

"Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat." *Selected Messages*, book 2, 380.

"I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, 'She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people.'" *Manuscript Releases*, volume 19, 10.

A correct understanding of the third angel's message will not undermine truths that have already been established:

"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." *Selected Messages*, book 2, 103.

Opposition to what we share develops an understanding of the glorious land which is in direct contradiction to inspiration's teaching about God's church! Unfortunately many are inclined to allow misdirected spiritual leaders to direct their own paths.

"I am in great travail of soul for our people. We are living in the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written." *Selected Messages*, book 2, 392.

You asked that I share why "they" want to believe that the glorious land is the church, and do "they" hold this belief simply to uproot our understanding. I would not dare to accuse them; I can only answer that I know not why any man holds any belief, even a wrong one.

If one understands the "daily" as Christ's sanctuary ministry, then the faulted view of the history of Daniel 11:31 will greatly diminish the ability to understand the glorious land correctly. Sister White states:

"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. In the thirtieth verse a power is spoken of that 'shall be grieved . . . Daniel 11:30–36 quoted.

"Scenes similar to those described in these words will take place." *Manuscript Releases*, volume 13, 394.

Here inspiration teaches that when it comes to the final fulfillment of Daniel 11, some histories of that chapter will be repeated. Then very specifically we are told that the "scenes" of verses 30-36 "will take place." This means that the history of verses 30-36 is a prophetic parallel to verses 40-45. Therefore our definition of the "daily" in verse 31 determines our understanding

of the parallel history in verses 40-45. Our view of the "daily" will either uphold or deny the correct understanding of those verses.

As I have already stated, I don't know why any man believes anything that he believes, but I do believe that an incorrect view of the "daily" destroys the ability to identify the glorious land as the United States:

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:30–36.

In Thoughts on Daniel and Revelation, which is "God's helping hand," Uriah Smith identifies that the "intelligence with them that forsake the holy covenant" is the dialogue begun between pagan and papal Rome prior to 538. That intelligence marks the change of subject in Daniel 11 from pagan to papal Rome: from verse 31 onward the subject of the verses is no longer pagan Rome, but the papacy. (I am not here dealing with Smith's incorrect analysis from verse 36 onward.)

In verse 31, the arms that stand up are the military power of the European kings who placed the papacy on the throne of the earth and sustained her there until 1798. The first of these powers was Clovis, king of France, who stood up for the papacy in 496. The "arms" were to accomplish four things in the verse: 1) stand up; 2) Pollute the sanctuary of strength; 3) remove the daily; 4) place the abomination that maketh desolate.

They began to stand up in 496. In the warfare of the trumpets of Revelation 8, brought against Imperial Rome after Constantine divided the empire into east and west in 330, the city of Rome (the sanctuary of strength) was polluted or destroyed. At the battle of the Visigoths in 508, Clovis essentially removed all pagan resistance to the rise of the papal power, and the "daily"—that is, the religion of paganism—was taken away. Note that power of these "horns" was primarily religious power.

In 538 the papacy was placed upon the throne of the earth: the abomination that maketh desolate was in place. Within the history of this verse we understand from parallel prophecy that the removal of the last of the three horns of Daniel 7 had been accomplished.

In verses 32–35 we see the persecution that follows the papal enthronement. Verse 36 emphasizes the arrogance of the papal power and marks its deadly wound in 1798, for the papacy would "prosper till the indignation be accomplished." The indignation here is God's indignation associated with the first 2,520 time prophecy ("seven times" in Lev 26:14, 18, 21, 24): the indignation against the northern kingdom of Samaria that began in 723 BC. and concluded in

1798.

If we maintain this pioneer understanding of these verses, then we find that the secret dialogue between Reagan and the pope in the early 1980s, in fulfillment of verse 40, parallels the intelligence at the end of verse 30. At that point the military might of the United States stood up for the papacy, and it would work to remove three horns—the king of the south (atheist Russia), the glorious land (USA), and Egypt (the rest of the world)—in order to place the abomination that maketh desolate. These three points of conquest for the papacy parallel the three horns of Daniel 7:8—the kingdoms of the Heruli, Goths and Vandals. Therefore the king of the south, the glorious land and Egypt would also be kingdoms—not a church.

During this time the United States will "pollute" its "sanctuary of strength," just as pagan Rome destroyed what made it strong. When either pagan or papal Rome ruled from the city of Rome they were invincible, but when they left or were taken out of their sanctuary of strength, they lost its power. What makes the United States strong is its Constitution, and it will pollute that in verse 41 at the Sunday law. When that is accomplished, the United States will no longer be a Protestant nation, for it will have fully filled its cup of iniquity and fully become apostate Protestantism, rejecting Protestantism for Catholicism, just as the pagan kings removed the "daily" by rejecting the religion of paganism for Catholicism.

When Egypt is conquered (verses 42-43), the papacy will return to its former position of power and the blood-bath of verse 44 will begin, paralleling verses 32-35, but the papacy will come to its end in verse 45, paralleling the deadly wound of verse 36. "Scenes similar to those described in these words will take place."

If we hold an incorrect view of the "daily," then we arrive at an incorrect view of verses 30 and 31. In so doing, we eliminate our ability to see the work that is accomplished for the papacy in these verses, and therefore we do not recognize the conquering of three nations. Without this recognition we are impeded in recognizing the glorious land as a nation. Hope this helps. Jeff.

PT Replies

Brother Jeff,

Malachi 3:11, 12: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

I am eating up what you sent me and really enjoying it—but maybe I am overly simplistic as I see the above text as also pointing to a geographic land— fruits of the ground; cast her fruit . . . in the field. This is not talking about people or religion—it is talking about LAND. The land God's people are dwelling in— people don't have vines on them—the land has vines on it.

In verse 10, Malachi is talking to the people and telling them to bring in the tithe, etc., and indicating that God would bless their LAND. It would be silly to apply that blessing to the religion or congregation. It is their LAND He blesses. So I don't think [c] has any leg to stand on. God Bless! PT.

Response

Sister PT,

I see your point, very nice observation. Jeff.

Question: Malachi 3:12

Jeff,

Happy Sabbath. How have you and the family been? There is a teacher at Hartland that viewed the video of my Daniel presentations, and he stated that there are a lot of things he doesn't agree with. He wants to sit down and study his position and our position on the glorious land Friday, December 3. He shared with me his hermeneutics study, which to me contains not a bit of common sense. I'm able to address all his points except Malachi 3:12. Other than the Biblical principle of two or more witnesses establishing a truth, do you have any other insight as how to address this verse? Your insight is MUCH appreciated. God bless, RF.

Response

Brother RF,

Deuteronomy 12:8-12 identifies the blessing of the land in connection with the obedience of the people. The fact that nations shall recognize that the people are a delightsome land is not identifying the people as the land—it is identifying the promised blessing of the land where the people live and that due to the obedience of the people God will cause His glory to be recognized in everything connected with His people. The spirits of the prophet's are subject unto the prophets.

If this brother insists on combing the land and the people, then he has the responsibility to deal with all the passages that make a clear distinction between the two entities. There is nothing so blind as one who will not see. Jeff.

Question: USA Can't Be the Glorious Land Because of Literalization

Hello Brother Pippenger,

How are you? I just wanted to inquire of the DVDs you have available. I'm interested in all but especially Daniel 11&12. I have been an Adventist for almost 17 years. I consider myself much better than average when it comes to knowing what the Bible says than most I know. However, until last year, I have never studied the prophecy of Daniel 11:40-45. I have never heard anyone talk about it in any church I have ever attended.

Last year, something hit me to start inquiring of these things. I started out with a massive series on cassette by Pastor SB on Daniel. It is 79 cassettes. I'm sure you have heard of Pastor B. In my opinion, his understanding of the Bible and explaining it is far greater than what I have heard. God has truly blessed this man with talent. But, when it comes to the Glorious Land, he does not hold the position of it being the United States. His chief argument is if you literalize (or localize) the Glorious Land than you must do the same for the King of the North and King of the South, which seems to make sense. Then I obtained a DVD series from a man by the name of RF who teaches the Glorious Land as the Sunday Law in the United States.

After much study, prayer, consideration, I hold the position that the glorious land is the Sunday Law in the United States. I am interested in obtaining the DVDs for much further study. You have ALOT of material that I want to delve into. Please send me any information on all your products. Books, tapes, CDs, DVDs, VHS, etc... Thank you very much and God Bless, DR.

P. S. Are you ever on the East Coast for seminars?

Response

Brother DR,

We go wherever we are invited, but have not been to the East coast for a few years now. I am familiar with Pastor B, and know RF, but there are more reasons why men resist the truth of the glorious land than is easily recognized, even by the men themselves. When you identify the glorious land as the USA it impacts many truths. Therefore many come up with arguments against this truth that do not hold up against a thorough test. For instance, James White correctly identifies the king of the north in the passage as the papacy. That is a literal power. The king of the south initially in 1798 in verse 40 was atheistic France and then later the Soviet Union, also literal powers. So for Pastor B to argue against the USA as the glorious land because of that requiring a literal application of the king of the north and south is a convoluted argument, for they are both literal powers, as is the USA. Daniel and Revelation agree with each other and the lamb-like beast of Revelation 13:11, though represented by a symbol is the literal United States. You can find a list of our available materials at our website: futurenews.org. Jeff.

Question: Jeremiah 3:18, 19

I am really impressed by your book *The Final Rise and Fall of the King of the North*. But, one thing I want to ask you. When talking about the "glorious land" as the United States of the America, you quote Signs of the Time, June 12, 1893. But Sister White didn't mention Jeremiah 3:18, 19 there. Can you help me to understand why in your book you said that Ellen White used this Bible text? I would appreciate the answer. Thank you. May God be with you as you doing His work.

Response

I have referred to Sister White commenting on Jeremiah 3:18, 19 in the Signs of the Time, June 12, 1893 for quite some time now. You are correct. Jeremiah 3:18, 19, is not in the Signs article. There was no intended deception on my part and I can only guess how the mistake was originally made during the production of the book. I stand corrected and when we reprint the book we will make the correction. It is curious that the book has been in circulation for so many years now and you are the first to evidently check that particular references. It is our responsibility to test all things. Jeff.

The Image of the Beast

Question: Which Image of the Beast Tests Zimbabwe?

Dear Elder,

You keep saying in the United States when you are talking about the image of the beast test. I want to find out something in reference to this, you say and the SOP upholds this that the Sunday law that fulfills Bible prophecy Is when you are confronted with the issue, meaning I stay In Zimbabwe and the Sunday law that fulfills Bible prophecy will test me in my country after it has confronted you guys first.

My question then has to do with the image of beast test. Which image of the beast tests me my Elder? Is the image of the beast confronting the USA our test? 1888 700 is clear that it is our greatest test. Not advocating peace and safety I am advocating to see truth in its entirety. Do we wait to see it forming in Zimbabwe or the USA is the center of our focus? Warmest regards.

Response

Hello Brother,

I understand that the image must first be set up and then it can speak (pass a Sunday law), so your Sunday law (close of probation) would be before Michael stands up but after ours, and your image would correspond to your Sunday law (in that it would directly precede it). In other words, the world image of the beast is what will test Zimbabwe (and all the other countries).

At least this is how I understand it. Michael.

The King James Version of the Bible

Question: What Bible Do You Recommend?

Hi Jeff!

I really enjoyed your January newsletter and the explanations of Rome being the 8th! I use the NIV study bible and noticed that the text is quite different than what you printed (eg. NIV is missing John standing on the sand of the sea and also the order if 7 heads and 10 horns is reversed).

What do you recommended as a Bible version to use especially in studying Daniel and Revelation? Does the EGW study bible add a lot of info on Daniel and Revelation? Thanks for your important work in these end times.

Response

I recommend the King James Version. The NIV is one of many Catholic Bibles that deny the truth of God's word in a variety of ways. Jeff.

Question: Why is the NIV Catholic?

Dear Jeff,

On page 6 of April 2004, you made the following statement in reply to a reader: "I recommend the King James Version. The New International Version is one of many Catholic Bibles that deny the truth of God's word in a variety of ways." What is the supporting evidence that the New International Version is Catholic? KF.

Response

Dear Brother KF,

I have a friend that has spent many hours researching this subject and he has agreed to give a brief answer to your question. Jeff.

> Brother KF,
>
> Thousands of pages have been written giving a clear picture that Satan has through his agents systematically, and with design, corrupted God's word. My first suggestion would be a book written by Benjamin Wilkenson in 1930 entitled, *Our Authorized Version Vindicated* (I purchased mine from Orion Publishing in Ukiah, CA).
>
> Wilkenson was the dean of theology at Washington Missionary College at the time and although his book preceded the new versions he does give an excellent history of both the climate and people who produced the Revised Standard Version. During the latter end of the time of the Oxford Movement (which essentially changed the church of England from Protestant to Catholic) two Anglican ministers produced a new Greek New Testament that was based primarily on the Sinaiticus and Vaticanus manuscripts. Gnostics produced these manuscripts in Alexandria, Egypt. Because of the quality of the workmanship and dating many believe that they were two of the 50 Bibles Constantine commissioned Eusebius to produce for his Christian-pagan empire.
>
> Wilkenson's book contains numerous texts showing how the Jesuit bible reappears in the American Revised Version.
>
> Gail Riplinger's book, entitled *New Age Bible Versions* is much broader in scope. This

is an excellent book in which she not only demonstrates that the new versions accommodate Catholicism but that it is Satan's design that they can be used as a one world religion bible. In Luke eleven, the Lord's prayer is so generic that it can be prayed by Luciferians. The Lord's prayer in Matthew six is somewhat better. In many versions it begins with God however ends with Satan when you look at the marginal references. Cardinal Mario Martini is on the UBS Greek New Testament committee. The underlying text used by both the UBS and Nestles/Aland is the Vaticanus, which was mysteriously found in a vault in the Vatican, rejected by the reformers, but somehow accepted by our Laodicean church.

Riplingers book can be purchased by phone (800–435–4535), or online at www.AVPUBLICATIONS.com or at A.V. Publications, PO Box 280 Ararat, VA 24053 USA.

Both of the books previously mentioned are a must for reference material.

Jack Moorman's, *Early Manuscripts And The Authorized Version* can also be purchased through A.V. Publishing. This book not only documents 356 changes of doctrinal passages it denotes an intentional removal of either Lord, Jesus or Christ from the new versions. The NASB has 156 of these omissions, whereas the New International Version omits 115. He points out that this is due to the Gnostic idea that Jesus did not become the Christ until after His baptism.

This is known as "adoptionism" or "spirit Christology" and was the basis of the Alexandrian manuscripts. These are the texts underlying all of the new versions. Here I would like to refer to 1 John 2:22 that states, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist."

Samuel Gipp's *An Understandable History of the Bible* was a very easy and enjoyable read giving even a fuller understanding of the change from the received text to that of the new versions.

For a more scholarly approach, I would suggest Herman Hoskiers *Codex B and its Allies*. He proves the corruption in these Alexandrian manuscripts. He and Dean John Burgeon have done more collations (comparisons with all the ancient manuscripts) than any person I know. Even though there are other sources, these should be sufficient.

Basically these authors support the fact that a couple spiritualists, Wescott and Hort, hating the majority text which Christianity had used since the time of the apostles, produced an entirely new Greek New Testament.

This manuscript, based primarily on the Vaticanus combined with other Alexandrian manuscripts, is the basis for not only the Revised Standard Version but also all of the new versions. As Gnosticism and Catholicism are both a combination of paganism and Christianity you can readily see why these new versions have been accepted by both the New Agers and Catholics. The question is, why has Protestantism, and more specifically Adventism, come to accept them so readily? The answer is twofold. First we are Laodiceans, asleep, not comparing scripture with scripture. And we are too tied in with the world's way of thinking. The second reason is that although some of the changes are obvious, many are very subtle and the overall content appears very religious. Let me refer to a number of passages.

Luke 2:33 where King James Version reads, Joseph and His mother, new versions read, his father and mother, thus denying His virgin birth.

Luke 11 omits any reference to heaven or evil.

Luke 4:8 Get thee behind me Satan is missing where Jesus is speaking to Peter. (It would be hard to accept that Satan could use the first pope).

Acts 13:42 states that the gentiles wanted Paul and Barnabus to preach these same words the next Sabbath. This is lost in the new versions, thus weakening the Sabbath.

Acts 16:7 pantheism can be seen in the words "The Spirit of Jesus suffered them not" rather than "The Spirit suffered them not."

The gospel is lost in 1 Corinthians 5:7 where Christ our Passover is sacrificed for us, in the new versions He is just sacrificed. Jesus is no longer the Creator in Ephesians 3:9.

Colossians 1:14 we no longer have redemption through His blood.

John 2:11 miracles become signs.

Conversion (a work of God) becomes change (a work of man) in Matthew 18:2,3 (New International Version).

The confessional is supported in James 5:16 where confess your faults becomes sins. We've been told to confess our sins only to God.

Purgatory is seen in 1Peter 2:9 where the Lord will keep the unrighteous under punishment unto the day of judgment.

Hebrews 1:3 now opens the door for a mediatrix, (i.e. Mary) where by Himself is missing from purging our sins.

Both Mark 9:42 and John 6:47 believe on Jesus becomes just believe. (We can believe on anything).

Mark 10:24 For those who trust in riches is missing, thus insinuating that it is hard to enter the kingdom.

Believe becomes obey in John 3:36, which suggests works.

Unbelief becomes disobedience in Hebrews 4:6.

Mark 7:19 we read that all meats are clean in the new versions.

If you refer to the marginal reference the ascension is missing in Mark 16:9–20.

Revelation 1:7 opens the way for what the revisers refer to as the larger hope or universal salvation, where the nations will not wail for their lost condition but instead mourn suggesting true repentance.

Acts 3:19 the latter rain is lost and works is substituted, whereas we are told to repent and turn to God so that times of refreshing will come.

Psalms 8:5 man was created a little lower than God, whereas Jesus in Hebrews 2:9 was created a little lower than the angels.

The person of Christ is the catholic doctrine of transubstantiation. This can be clearly seen in 1 Corinthians 11:29 (New International Version).

1 John 5:7 is missing from new versions. This is our strongest support for the doctrine of the Trinity.

1 John 4:3 we're told in the King James Version that every spirit that confesses not that Jesus Christ is come in the flesh is antichrist. New versions eliminate not only Christ but also in the flesh in that very same verse.

Revelation 22:14 states "Blessed are they that do His commandments that they may have right." New versions replace do His commandments with wash their robes.

Amos 3:3 deals with the spiritual concept that "Can two walk together except they be agreed?" In new versions it requires an appointment.

Lucifer is missing from Isaiah 14:12 and in some cases a marginal reference sends you to Revelation 22:16 where Jesus is the bright and morning star.

There are thousands of changes in the new versions. However space, and my ability to present the complete list, will not permit.

I would like to close with three passages of Scripture. Deuteronomy 19:15 states "at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established." Note that we have presented many more than two or three witnesses. Next I would present Revelation 22:18,19 "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book". Have we not seen this very thing being done in the new versions? Do we not believe this statement from Revelation?

Gail Riplinger points out an alarming fact. Five people involved in translating the new versions lost their ability to speak; man should not have altered God's word!

Finally I would suggest that we look for the spiritual application of Malachi 1:6,7 "O priests that despise my name. And ye say, wherein have we despised thy name? Ye offer polluted bread upon my altar." Jesus is the Bread of Life. He is also The Word. In many pulpits today we are offering polluted bread on God's altar. This is a very solemn thought. Bud Alavezos.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *Revelation* 22:18, 19.

Question: Italicized Words

Dear Jeff,

In one of your videos on Daniel 11:40-45 you stated that the translators incorrectly translated the word countries. Since the word "countries" is italicized the translators did not translate this word but added it. They were honest enough to italicize all words that they added (at least that is so in the King James Version). To state that the word was incorrectly translated throws doubt on other parts of the Bible if not the entire Bible. We have appreciated the studies very much! MP.

Response

Dear MP,

My apologies, I do understand that the italicized words, are added words, as opposed to incorrectly translated words. Thank you for the correction. Jeff.

Question: The KJV Bible

Brother Jeff,

Thanks so much for sending me the materials, I look forward to receiving them. I have a quick question. Do you have a good resources that I can use to teach the students that KJV is best? If so I could use that to start off my Bible class. You must be so busy, so if there is someone else

who I should correspond with let me know. I know you had mentioned someone while we were in the car that might be able to help me. But I can't remember who it was or how to connect with them. Blessings, TB.

Response

Hello Sister TB,

My name is Michael Chapman and I work for *Future for America*. Jeff forwarded me the email you sent him concerning the KJV Bible. I have been in the process of compiling FAQs from the Future News newsletters over the years and in fact do have a document (though it's not too in depth) concerning this matter. It is a growing document as well as are the other FAQ PDFs that we are compiling. At this moment I can direct you to what has been completed:

http://www.arkansasschooloftheprophets.org/faqs/

I will attach the PDF concerning the KJV Bible. Let me know if I can assist you with any other inquiries. Blessings, Michael.

The Latter Rain

Question: The Refreshing & 9/11

Dear Jeff Pippenger,

There are several statements by Mrs. White where she clearly connects the latter rain with Revelation 18:1, when the towers of New York came down. But I'm having trouble finding statements that delineate that 9/11 marks the beginning of the judgment of the righteous living. She does comment on the "times of refreshing" and the blotting out of sin, but this is quite vague and doesn't directly prove that we are now living in the judgment of the righteous living. I believe the righteous living are now being judged, but I would like to have clearer evidence for it. Could you please point me in the right direction? Regards, ZD.

Response

Brother ZD,

Acts 3:19-20 states:

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 Christ, which before was preached unto you.

These verses were fulfilled at Pentecost, but their primary fulfillment is at the latter rain, which in *The Great Controversy*, page 611 Sister White informs us is also the refreshing. Therefore the perfect fulfillment of Acts 3:19-20 is in the latter rain or refreshing time period at the end of the world.

In order for you and me to "repent" we must be alive.

The verses are referring to the time when men that are alive are called to repent, in order to have their sins blotted out. (The blotting out of sins is the final action of the investigative judgment, other than Christ changing His garments and placing the sins upon the scapegoat.) But in terms of men's salvation the final action of Christ is when He is blotting out my sins, or blotting out my name, depending on my choices.

Acts 3:19-20 is primarily pointing forward to the time when living men send their sins into judgment to be blotted out and in order for them to do this they must be alive.

This time begins when Jesus Christ is sent. The angel of Revelation 18 marks the arrival of the latter rain and has been pre-figured by the angel of Revelation 10 that descended when Islam was restrained on August 11, 1840 just as Islam was restrained immediately after 9/11. Sister White informs us the angel of Revelation 10 is no less a personage than Jesus Christ, so the angel of Revelation 18 is no less a personage than Jesus Christ. Therefore on 9/11 Jesus Christ was sent to mark that the time of blotting out of sins for living human beings had arrived. Jeff.

Question: Exclusively for our Time?

Jeff,

Thank you for your explanation. You stated that, "the perfect fulfillment of Acts 3:19-20 is in the latter rain." I'm assuming that the "latter rain" only falls at the end of the world? So in the Scriptures and in the Testimonies of God's Spirit, does the term, "latter rain" exclusively refer to the time period from 9/11 to the Second Coming? Or has it fallen before our time and finds its

perfect fulfillment in our day?

Apropos the blotting out of sins, are the cases of all the righteous first approved, and then later their sins blotted out in the refreshing, latter rain time period at the end of the world? Or how is the blotting out of sins accomplished in the "times of refreshing" to which Peter refers? Regards, ZD.

Response

Brother ZD,

Because of time I find it difficult to answer you correctly, in the sense of providing ample support from inspiration to uphold what I say. There is a latter rain every year in Palestine, so it depends on what you are defining the latter rain as. The early rain for the Christian church was at Pentecost in 31AD and the latter rain is when the angel of Revelation 18 descends. Yet the early rain for Adventism was the Midnight Cry in the summer of 1844, and the latter rain for Adventism is when the angel of Revelation 18 descends. You and I both need an early and latter rain experience. So in terms of your question, it is a bit broader than your question suggests.

The latter rain falls in the spring and summer time of earth's history in order to bring about the final ripening of the fruit. In the summer the fruit is ripe and we are told that the harvest, the summer and the end of the world are all various symbols of the end of the world. Therefore, just before the Sunday law crisis hits in the USA, you are in the spring sprinkling of the early rain just before the latter rain (for the latter rain comes in a two-step process); but once the Sunday law arrives you have entered the summer of earth's history, the harvest time and the end of the world.

The latter rain I am referring to begin with the descent of the angel of Revelation 18 eleven years ago today. There are many types of the latter rain in the Scriptures. I will give a few that can be soundly proven if given more time: the animals getting on the ark, fire coming down out of heaven in the story of Elijah, the plagues of Egypt, the giving of the law on Sinai, the Triumphal Entry, the Midnight Cry. These and many other biblical histories typify the latter rain.

We have been informed that every individual will be judged in order. The order has been specified as beginning with the ancient men whom stood as guardians of the temple. There is more to say about this, but I won't here do so; but you and I are judged individually and when judgment has been passed, the blood of Christ is used to blot out the record of your sins, thus retaining your name in the book of life. It seems like it is a simultaneous action. Sister White informs us that while Christ is removing our sins from the records in heaven we are to enter into a personal purification process that parallels Christ's work in the record books. If you and I are living up to all the conditions of the gospel (and there are conditions to salvation), and Christ determines that you or I would rather die than commit another sin, He will then accomplish His work in the books, while also placing His seal upon your forehead, thus demonstrating among several other things that your character will remain pure and spotless for eternity.

Wished I had more time, but I don't. Hope this helps. Jeff.

Question: Millerite Sprinkling/Outpouring

Jeff,

Would you agree that the latter rain began to sprinkle for the Millerites as the increase of prophetic light in their "time of the end" began to unfold and that at the Exeter camp meeting it

was poured out in greater force, possibly without measure, and that the experience which prepared the wise to enter by faith into the most holy place was accomplished as they brought "line upon line?" WS.

Response

Brother WS,

Yes, with one qualification. In 1798, the time of the end there was an increase of knowledge that began and that was accomplished by the working of the Holy Spirit. But the actual outpouring of the Holy Spirit in the specific sense began on August 11, 1840 when Christ descended in Revelation ten with the book of Daniel open in His hand. Then the testing time and sprinkling began. The Midnight Cry at the Exeter camp meeting is where the Spirit was then poured out without measure. The sprinkling began in 1840, the full outpouring at the Midnight Cry. This application holds up with *The Great Controversy*, 611 which compares the Advent Movement of 1840 through 1844 with the latter rain of Revelation eighteen and Pentecost.

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

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

Question: When Did the Holy Spirit Begin to be Poured Out?

Hi Jeff,

I just listened to CD 21 (I do not have all the audios for the prophecy school) and I believe it was Russell speaking. He talked about how the generation that Jesus referred to in Luke 21:32 was the Millerites who began to see the budding of the trees (outpouring of the Spirit) in 1840, and lived to experience the fulfillment of the purpose of the outpouring of the Holy Spirit in 1844. I know that this experience is to be repeated "to the very letter", and he was saying that we are the generation to witness the return of our LORD (which I totally agree with). My question is what is the time that you are saying the Holy Spirit began to be poured out on this last generation? 1989? Thanks and God Bless! KB.

Response

Dear KB,

You have asked a simple question that I do not wish to answer in a simple fashion. The answer is so important that to give a short answer, is to perhaps give an incomplete answer that will be misinterpreted and misrepresented. (Not that you would do that.) A simple answer is that the latter rain begins to fall during the history of Daniel eleven verse forty.

The history of verse forty includes and predicts the collapse of the Soviet Union in 1989, but the history of the verse also continues until the next verse (verse 41) which identifies the Sunday law in the USA. Before the Sunday law, the latter rain begins to "sprinkle". "Sprinkle" is my choice of words, and I use it to make a distinction between the full outpouring of the Spirit at

the Sunday law in the USA (verse 41) and the outpouring that is identified in inspiration that precedes the full outpouring.

1989 and the collapse of the USSR is identified in verse 40, but it also has a definite and specific prophetic connection with the role of Islam and September 11, 2001. So for me, the time period to point to when the sprinkling begins is 2001, but the prophetic history of 2001 is directly connected to the prophetic history of 1989. I am speaking in Washington State in two weeks, and we intend to record this particular prophetic truth during those meetings. We will then make them available on DVD. I would hope that you would consider all the prophetic arguments that uphold this very simple answer to your very important question, but I am planning on taking at least ten hours to present this material, so you can understand why I feel inadequate to give you the complete answer in email format. When we have produced the presentations we will let it be known through the *Future for America* newsletter. Hope this helps. Jeff.

Question: The Latter Rain Discussion

Brother RL,

I agree with most of your study on the latter rain; this is a response to your e-mail of January 10, 2008. Your distinctions between the early and latter rain are correct, as I understand it. The necessary heart preparation in advance of the outpouring is certainly correct.

From the quotations you used under the title "The Symbolic Meaning of Rain," I think you have not actually demonstrated the symbolic meaning of rain. You simply identified the effects of the outpouring of the Spirit at Pentecost. The passages you used are good, and the latter rain does represent the outpouring of the Holy Spirit. It is only a minor point that you brought no passage to demonstrate where "rain" is specifically defined.

But there are a few areas where you are not in agreement with inspiration:

"When we overcome all sin in the life, and following the National Sunday Law, we receive the Latter Rain. The Latter Rain is the refreshing, or the baptism of the Holy Spirit—the Holy Spirit in great abundance—in all of His fullness, which empowers God's people to give the Loud Cry.

"Rain, then, represents The Holy Spirit. The Former Rain represents the outpouring of the Holy Spirit upon God's people in moderate measure at conversion and throughout their lifetime, and enables them to overcome all sin in their lives. The Latter Rain represents the outpouring of the fullness of the Holy Spirit upon the victorious Christian in great abundance following the National Sunday Law, and is given for the purpose of witnessing, for soul-winning, for giving the remainder of the final Loud Cry.

"Then, suddenly, when they see the National Sunday Law has been, or is about to be enacted, they will get excited and begin to seek the Lord, but not from the right motives. Their motives will be those of fear and of selfishness. All such motives are not acceptable to God and do not produce genuine Christians. Only those who truly love God and have gained the victory over their besetting sins will be ready for and receive the Latter Rain. All others are base metal!

"How very serious, then, is this present time! How extremely important it is that we now, in the time of the Early Rain, receive abundantly of the refreshing showers preparatory to the receiving of the Latter Rain! "The Early Rain began on the day of Pentecost and is to be with the church to the end of time. The Early Rain merges with the Latter Rain at the National Sunday Law."

The next paragraphs are extracts from "THE SYMBOLIC MEANING OF RAIN," with highlighted titles following which indicate disagreements with inspiration:

"When we overcome all sin in the life, and following the National Sunday Law, we receive the Latter Rain.

"The Latter Rain represents the outpouring of the fullness of the Holy Spirit upon the victorious Christian in great abundance following the National Sunday Law, and is given for the purpose of witnessing, for soul-winning, for giving the remainder of the final Loud Cry.

"When they see the National Sunday Law has been, or is about to be enacted, they will get excited and begin to seek the Lord . . . Only those who truly love God and have gained the victory over their besetting sins will be ready for and receive the Latter Rain."

"How extremely important it is that we now, in the time of the Early Rain, receive abundantly of the refreshing showers preparatory to the receiving of the Latter Rain!"

"The Early Rain merges with the Latter Rain at the National Sunday Law."

Logical Inconsistencies

You state that we receive the latter rain following the Sunday law, but also that the "early rain merges with the latter rain at the Sunday law."

Also you place the wake-up call for God's people before the Sunday law by stating, "When they see the National Sunday Law has been, or is about to be enacted." It is true that the wake-up call for Adventism precedes the Sunday law, but you have already said that the latter rain "follows" or is "at" the Sunday law. You also call the "early rain" the "refreshing showers" preparatory to the "latter rain."

Inspiration teaches that the "refreshing" is the "latter rain."

Revival

In your definition of the latter rain you overlook part of the broader definition of the latter rain. You identify that the latter rain is given for "witnessing, soul winning, and giving the loud cry." True, but that is not all that inspiration teaches regarding its purpose. One reaches a flawed understanding of the latter rain if all aspects are not considered. The latter rain not only empowers us for "witnessing, soul winning, and giving the loud cry," but it prepares us to stand through the great time of trouble when there is no longer any intercession for sin. It also "revives" us. You have neglected the revival accomplished by the latter rain.

"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**." *Testimonies*, volume 1, 353.

The latter rain "revives" us. But what does revival signify?

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

The latter rain produces a "resurrection from spiritual death". You quoted Spalding Magan, 4, which states: "I saw the latter rain was coming as the midnight cry, and with ten times the power."

The midnight cry in the Millerite time period came before the door closed in the parable on October 22, 1844. The door closes for Adventism at the Sunday law. Therefore based upon the passage you selected, if "the latter rain" is "coming as the midnight cry" then it must come **before** the door closes at the Sunday law. In *The Great Controversy*, 393 we are told:

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people."

And we know that the parable was fulfilled in the Millerite time period and that it is fulfilled again in our time:

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." Review and Herald, August 19, 1890.

In the parable there are two classes of worshippers, but they both slept. But the wise needed to be **aroused**—they needed to be revived. What aroused both the foolish and the wise was the "message of his approach" and the wise "responded to the message" by opening their hearts to "receive the Holy Spirit."

"All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,—went forth to seek and to save those who were lost." *Signs of the Times*, August 13, 1894.

Note that the wise virgins possess the characteristics of those who have partaken of the early rain:

"We cannot be ready to meet the Lord by waking when the cry is heard, 'Behold, the Bridegroom!' and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven.

"In the parable the wise virgins had oil in their vessels with their lamps." *Christ's Object Lessons*, 414.

The wise had oil in their vessels, yet they also needed to be awakened. The wise are those who had Christ in their lives, for the foolish had kept "Christ apart from" their "lives."

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

prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim." *The Great Controversy*, 393.

The wise in the parable have experienced the early rain, which inspiration defines as perfecting holiness in the fear of the Lord.

"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.

"There is to be 'first the blade, then the ear, after that the full corn in the ear.' There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour." *Review and Herald*, March 2, 1897.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." *Testimonies*, volume 1, 619.

The "work that God" bids us to do in advance of receiving the latter rain is to partake of the early rain. The early rain is "cleansing" ourselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The wise virgins have entered into that work, yet they are still asleep.

"All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished." *Signs of the Times*, August 13, 1894.

Once the wise were aroused by the message of his approach they "went forth to seek and to save those who were lost" as you have noted when you point out that the latter rain empowers us for "witnessing" and "soul winning," but the wise first need to be "roused." In the previous passage, that which rouses the wise virgins is "the message of his approach," but in Testimonies, volume 1, 353 it is "the latter rain" that "revives" the wise virgins. The latter rain comes in the form of a message:

"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.

"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. 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 that 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, February* 3, 1903.

The midnight cry in the Millerite history was brought about by an understanding of

prophecy that was presented to the Millerites at the Exeter camp meeting by Samuel Snow, August 12—17, 1844. The presentation and reception of that message produced the midnight cry. Had the Millerites rejected that message they would have rejected the holy oil that was poured out from heaven. When the Lord attempted to bring about the latter rain in the 1888 time period, he raised up Jones and Waggoner with a message that was rejected. When the Lord awakens the virgins of Adventism at the end of the world, He will do so with a "message of His approach" that will "revive" or "rouse" them. That message is 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.

John recorded "the messages which are to ripen the harvest of the earth." It is the latter rain that ripens the harvest of the earth.

"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 upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest." *The Great Controversy*, 611.

The "message" of Christ's "approach" is the message of the latter rain. That message is what "rouses" all the virgins, but only the wise have been partaking of the early rain and are therefore ready for the latter rain. The latter rain is poured upon or communicated to the wise through God's prophetic word.

"The continued communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: 'The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'

"From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. **As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God.** The whole heavenly treasure awaits our demand

and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world." *Testimonies to Ministers*, 509–510.

The two olive trees represent the Bible, and it is from the Bible that the oil of the Holy Spirit is imparted to the believer.

"Concerning the two witnesses the prophet declares further: 'These are the two olive trees, and the two candlesticks standing before the God of the earth.' 'Thy word,' said the psalmist, 'is a lamp unto my feet, and a light unto my path.' Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament." *The Great Controversy*, 267.

The latter rain message that ripens earth's harvest arrives before the door is closed in the parable. The midnight cry of Millerite history arrived before the door in the holy place closed; and the latter rain message at the end of time arrives not at the Sunday law—but before the Sunday law.

"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 worldwide 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 upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest." *Great Controversy*, 611.

Here we are directed to "the angel who unites in the proclamation of the third angel's message." We are directed to the time when this angel (the angel of Revelation eighteen) joins the third angel. When this prophetic event takes place it is compared to "the advent movement of 1840–44" which we are further told "was a glorious manifestation of the power of God." The comparison of these two histories emphasizes the work that was and will be accomplished.

When the fourth angel joins the third we have reached the time when the history of the Millerites from 1840–1844 is to be repeated; and at the same time, the history of Pentecost is to be repeated. Yet before the outpouring of the Holy Spirit at Pentecost, the sprinkling of the former rain took place:

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

The sprinkling of the former rain came before Pentecost in the history of Christ. The fullness of the former rain did not come until the day of Pentecost.

"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*, 327.

As the latter rain of the fourth angel is the anti type of Pentecost, so the latter rain begins to sprinkle before it is poured out in its fullness at the Sunday law. If this were not the case, then we would not be able to understand several passages in the Spirit of Prophecy that emphasize the falling of the latter rain at a time when the wheat and tares are still together.

"Only those who are living up to the light they have will receive greater light. 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 manifestations of the Holy Spirit in the latter rain" will not be recognized, received or discerned by those who have not experienced the early rain. But at the time the latter rain is manifested, it is falling on hearts all around those who do not recognize it. The wheat and tares are still together at this time. The wheat and tares are separated at the Sunday law; therefore the latter rain begins to sprinkle, before the Sunday law, just as the former rain began to sprinkle upon the disciples before Pentecost.

"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 Ministers*, 300.

There will come a time when the loud cry of the third angel shall be heard, but some will not recognize this fact, because they will not allow themselves to be aroused to a sense of their duty. This obviously takes place before the church is purified at the Sunday law.

"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 us, 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.

When the fourth angel of Revelation eighteen begins his work there will be those among us who will not "recognize anything of the light of heaven when it comes." The wheat and tares are obviously still together when the light of the fourth angel arrives. And the light of the fourth angel is a "message from God."

"There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. 'Why,' they say, 'should we not know the Spirit of God, when we have been in the work so many years?'" *Review and Herald*, December 23, 1890.

"The third angel's message **will not be comprehended**, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory." *Review and Herald*, May 27, 1890.

When the third angel's message arrives it will not be comprehended by many who "have been in the work so many years." From these previous passages it is easy to recognize that the wheat and tares are still together when the work arrives, represented as "the latter rain" or as "the fourth or third angel" or as "the loud cry of the third angel." All of these expressions represent the arrival of the latter rain; and they all are unrecognized and fought against by the members of God's church who have not entered into the experience represented by the early rain.

That those who do not recognize the message fight against it, gives testimony to the fact that the latter rain message of Christ's approach arrives before the door of Adventist probation closes at the Sunday law. This agrees with the fact that the midnight cry arrived before the door closed in the history of the Millerites.

The arrival of the latter rain before the Sunday law corresponds with the truth of the blotting out of sins and the refreshing. The blotting out of sins and the sending and receiving of the refreshing correspond to the work which Christ is accomplishing in the heavenly sanctuary.

"And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement." *The Great Controversy*, 421.

The blotting out of sins began in 1844 and the work of blotting out the sins of God's people is a progressive action beginning with the dead and then at some point passing to the living saints.

"At the time appointed for the judgment— the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'" *The Great Controversy*, 486.

The Time of Refreshing is the Time of the Latter Rain

"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.

Judgment is progressive, beginning with the dead and moving on to the living. It is also progressive in the sense that it begins with God's church.

"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.

In the scenario, you identify that the refreshing, or the latter rain, comes simultaneously upon all the faithful at the Sunday law; yet judgment is accomplished in a progressive fashion, and each of us is judged individually not corporately.

"The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may be blotted out when the times of refreshing shall come? **This is an individual work**,—a work which we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, 'What must I do to be saved?'" Review and Herald, August 28, 1883.

"Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after **the judgment at which their cases are to be investigated**. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.' Acts 3:19, 20." *The Great Controversy*, 485.

Just as in Pentecost, the latter rain message of Christ's approach, as set forth in the book of Revelation, arouses the virgins of Adventism. The wise will understand the message and will receive the sprinkling of the latter rain that begins prior to the Sunday law. It is at the Sunday law that the church is purified; then Christ pours out His spirit without measure.

"Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,—'Am I my brother's keeper?' If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted." *Review and Herald*, July 21, 1896.

We know that there is no evolution within Adventism in which the majority of the church

becomes consecrated.

"Are we hoping to see the whole church revived? That time will never come. There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less." Selected Messages, book 1, 122.

Therefore the "great outpouring of the Spirit of God, which lightens the whole earth with His glory" will come when Christ purifies His church.

"He will purify His church, even as Christ purified the temple during His ministry on earth." *Acts of the Apostles*, 525.

He purifies His church at the Sunday law and then He will "have an enlightened people that know by experience what it means to be laborers together with God." Then, at the Sunday law, "God will recognize the fact by an outpouring of his Spirit without measure." Before the Sunday law He begins to pour His Spirit out, but it is measured only to those within Adventism who have been partaking of the early rain.

"We may have had **a measure** of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door." *Review and Herald*, March 2, 1897.

Those who receive the sprinkling of the latter rain, prior to the Sunday law, are those who recognize the "blessing" of the latter rain when it comes. It comes while the church is still a wilderness, just prior to the church becoming a fruitful field.

"The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfullness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven.

"If the [people of the] world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will **recognize** His blessing **when** it comes, and diffuse it in clear, strong rays of light.

"'**Then** will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my Spirit within you, and cause you to walk in My statutes' [Ezekiel 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people." *Manuscript Releases*, volume 15, 308, 309.

God's people today must recognize the latter rain, for it is the sign given to the disciples by Christ in Luke 21, when they asked what would be the sign of His return. Christ responded by stating:

"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."

Sister White comments on this passage:

"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." *The Great Controversy*, 308.

The budding trees of spring is the sign of Christ's Second Coming; and that which makes the trees bud out in the spring is simply and specifically the latter rain. We must recognize the sign in order to meet the command of Zechariah:

"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." Zechariah 10:1.

You and I cannot intelligently ask for the latter rain in the time of the latter rain unless we recognize that we are in the time of the latter rain. We must recognize this fact. In Adventism we understand that the latter rain was resisted and postponed by the action of the brethren in the 1888 time period. Had the Sunday law then arrived? No, for the Lord begins to sprinkle the latter rain before the Sunday law, and when He does very few in Adventism will recognize this fact.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**" *Selected Messages*, book 1, 234.

"We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.

"When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for Him by calling upon the people to repent of their sins, and be converted, and be baptized. Christ's message was, 'The kingdom of God is at hand: repent ye, and believe the gospel.' **The Jews refused to receive Christ, because He did not come in accordance with their expectations.** The ideas of finite men were held as infallible, because hoary with age.

"This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is

unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice." *Testimonies to Ministers*, 64, 65.

Most of your information concerning the latter rain is good. But what you are suggesting concerning the point in time when the latter rain begins to fall, is not in agreement with inspiration, and has a detrimental impact on the great truths connected with the outpouring of God's Spirit here at the end of the world. I would hope you would incorporate the passages I have here set forth into the teachings you are currently sending out over the internet. You are in our prayers, Jeff Pippenger.

RL Replies

Dear Jeff,

Thanks very much for your very enlightening feedback. May God continue to bless all richly! RL.

Response

Brother RL,

After your response yesterday, I was a little taken aback by your new posting as of today. You suggest that identifying when the latter rain arrives, is "an exceedingly important question," yet you continue to identify that the latter rain arrives at the Sunday law. This is according to man's wisdom and is in opposition to the many passages of inspiration that we previously shared. Your latest email states the following occur:

The Early and Latter Rain of the Holy Spirit, page 27.

When is the Time of the Latter Rain?

This is an exceedingly important question. We may arrive at the answer in just four simple steps.

What is the Latter Rain?

The Latter Rain is the power of the final Loud Cry.

"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." Early Writings, 86.

What is the Final Loud Cry?

The final Loud Cry includes the announcement that Babylon has fallen (Revelation14:8; 18:1–4).

When Does Babylon Fall?

Babylon falls completely when the National Sunday Law is enacted. Babylon is now two thirds fallen. This is when Babylon becomes the habitation of every foul spirit etc. (Revelation 18:2). The fall of Babylon is progressive—first in the United States, then in various nations, and, finally, throughout the whole world.

THEREFORE: THE LATTER RAIN FOLLOWS THE NATIONAL SUNDAY LAW.

If the Latter Rain is the Power of the Final Loud Cry, And if the final Loud Cry is the announcement that Babylon has fallen, And if Babylon falls completely (in the U.S.) when the National Sunday Law is enacted, Then the Latter Rain follows the National Sunday Law.

Since the Loud Cr y is the combination of two things: (1) the message of Revelation14:6–12 and 18:1–4 and (2) the power of the Latter Rain; it takes both the message and the power to constitute the final Loud Cr y.

A Seventh-day Adventist minister today is not giving the final Loud Cr y when he preaches zealously on Revelation 14:6–12 and 18:1–4. While he is giving the message of the Loud Cr y, he is not giving the final loud Cr y because he is not giving it in the power of the Latter Rain."

Brother RL,

I assume that it is a book that you keep referring to in your daily email messages, but the book is building an erroneous foundation.

You refer to Early Writings page 85 which states,

"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."

I agree that this passage marks when the latter rain arrives, but it identifies that the latter rain arrives when the "nations" are "angry, yet held in check." The "angering of the nations" is a subject of prophecy. When the angering of the nations arrives, the latter rain arrives. The angering of the nations takes place during the period of time when "the work of salvation is closing" and "trouble is coming upon the earth." There is no reference in this passage to the Sunday law, yet you and the author of this book cite this passage and read into it a reference to the Sunday law that isn't there.

The loud cry represents an increasing power and importance of the third angel's message.

"The truth for this time, the third angel's message, is to be proclaimed with a loud voice, **meaning with increasing power, as we approach the great final test**. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. **The present truth for this time comprises the messages, the third angel's message succeeding the first and second.** The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained **in all its increasing importance to the close of probation**. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked,

is to be prayed, is to be presented with pen and voice.

"The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the **third angel and of the other angels that follow the third**, the second time proclaiming the fall of Babylon." The 1888 Materials, 1710.

Notice that the loud cry represents increasing power as we approach the "great final test." Is not the Sunday law the "great final test"? Yet you start the loud cry at the Sunday law. Please notice also that we are informed that there are other angels that follow the third angel. This is a point that is greatly lacking in your application of truth. The third angel is not followed alone by the fourth angel, but by several other angels. You are grouping all the other angels together under the fourth angel. In so doing you destroy the prophetic illustration. Revelation eighteen identifies two angels, not one:

"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.

"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." Revelation 18:1–4.

Inspiration clearly identifies that the angels of Revelation 14 and 18 represent the work that is accomplished by the people of God:

"I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are **a symbol to represent the people of God** who are **working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches*, 429.

"The third angel is represented as flying in the midst of heaven, **symbolizing the work of those who proclaim the first, second, and third angel's messages**; all are linked together." *Selected Messages*, book 3, 405.

"'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.

Angels represent the work carried out by God's people and in Revelation 18 there are specifically two voices, representing a twofold work. We do not have the authority to ignore this fact.

"The Bible contains all the principles that men need to understand in order to be fitted

either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' Isaiah 28:10.

"When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, **every fact its bearing**. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion." Education, 123.

A "fact" of Revelation 18 is that there are two voices, thus identifying two angels, thus identifying a twofold work that is accomplished during the loud cry. Yet your premise is the "final loud cry is Revelation 18:1–4," thus making no distinction of a twofold work. The inspired distinction which you are overlooking is what destroys the premise that the latter rain begins at the Sunday law.

The third angel's message arrived on October 22, 1844 and the Lord attempted to empower it in the 1888 time period, but the action of the brethren resisted His attempt to do so then.

"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." Selected Messages, book 1, 363.

The basic premise of the term, "the loud cry" has to do with an increasing power and importance that develops in connection with the third message. The third message arrived in 1844 and its importance has been increasing from that time onward.

There comes a time when the fourth angel joins the third, and at that point the loud cry or the latter rain begins. But the angel comes down in verses one through three, before the other voice of verse four is heard. If it were only one angel, then Sister White would not have stated that other angels follow the third angel. She would have said another angel follows the third. She consistently applies Revelation 18 in this fashion:

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried 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.' **The message of the fall of Babylon, as given by the second angel, is repeated**,

with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at **the right time to join in the last great work of the third angel's message as it swells to a loud cry**. And **the people of God are thus prepared** to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844**. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." Early Writings, 277.

After "another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message," she then states that other "angels were sent **to aid the mighty angel from heaven**, and I heard voices which seemed to sound everywhere, '**Come out of her, My people**, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' **This message** seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." She identifies the distinction between the angel of verses one through three and the other angel of verse four. And she identifies that the other angel has a "message" that joins the previous "message."

The message of the other voice of verse 4 is a call to "Come out of her, My people." The call to come out of Babylon arrives at the Sunday law. Therefore the mighty angel who lightens the earth with his glory in verses 1-3 represents not only the beginning of the latter rain, but a message proclaimed and a work carried out by God's people before the Sunday law. Sister White identifies the angel of verses 1-3 as a movement and a message:

"But God still has a people in Babylon; and before the visitation of his judgments, these faithful ones must be called out, that they "partake not of her sins, and receive not of her plagues." Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. **In connection with his message** the call is heard, 'Come out of her, my people.' As these **warnings** join the third angel's message, it swells to a loud cry." Spirit of Prophecy, volume 4, 422.

Within this movement she identifies the second message of verse 4 and states that these "warnings" (plural) join the third angel. Your premise is that only one angel joins the third angel. Because it is clear that the latter rain begins when the angel of verses 1-3 descends, you therefore develop the false premise that the loud cry and or latter rain history begins at the Sunday law when the call is made to come out of her My people. This is a private interpretation. The latter rain loud cry begins before verse 4.

As I pointed out in the previous email, when the latter rain and/or the loud cry arrives in history, the wheat and tares are still together. They are no longer together at the Sunday law. Yet inspiration consistently identifies that when the loud cry arrives, there is still opportunity for a choice to be made. That is not the case when the Sunday law arrives.

"At the time of the loud cry of the third angel those who have been in any measure blinded

by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call 'light,' but which the Lord calls, 'Sparks of their own kindling,' by which they will direct their steps. The Lord declares, 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.' Jesus said: 'For judgment I am come into the world, that they which see not might see; and that they which see might be made blind.' 'I am come a light into the world, that whosoever believeth on me should not abide in darkness.' 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.'" The 1888 Materials, 1079.

At the Sunday law there is no longer opportunity for those who receive the mark of the beast. We know that the latter rain begins when the angel descends in verses 1-3, but it is not until verse 4 that the Sunday law arrives and men and women are called out of Babylon.

"I have no specific time of which to speak **when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven**, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning." Review and Herald, March 29, 1892.

Inspiration is clear that the three angels' messages that arrived in the Millerite history will be repeated during the loud cry time period:

"The first, second, and third angels' messages are to be repeated." Review and Herald, October 31, 1899.

"**The whole earth is to be lightened with the glory of the Lord**. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated**, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies' [Revelation 18:2, 3]." Manuscript Releases, volume 16, 40.

Not only will the messages be repeated; we are told that they will parallel each other.

"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 angels' 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.

William Miller was raised up with the first angel's message and on August 11, 1840 the mighty angel of Revelation 10 came down and empowered that message. Then the Protestant churches of the United States closed the doors of their probation against the first angel's message and the second angel arrived. In the summer of 1844 the second angel's message was empowered at the midnight cry which progressed until judgment began on October 22, 1844.

The history of Revelation 18 parallels that history. Just as Miller presented the message for a time before it was empowered in 1840, the third angel's message has been presented since 1844. In 1840 the mighty angel of Revelation 10 descended and empowered the first message, paralleling the time when the mighty angel of Revelation 18 descends and empowers the third message. Then after that, the Protestants of the United States will pass a Sunday law paralleling the Protestants closing their doors against the Millerites. Then the wheat is separated from the tares and the outpouring of the Holy Spirit without measure begins, just as the midnight cry followed the actions of the Protestants in the USA in the Millerite history. The midnight cry concluded with the opening of the judgment and the loud cry concludes with the close of the judgment.

Your application of the latter rain to the Sunday law does not parallel the history of the Millerites, and destroys the ability to identify the repetition of the three messages. We are told that every reformatory movement is the same. The Millerite history and the history of the loud cry are reformatory movements and therefore will be governed by the same sequence of events.

"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 Bible instructs us that upon the testimony of two or three, a thing is established. In the history of Christ, which was a great reformatory movement, John the Baptist was raised up with a message. Sister White compares Miller with John several times. Just as Miller and John presented a message, there came a time when a divine symbol descended to empower the work. With Miller it was the angel of Revelation 10, with John it was the dove that descended upon Christ at His baptism. After the message was empowered, the activities of those who were fighting against the message are identified. With Miller it was the Protestant churches; with John, the Sanhedrin chose that it was expedient for Christ to die that the whole nation not perish. This marked the second message for Miller and the second waymark for John. The second message was empowered for Miller at the midnight cry, and Sister White uses the triumphal entry of Christ into Jerusalem to illustrate the midnight cry. When judgment opened in 1844 it paralleled the judgment that was accomplished at the cross. The history of Christ is identical to the history of the Millerites, and therefore identical to the history of the loud cry, but only if you identify the distinction between the two angels of Revelation 18.

Moses was a type of Christ, and in the history of the deliverance from Egypt we find another great reformatory movement. Moses was given the message at the burning bush, and before he returned to Egypt Christ came down and confronted him with the fact that he had not circumcised his sons. When Sister White comments on this she points out that if Moses had allowed his sons to skip circumcision it would have weakened the effectiveness of his work. His message was therefore empowered when Christ came down. Pharaoh ordered the Jews to make

more bricks and gather their own straw, thus paralleling the Protestant churches resisting Miller, and the Sanhedrin resisting Christ; and then followed the plagues which paralleled the manifestation of power that was illustrated in the triumphal entry and the midnight cry. The plagues led into the judgment of the firstborn, just as judgment began with Miller, and Satan was judged at the cross.

Sister White tells us that which follows the first and second angel's messages is to run parallel to them. The message is the third angel's message. It parallels Moses, John and Miller. The third message is empowered when the angel comes down in Revelation 18:1–3, just as the angel of Revelation 10 came down and empowered the first message in 1840, and just as the dove came down and empowered John's message, and just as Christ came down and empowered Moses' message.

Verse 4 of Revelation 18 marks the Sunday law, where the call is made to 'come out of her, My people' paralleling the Sanhedrin, Pharaoh, and the Protestants of Miller's day. Then we see the full outpouring of the Holy Spirit paralleling the midnight cry, the triumphal entry and the plagues. When Michael stands up and judgment ends at the close of the third angel's message we are paralleling the opening of judgment in 1844, the judgment illustrated at the cross and the judgment of the firstborn.

I know that you are a serious student of God's Word and I would appeal to you to remember that we as a people, have already had a history where the latter rain has been partially illustrated. When the Lord desired to finish His work in 1888, one of the facts that was recorded for you and me here at the end of the world is that when the latter rain finally does arrive, men who should have accepted and participated with the message and work of that period will fight against it, for it will not meet their preconceived ideas. I would ask you to set aside your preconceived ideas at the door of investigation and consider this and the previous e-mail one more time. Your brother, Jeff.

"God is raising up a class to give the loud cry of the third angel's message. . . . It is Satan's object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretation of Scripture, a spurious loud cry, that the real message may not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God." Selected Messages, book 3, 410.

"The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age.

"This is the danger to which the church is now exposed—that the inventions of finite men shall mark out **the precise way for the Holy Spirit to come**. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of **sin**, and of **righteousness**, and of **judgment**, many turn away from Him." Testimonies to Ministers, 64.

"At Christ's first advent the angels broke the silence of the night with acclamations of praise, and proclaimed glory to God in the highest; peace on earth; good will toward men. He is soon to come again with power and great glory. **Those who are not wedded to the world** will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word which will arouse the powers of hell to oppose the warnings God designs to come to the people to awaken men out of

their carnal security, that they may prepare themselves for the great event right upon us. The promise is, 'Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' **God will accept no sleepy, tame message at this time**. In old time 'Holy men of God spake as they were moved by the Holy Ghost,' and we may expect such teaching in our day. I know that the Lord has wrought by his own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest his power among his believing people; for he will work and none can hinder him. His name will be a praise in the earth. 'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' **Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and his glory will be revealed.** Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave his people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the cooperation of heavenly angels. **The power of God will be manifested** to hold in check the power of the enemy. God will give victory to the truth." The 1888 Materials, 1254–1255.

"**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word**. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; **but 'the wise,' those who are honest, will understand**. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth." Review and Herald, December 15, 1885.

"I stated that I was a stockholder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth' history. Another angel was to come from heaven with a message, and the whole earth was to be lightened with his glory. **It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways**." Manuscript Releases, volume 13, 334.

RL Replies

Dear Jeff,

Thanks again for your very valuable feedback. I am just like one who is waking up from sleep. I like your comments on the passages from Elder Gordon Collier's book The Early and the Latter Rain of the Holy Spirit. I am still learning, and appreciate your comments! Please keep up

the good work! May God bless you all always! Thanks. RL.

Question: What are the Latter Rain Messages?

Jeff,

I have a question. I increasingly encounter a question that I myself would prefer to have a clearer answer for. When I share the theme that the latter rain is coming in the form of messages and include the understanding that when we refuse light that God has sent to us, we go out into darkness as did the Jews who rejected the messages of John the Baptist. The emphasis that is felt is that they need to become familiar with the messages which are "the latter rain" messages. So then, naturally, they want to know specifically which messages are the "latter rain" messages.

Quite simply, after reading the statement to them "John records the closing messages which are to ripen the harvest of the earth" and telling them that the latter rain is coming in the form of messages, what do YOU represent those "messages" to be and how? WS.

Response

Brother WS,

Daniel 11:40–45; Revelation seventeen; Revelation ten; the seven thunders and the foundations of Adventism; the 2,520 time prophecy; the seven trumpets and Islam in Bible prophecy; the opening of the seventh seal; the daily in the book of Daniel; Revelation fourteen and its repetition in Revelation eighteen all go to make up the Laodicean message of Revelation three. Jeff.

Question: 2 Timothy 2:5

Hey Jeff,

I'm listening to the Eatonville series and you said that you thought that the verse, "Having a form of Godliness but denying the power thereof," meant that the power they were denying was the latter rain. But then you found that you were wrong because Ellen G. White said that they were denying the obedience. Well, after searching a bit I came across this verse in *The Great Controversy* and I don't think you were wrong initially.

"The time will come when those who love God supremely can no longer remain in connection with such as are lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God, still in Babylon, will be called upon to separate from her communion." *The Great Controversy*, 390.

The Three Angel's Message encapsulates the latter rain, loud cry message, so if that's the case I don't think your initial analysis was wrong on 2 Timothy 3:5. God bless! EP.

Response

Brother EP,

Cool. I still thought it meant latter rain power, but recognize that obedience was the primary application, but then we know that only those that are obedient to the early rain will receive the latter rain, so they are connected. Jeff.

Question: Loud Cry/Latter Rain Parallel

Brother Jeff,

Have you ever considered the Loud Cry, Latter Rain parallel with Luke 19:37–40; this passage paralleling the first and second angels messages?

"Yet this disappointment [the great disappointment of 1844] was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim: 'Hosanna to the Son of David!'" *The Great Controversy*, 404.

"Let us follow Jesus as He so meekly rode into Jerusalem, when 'the whole multitude of the disciples began to rejoice and praise God with a loud voice.'" *Early Writings*, 109.

"If these should hold their peace, the stones would immediately cry out." *Luke* 19:40

"In like manner [referring to Luke 19:37–40] Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angel's messages were given at the right time and accomplished the work which God designed to accomplish by them." *The Great Controversy*, 405.

"The spirit that the Pharisees manifested toward Christ has been manifested through all ages **by those who claim to believe present truth**. They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reproved, their hatred has become as deeply rooted as it was in the hearts of the Pharisees.

"'And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.'" *Signs of the Times*, December 23, 1897.

"The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an **impelling power that moved the soul**. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour and helped to swell the shout, 'Blessed is He that cometh in the name of the Lord.' Matt 21:9. In like manner did unbelievers who flocked to the Adventist meetings--some from curiosity, some merely to ridicule--feel the **convincing power attending the message**, 'Behold, the Bridegroom cometh!'" *The Story of Redemption*, 370.

In the following paragraph she writes of the "showers of rain."

"At that time there was faith that brought answers to prayer--faith that had respect to the recompense of reward. **Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers**. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones." Ibid, 371. LN.

Response

Sister LN,

I am familiar with these passages and proofs that the rain begins to sprinkle before it is poured out without measure. Sister White also states that there was a transforming power that attended the first and second angel's message; this is simply one of a number of ways in which she emphasizes that the history of 1840 through 1844 was a manifestation of the outpouring of the Spirit of God.

"A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

"This expresses something of the exercises we were passing through: 'Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?' Proverbs 22:17–21." *Manuscript Releases*, volume 17, 11.

"If the people of God would appreciate His Word, what a heaven we should have here below in the church. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare Scripture with Scripture and to meditate upon the Word… Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result their lives would be conformed to the principles and promises of His Word… It would be in them a well of water, springing up unto everlasting life. Refreshing **showers of grace** would refresh and revive the soul." *Manuscript Releases*, volume 20, 308.

This transforming power was brought about by "the power of the Holy Spirit" as they searched the Scriptures for "hidden treasures." As they searched, "light was shed upon the prophecies," not the doctrines. Then Sister White points us to Proverbs 22:17-21 which emphasizes bowing down in order to hear the "words of the wise" in order to understand the increase of "knowledge" that was unfolding from the "word of truth." Here we see a reference to Daniel 12 and Matthew 25 where the wise virgins are those that understand the increase in prophetic knowledge that is unsealed during the time of the end. The words that produced an increase of knowledge also produced a transformation. That transformation by the Word is compared to "showers of grace." Jeff.

The Sealing & The 144,000

Question: The 144,000

Greetings Jeff,

I hope all is well in the Lord. I am forwarding this question to you on behalf of HP, who submitted his question on my website, thinking I was you. He has a good question, so when you can email him that would be great. EP.

The pioneers believed that only 144,000 are sealed from 1844 until the second coming of Christ. They would be made up of all whom received the third angel's message. Those who died in the message would be resurrected on the special resurrection of Daniel 12:2 at the seventh plague and EGW in *Early Writings* says that during this time that there are only 144,000 living saints in numbered when Christ comes. Uriah Smith has a footnote in his 1912 edition 677, 678, commenting on Revelation 14:13. Based on the story of Gideon, the flood, how many where faithful during Christ's first coming and the shaking in 1844, I think the pioneers where right. Do you have a comment? I live close to Yosemite close to Fresno, Ca are you scheduled to come sometime close to here? I appreciate your studies thank you. Brother HP.

Response

Brother EP and HP,

My only observation is that I think it is an overstatement to say the pioneers believed. I think it should be stated that some of the pioneers believed. Years ago we ran an article by Loughborrough where he taught that the 144,000 is made up of all the faithful Adventist since 1844, including those who die. His reasoning is used by the SDA Reform movement who hold this view. Once we ran the article we received a wave of input from those who identified that there was no firm consensus by the pioneers on the 144,000. So even though I am not threatened by this brother's thoughts, I think he is overstating it when he says "the pioneers believed". Jeff.

JN Loughborough: Questions on the Sealing Message

Before me are three questions that I am requested to answer:

First: When did the Adventists obtain light on the sealing message?

Second: When did the sealing work begin?

Third: Will any of the people of God who have died since 1848, in the message, be reckoned with the 144,OOO?

First Response

As to the first question, we note that in 1845, some of the Adventists began the study of the third angel's message of Revelation 14:9-12. They saw clearly that the observance of the seventh-day Sabbath was included in the keeping of all the commandments, as set forth in that message. Of the study of the message, we read in a statement from Sister E. G. White, in *Testimonies for the Church,* volume 1, 78, 79. The statement relates to the situation in 1846, and onward, and reads:

"When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Revelation 14:9-12.

"The burden of our testimony as we came before the people was, that the great second

advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And we as clearly saw as we now see (the now was 1868, when volume 1 was first published), that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position.

"God by His Holy Spirit let light shine forth upon His servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world."

Although, down to the year 1848, our people had clear light on the different features of the third angel's message, their attention had not been especially called to the sealing message. They did not believe that, according to Revelation 14:1, there would be 144,000 to stand redeemed on Mount Zion. This company was also mentioned by Sister White in her first vision, recorded in *Experience and Views,* old edition, page 12. But they had not as yet studied the light on the sealing of the 144,000.

As we shall see, it was the time of the conflict of the nations of Europe, in the early months of 1848, that light came to this people respecting the sealing message. In a brief consideration of that conflict, its cause and development, we shall see how the light on the message was obtained. In the *Library of Universal Knowledge,* page 536, we read of that conflict in 1848:

"That revolution was caused by the French people demanding a republican form of government from under Louis Philippe; and for a time, there was republican form, the revolution contagion spreading temporarily over most of the continent of Europe."

From the time of the Reign of Terror in France, the desire of the masses was, to secure for the people a greater control of the government, and to satisfy the craving of the people for national life in fact, to have a true government of the people, for the people, and by the people. Through the working of the papacy, and Bourbon, Louis Philippe, had been placed upon the throne, and it seemed to be an impossibility to induce the pope to submit to any government but that of his own devising. See Robinson's *Western Europe.*

The situation caused animosity not only against Louis Philippe, but also against the pope, who was upholding the Bourbon ruler. At last, the pent up feelings burst forth in a conflict, as sudden in its developments as the bursting forth of a volcano. From facts stated in the public prints of the time, it would seem that Louis was not aware of the intensity of the feeling against his rule; for on the twenty-first of February, 1848, he said to his cabinet, "I was never more firmly seated in the empire of France than I am tonight. "The next day, he had a review of his soldiers. After the parade, the soldiers, with guns stacked, were resting on the ground, when a little lad with a tricolored flag in his hand climbed upon a cannon. He waved the flag in the air, shouting: "Down with the pope! DOWN WITH THE POPE!" Probably this was what he had heard talked at home. The soldiers caught up the same, which, with increasing vigor, was passed up and down the line, and finally with the addition, "and down with the king."

Concerning the sudden outbreak of that rebellion, we read in Robinson's *Western Europe*, chapter forty:

"The gathering discontent, and demand for reform, suddenly showed their full strength and extent. It seemed for a time as if all western Europe was about to undergo as complete a

revolution as France had experienced in 1789. With one accord, and as by obeying a preconcerted signal, the liberal parties in France, Italy, Germany, and Austria, during the earlier months of 1848, overthrew or gained control of the government, and proceeded to carry out their program of reform in the same thorough going way in which the National Assembly in France had done its work in 1789. The general movement affected almost every state in central Europe.

"On February24, 1848, a mob attacked the Tuileries. The king abdicated in favor of his grandson. But it was too late. He and his whole family were forced to leave the country. The mob invaded the assembly, as in the Reign of Terror, crying: 'Down with the Bourbons, old and new! Long live the republic!'"

Of this revolution of 1848, and its sudden checking up, Horace Greeley said, in the *New York Tribune,* "It was a great wonder to us politicians what started so suddenly that great confusion in Europe; but a greater wonder still, what so suddenly stopped it."

I have a copy of a testimony given to Sister White in 1852, in which reference is made to the war of 1848. This was found among Brother Bates' papers, after his death. In it are these words:

"That desire was, to dethrone kings; but that could not be, for kings must reign until Christ begins His reign. I saw in Europe, just as things were moving to accomplish their designs, there would be a slacking up once or twice. **Thus the hearts of the wicked would be hardened.** But the work will not settle down (only seem to), for the minds of their kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. I saw all minds intently looking and stretching their thoughts on the impending crisis before them."

There was one slacking up after the revolution of 1848. In the present war, beginning in 1914, is manifest on a still larger scale the determination to overthrow kings and rulers, and still a greater intensity in watching, than in that revolution of 1848. **The testimony seems to indicate a second slacking up before the final conflict of the nations shall come.**

Of that outbreak in Paris, we have read already that Louis Philippe and his entire family fled from France. The fury of the mob was such that he feared for their lives, and accomplished their escape by placing his family in a coach, while he disguised himself in the driver's clothes, and in the twilight passed unrecognized through the gates of Paris, thus effecting his flight to England.

From a pamphlet entitled *The Seal of the Living God*, published by Elder Joseph Bates, dated January 1, 1849, we gain some facts as to that 1848 revolution, and the reception of the light on the sealing message. On page 45 we read, "The public journals have stated that on the twenty-second of February last, France became disorganized, deposed their king, and burned up his throne, and himself and family fled to England for safety. On page 49, we read of the fury of that conflict: "See what a rushing and struggling has been and is going on among the people to over throw the potentates of Europe; namely, Prussia, Hanover, Sicily, Naples, Venice, Lombardy, Tuscany, Rome, etc. See the account from the *Boston Times* of October 28, 1848, of the flight of the emperor of Austria from Vienna, the capital of his vast dominions, and of the insurrection and siege of that city for eight days, from the ninth of October; how they, in their work of slaughter, when they became victorious, tore up the railways, and demolished bridges, to stop all further intercourse. See also a similar state of things in Berlin under the king of Prussia." This gives us some idea of the revolt which broke out on the continent of Europe on February 22, 1848.

In the month of March of the same year, in Hydesville, Wayne County, New York, spirit rappings began in the home of the Fox and Fish family, which was moved to Rochester, NewYork,

for more public investigation. For a time, these rappings were called "the Rochester knockings." The First-day Adventists then said, with great zeal: "This conflict in Europe will culminate in the battle of Armageddon, and the Lord is about to come. These spirit rappings are the spirits of devils, going forth to gather the nations to the battle of the great day of God Almighty." As our people had the light of the third angel's message and the Sabbath, and were confident that this truth must be proclaimed to the world, **they could not accept the faith made by the first-day Adventists, that the Lord was about to come.** Those people would say to the Sabbath keepers: "You had better give up your Sabbath message. You are too late with it. Join us in warning the world to get ready for the immediate coming of Christ."

Such was the situation in the summer of 1848. This led the Seventh-day Adventists to earnest, prayerful study for light. The Lord led their minds to the holding of the winds (wars) and the sealing work, with a determination to find the meaning of the situation. They found, in their study of the Scriptures, that the Seventh-day Sabbath was the sign of the living God, and the seal of His law. This newly received light from the word of God gave still greater force to the Sabbath message, and doubly assured them that this, as the sealing message, must be proclaimed to the world before the actual coming of Christ.

In Brother Bates's book, he refers to a meeting held in the home of Brother Otis Nichols, at Dorchester, near Boston, Massachusetts, on November 18, 1848, and says: "A small company of brethren and sisters were assembled in a meeting near Boston, Massachusetts. . . We had made it (the manner of publishing the message) the subject of the prayer at the Topsham conference meeting a little previous, and the way to publish not appearing clear, we (now) therefore resolved unitedly to refer all to God. After some time spent in prayer for light and instruction, God gave Sister White a vision."

Then he gives words which she spoke in the vision, which he copied down as she spoke them. From these words we quote the, following:

"He (God) was well pleased when His law began to come up in strength. That truth [the Sabbath truth] arises, and is on the increase, stronger and stronger. It's the seal! It's coming up! It arises, coming from the rising of the sun, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was but little light in it; but it has been increasing. Oh, the power of these rays!"

Next came words that spoiled the claims of the first-day Adventist that "the angels were no longer holding the winds of war and strife, but were letting them blow! The words spoken in vision were:

"The angels are holding the winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed. The time of trouble has commenced. It has begun. The reason why the four winds are not let go, is because the saints are not sealed. It (the trouble) is on the increase more and more: **that trouble will never end until the earth is rid of the wicked.** Why, they (the winds) are just ready to blow. There is a check put on because the saints are not all sealed. Yes, publish the things thou hast seen and heard, and the blessing of God will attend."

After coming out of this vision, Sister White said to her husband:

"James, I have a message for you. Begin to print a little paper, small at first. Send it out free. The readers will send you money to print it. It will be a success from the first. I saw from this small beginning it was like streams of light that went clear around the world."

In a vision given to Sister White at Rocky Hill, Conneticut, January 5, 1859, she had

another view of the sealing work. This view, written by herself, is in *Early Writings,* old edition, pages 29-31, and reads as follows:

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

The explanation made to her by her attending angel was "that the four angels had power from God to hold the four winds, and that they were about to let them go, but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God."

Being thus fortified with light from the Scriptures, and the testimony of the Spirit of God, those having the light of the third angel's message were shielded from these claims of the First-day Adventists, with their "new time message," and were filled with new energy to press forward with the third angel's message, being confident that the God whom they trusted would clear the way for this, the last message to the world, to accomplish its purpose.

Second Response

When Did the Sealing Work begin? The testimonies already quoted as to the reception of the sealing message by the Seventh-day Adventists is also good proof as to the time when the sealing began. The four winds of war were about to blow when that commotion among the nations of Europe broke out. The four angels had their commission to hold those winds of war, that the work of sealing be not hindered. "A check was put on," so that the sealing might advance.

We will note the other *Testimonies* showing that the sealing work was going on at that time. In *Experience and Views, Early Writings,* old edition, page 35, speaking of what was then occurring, we read:

"Satan is now using ever device in this sealing time to keep the minds of God's people from the present truth, and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty."

From the same testimony, page 36, we read:

"I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. . . . Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

I will quote from a tract published in 1852, a vision given to Sister White, at the home of Brother Harris, at Centerport, New York, August 24, 1850:

"I saw that Satan will work now more powerfully than ever before, for he knows that his time is short, and that the sealing will soon be over. And he will now work in every insinuation to get the saints off their guard, and get them to sleep upon present truth, and doubting it, so as to prevent their being sealed with the seal of the living God."

We read in *Early Writings*, *Experience and Views*, page 49, old edition:

"The sealing time is very short, and soon will be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."

It was because of these plain statements, that our people and ministers, down to 1894, believed and taught that the sealing work had been going on since 1848, and that the 144,000 were being sealed. I do not see how we could draw any other idea, from the testimonies we have quoted, than that the sealing work had begun in 1848-1850.

Third Response

Will any who have died in the faith since 1848, when that message was received, be reckoned with the 144,000?

Some persons, more especially since 1894, have claimed that none will be reckoned among the 144,000 but those who lived until the second coming of Christ; and that this must be so, for according to Revelation 14:3-4, they are "redeemed from among men," and "from the earth." According to Daniel 12, there is a partial resurrection in the "time of trouble," just before Christ's second coming. We read: "In that time shall Michael stand up, . . . 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." Surely those who awake to everlasting life will be alive and "among men," when Christ comes.

If, in 1848-1850, persons were being sealed, we would naturally expect they would be of those wakened to everlasting life, and so be with the 144,000. Of this resurrection we read in *Early Writings, Spiritual Gifts*, old edition, page 145:

"There was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law."

In *Spiritual Gifts*, 145-146, we read:

"As God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed up wards, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai (glorified). The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image."

Of the same we read in *Testimonies for the Church*, volume 1, page 59:

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number (remember that the resurrected Sabbath keepers are then among the living saints), knew and understood the voice, while the wicked

thought it was thunder and an earthquake. When God spake the time, He poured upon us the Holy Spirit, and our faces began to Light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

"The 144,000 were all sealed and perfectly united. On their foreheads were the words 'God,' 'New Jerusalem,' and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground."

If it be claimed that none will be numbered among the 144,000 but those who live until Christ's second coming, without tasting death, what about those Sabbath keepers who in 1848 to 1850 were being sealed? There are not a half dozen of those now alive who were then keeping the Sabbath. If they were then sealed, they will be among those resurrected to eternal life at the voice of God.

There are some things connected with the case of Sister White that have a bearing on the matter of the 144,000. She is now at rest. But as reported in her first vision, *Experience and Views,* is an account of what is to take place in the kingdom:

"Zion was just before us, and on the mount was a glorious temple, and about it were seven of her mountains, on which grew roses and lilies. . . . As we were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and we shouted, Alleluia."

It seems, however, that in this view of things to occur in the new earth, she entered that temple; for she said:

"This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw, I cannot describe. . . . I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple we went out, and Jesus left us, and went to the city."

From this we would surely conclude that in the new earth, Sister White would be one of the 144,000.* [*The use of "we," "us," and "our" includes Sister White.]

On page 33 of *Experience and Views,* old edition, she speaks of what the angel told her while she was viewing Saturn:

"I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.'"

That surely looks like some of the 144,000 being of those who will have been raised from the dead.

Notwithstanding these facts in the testimonies presented, it is still urged by some, that what is said in *Great Controversy,* page 649, shows that the 144,000 will be composed wholly of those who have never died. Let us see what is said, and the condition under which the said statement occurs. Here it is:

"These having been translated from the earth, from among the living, are counted as 'the first fruits unto God and to the Lamb.' (The Sabbath keepers resurrected to eternal life will surely be among the living at Christ's second coming.) 'These are they which came out of great tribulation;' they have passed through the time of trouble such as never was since there was a

nation."

That trouble of the nations will be under the sixth plague; and it is at that time, according to Daniel 12:1, that the partial resurrection will take place, bringing up the sealed Sabbath keepers. This will be when the seventh plague is yet to come. Of the situation at that time, we read in *Experience and Views,* page 29:

"These plagues enrage the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God."

We have already seen that this glorification takes place with the resurrected Sabbath keepers, as well as those who had not died, when God delivers the everlasting covenant on those who had honored Him by keeping His Sabbath.

Of this scene we read in *Spiritual Gifts,* page 143:

"I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after a certain time, to put them to death. . . . Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by translating, with out their seeing death, the faithful waiting ones who had so long expected Him."

Keeping the law "in the sight of the heathen" was in the sight of these inquisitors who had the decree to put them to death, and not to death in an ordinary sense, under calm conditions.

It is from this testimony, "translating, without seeing death," that the claim has been made that none will be among the sealed 144,000 but those who live until Christ's actual second coming. We see that the death they are saved from is the death permitted by the “papers circulated.” Bear in mind that the resurrected Sabbath keepers are included among the covenantees. So they are to be translated at Christ’s coming, without suffering the threatened death. By this decree, they are brought into “the time of Jacob’s trouble.” His trouble was the news that Esau was coming with four hundred armed men. Unless the Lord should aid him, it looked like death to him and his whole family.

There is another testimony from *Great Controversy*, page 649, used by those who claim that none who have died in the message will be among the 144,000:

“They have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.' . . . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst."

This is what is said of the whole of 144,000, and in part will be true of the resurrected Sabbath keepers; for they endure the time of Jacob's trouble. They are raised under the sixth plague, and see the final outpouring of God’s judgments under the seventh plague, and are among those delivered from this decree of death.

In *Spiritual Gifts*, pages 146, 147, we read still further of what will take place with the living

resurrected and living Sabbath keepers, after the voice of God declaring the everlasting covenant, when the wicked were enraged against them:

"Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. . . . His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. . . . Those who a short time before would have destroyed God's faithful children from the earth, now witness the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, 'Lo, this is our God, we have waited for Him, and He will save us.' The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory, victory, over death and the grave! O death, where is thy sting? 0 grave, where is thy victory? Then the living saints and the resurrected ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death, came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated, were united, never more to part."

If there is still a doubt of the resurrected Sabbath keepers' being numbered with the 144,000, consider the following from Sister White's words in 1909. At the general Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the questions, and the exact words of the replies. Among other questions was this one:

"Will those who have died in the message be among the 144,OOO?" In reply, Sister White said: "Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter."

These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report.

The Number of the Sealed

The query may now arise: "If the sealing message is to go to all the world with a Pentecostal power, and the earth to be lighted with its glory, and if, as recently stated by Brother Blank, it is to result in 'millions' being prepared for Christ's second coming, is not 144,000 a small number to be sealed? It is only a fraction of one million. "In His word the Lord has spoken of those to be saved at His coming as a "little flock." Luke 12:32. They are also a people who have been subject to a very rigid test. The prophet Daniel speaks of them: "Many shall be purified, and made white and tried." Daniel 12:10. Some translate this "thoroughly tested." It may be true in this case, "Many are called, but few are chosen."Matthew22:14. In Testimonies volume 5, 136, published in 1881, we read, "The great proportion of those who now appear to be genuine and true will prove to be base metal" On pages 213-214, we read: "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… By their

lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contended with their position… 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." On page 136 of the same volume we read: "Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."

In *Spirit of Prophecy*, volume 4 page 426, we read: "As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls." The same is in *Great Controversy,* 609.

In *Testimonies,* volume 5, 216, we read: "The seal of God 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." On page 81 we read: "Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat"

In volume 6, pages 400-401, we read: "As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith."

Whatever may be true of the millions that will hear the third angel's message, the 144,000 seem to be a peculiar group, with peculiar characteristics, gathered in groups of 12,000 each, bearing the names of the twelve tribes of spiritual Israel," without guile in their mouths," "without fault before the throne of God." They are not all Americans, nor all users of the English language; but they are "without spot, or wrinkle, or any such thing."

If, as lately expressed by Elder Blank, the preaching of the message "prepares millions to be saved at the coming of Christ," and the Lord in compassion pardons the sins of ignorance in the converted heathens who have not had the opportunities of those more enlightened, praise to His name. That does not excuse us who have had greater light, and might attain to one of the twelve groups of the sealed 144,000.

In the Review of May 22, 1889, Sister White said: "In a little while, everyone who is a child of God will have His seal placed upon him. O that it may be placed upon our foreheads! Who can bear the thought of being forever passed by when the angel goes forth to seal the servants of God in their foreheads?"

End of Article

Question: Purification of the Church

My husband was in San Antonio, Texas a while back and received some information that does not match up with what I have been taught all my life. He got this information at a big event that the Texas Conference was putting on. I have always been taught that the purification of the church comes at the Sunday Law. The information that he got says that it comes before the Sunday Law and that the 144,00 are then developed and that all Seventh-day Adventists who are not in the 144,000 will be literally slaughtered at the time before the Sunday Law. I am very confused by all of this and I have not ever heard you preach anything that did not sound exactly right so I am sending you a check tomorrow for the Purification Series.

Response

The main error that leads to applying the prophecies in the fashion you identified is in attempting to apply the prophecies at the end in a literal fashion.

The primary group in Adventism who use this false prophetic technique, particularly in reference to Ezekiel, is the Shepherd's Rod and their various branch offs, (there have been several since Victor Hoteff started pushing these concepts). They are not the only ones to apply the prophecies literally, but they emphasize the purification of the church as a literal event. Victor Hoteff was not simply an erroneous teacher—he was a false prophet. He claimed the position of a prophet. He made several predictions that never came to pass, and he openly opposed some parts of Scripture and some passages from the Spirit of Prophecy. It's unfortunate that the Texas Conference would promote such error. They should look at the work that was done by a couple General Conference committees that addressed Hoteff's ideas. They were clear that his prophetic analysis was erroneous, and they did their work for the purpose of identifying the churches position in relation to Hoteff's nonsense. That was years ago, so perhaps the left hand no longer knows or remembers the work of the right hand?

I will mail you a *Purification* set with notes today, but I will also send you *The Judgment of the Living* series, where this subject is also addressed.

Question: The Close of Probation

Hope and pray this message finds you and your family happy and well. I'm in the process of looking into the subject of when probation closes. I know of at least two schools of thought. ONE: Probation closes when the death decree is enforced. TWO: Probation closes for Adventists at the Sunday law, while there is time for the unchurched to be saved.

Of course I'm not speaking of the time of death when that person's probation closes. I'm speaking of those who are alive when probation closes, something like in the days of Noah. When the door of the Ark was shut, probation closes for those out side of the Ark. People were still living when their probation closed, but did not know it. I'm still doing research in the E. G. White database to find out what I can. I know how busy you are with your studies. When you get a moment please give me what you can, even if it's off the top of your head. Thank you for your time.

Response

One: I do not know of a proof text that positively identifies the death decree with the time when Michael stands up and human probation closes, but the context of the information available certainly implies that to me.

Two: Probation closes progressively, beginning with the church and then proceeding unto those outside the church.

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? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter 4:17–18

It also closes progressively in a geographical sense, for it begins in the USA and then every country on the globe follows the example of the USA. "As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example." *Testimonies*, vol. 6, 18

"Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world." Ibid., 395 I would recommend our study titled, The Judgment of the Living. In that series we deal with these concepts.

My favorite quote dealing with this teaches that the world, (those outside Adventism) can only be warned be seeing people who are "sealed". The sealing takes place prophetically at the Sunday law.

"**The world can only be warned by seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and whose who trample them under their feet. The sanctification of the Spirit signalizes **the difference between those who have the seal of God and those who keep a spurious rest day.**

"When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who, after having heard the truth, continue to regard this day as holy bear the signature of the man of sin, who thought to change times and laws " The Seventh-day Adventist Bible Commentary, vol. 7, 980

"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. . .

"**When the decree goes forth** and the stamp is impressed, their character will remain pure and spotless for eternity." *Testimonies*, vol. 5, 214

Question: Can I Be Apart of the 144,000?

I would like to know what are your findings on the 144,000 mentioned in Revelation. Is it symbolic or is it literal and if literal do I have a chance of being in that number or they are already decided.

Response

For Seventh-day Adventists today salvation is not enough. Part of the "present truth" for today is that probation is about to close. This means that among other things our calling is not simply to be saved, but to be among those who make up the 144,000. We have been counseled to "strive" to be among that number:

"Let us strive with all the power that God has given us to be among the hundred and forty-four thousand." *Maranatha*, 241

We are commanded to strive to be among them, and therefore this is our calling at this time period. Not only do you have a chance, but it is your responsibility to work out this calling

with “fear and trembling”. Remember: “His commands and promises are identical.” *Review and Herald*, January 14, 1890

Question: Close of Probation at the Sunday Law

I want to thank you for the material on the prophecies in Daniel that you recently sent out to me. I am also grateful for the monthly tapes and newsletters you send that are so full of information on the times in which we live. They are great for sharing as well and have opened the eyes of several friends. I pray the Lord will continue to bless the work you are doing.

I have a question in regard to Jeff’s comment that probation closes for Adventists when the Sunday law is issued. Does he mean the Sunday law, which requires Sunday worship on Saturday? I know the Sunday laws will be progressive till they reach the point where we are persecuted for worshiping on Sabbath even though we are not working on Sunday and using Sunday for missionary type work. What is your understandings on this point and what information is it based on? Yours in Christ, MS.

Response

[Editors note: The Sunday law that is the dividing line for Adventism, is two-fold in nature. It forces worship on Sunday and persecutes for upholding the seventh day Sabbath]

"A time is coming when 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." Review and Herald, December 18, 1888.

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of an allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." *The Great Controversy*, 605.

Question: Perfection of Character

Hi Jeff,

I am reading through your sermon notes and I am puzzled by one quote which states: “Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. . . . All who receive the seal must be without spot before God—candidates for heaven.” *Testimonies*, volume 5, 214–216.

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

Response

Dear N,

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

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

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

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

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

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

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

I responded, "No. Sister White stated, 'it is left with us to remedy our defects in character'".

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

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

The Seal of God

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

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

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

"Of the Amorites the Lord said: "In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them.

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

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

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

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book." When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense. The decree has been passed by the highest earthly authority that they shall worship the beast and receive his mark under pain of persecution and death. May God help His people now, for what can they then do in such a fearful conflict without His assistance!

"Courage, fortitude, faith, and implicit trust in God's power to save do not come in a moment. These heavenly graces are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right the children of God were sealing their destiny. Beset with temptations without number, they knew they must resist firmly or be conquered. They felt that they had a great work to do, and at any hour they might be called to lay off their armor; and

should they come to the close of life with their work undone, it would be an eternal loss. They eagerly accepted the light from heaven, as did the first disciples from the lips of Jesus. When those early Christians were exiled to mountains and deserts, when left in dungeons to die with hunger, cold, and torture, when martyrdom seemed the only way out of their distress, they rejoiced that they were counted worthy to suffer for Christ, who was crucified for them. Their worthy example will be a comfort and encouragement to the people of God who will be brought into the time of trouble such as never was.

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

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

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

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

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

"No one need say that his case is hopeless, that he cannot live the life of a Christian. Ample

provision is made by the death of Christ for every soul. Jesus is our ever-present help in time of need. Only call upon Him in faith, and He has promised to hear and answer your petitions.

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

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

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

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

Dear N,

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

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

I have had the privilege to share Bible prophecy for a few years. In doing so many have taken upon themselves to ask for spiritual counsel on this and other subjects. I am not sure that I posses the qualifications of a good counselor on the subjects, but I can share my own personal

convictions.

If I had an actual practical recommendation for Seventh-day Adventists who were seeking to bring their life and experience up to the high calling of the 144,000 at this time period, I would tell them to increase their Bible study, but to also return to the *Testimonies*.

I believe it is time to carefully return to the nine volumes of the *Testimonies for the Church* and allow the Holy Spirit to identify the areas in our lives that need to be polished and refined. I believe the *Testimonies* have the practical counsel along with the intellectual information that God's people need at this point in history. There is more that we can accomplish in cleansing our soul temples from every defilement, but the Bible and the *Testimonies* will identify those things much clearer than I ever could. Hope this is helpful. Jeff.

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

Question: Silence on the Topic of the 144,000

Dear Jeff,

Recently M&BC came to visit us. After seeing a couple of your videos, my wife and I have decided to purchase one of the many sets that you have. We have seen some of the Blythe meetings but would like your recommendation as to which would be most appropriate for us. I have looked at your material and see that it is quite extensive, our pockets are not so deep that we can afford all of them but one set would be viable and workable for us, though I am sure we would enjoy them all but financial constraints do not allow this. So your recommendation would be appreciated.

We have been asking some of our church members if they know anything about the 2,520 year prophecy and they are numbly surprised and in short actually know nothing. My wife and I have been Seventh-day Adventists for only 10 years and the last 6 have been as missionaries in China. Our Father has brought us back it seems— though we are trying to continue our work in China from here. So we know about prophecy, but only as it has been generally taught. Much of what you have said I find myself in complete agreement with. I must be truthful about one item and that is 144,000. I do not disagree that there may very well be a group of 144,000 that spreads the gospel. Yet, I feel impressed to share with you the experience that I have had in China and in the United States as an outsider looking into the surprised and in short actually know nothing. My wife and I have been Seventh-day Adventist Church.

I have noticed that the earmarks of "movements" usually have something that attracts people. Most of the material that you have speaks volumes but the 144,000 and any emphasis on it will attract a group of people that will feel that they are more important than others. I can tell you right now without any doubt in my mind if I were to share the information directly about the 144,000 and its importance, there would be groups springing up throughout China claiming

they are the 144,000. Our brothers in China have serious challenges, if this were to be brought up as a point of focus some would take this and run with it and it would bring reprisals upon the church in China very quickly, aside from creating other havoc within the church.

Furthermore, I believe the same will happen here in the United States as well. Even though I sincerely believe your intentions are of the highest nature, yet we need to recognize that whoever they might be, the 144,000 will know who they are and it is not up to us to bring to much light upon the subject. DB also believes as you, do but has not pushed the issue. I know that you are excited, and in short so am I about this wonderful information our Father has revealed to you. Please forgive me if I have been too forward in this. It is just my experience and the emotions of people that are not grounded will run with this in ways that could carry what you are trying to share with people in sad direction. You I am sure will be getting enough flack from many corners it may be prudent to work with this aspect in a more gentle fashion. I look forward to your recommendations. God Bless. In our Master's Service. RM.

"And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of bells, and knew our High Priest was coming out. Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming." *Day Star*, March 14, 1846.

Response

Dear RM,

We have been sharing the prophetic message publicly for 15 years, in every continent of the world, and have always shared our understanding of the 144,000 when it was part of the particular message. I have never witnessed, nor heard second- hand of any person or group becoming unbalanced in any way, by our emphasis of the 144,000. Your experience may be accurate, but my experience does not agree with your reasoning at all. The pioneers of Adventism never avoided a biblical topic; for fear that some may become unbalanced because they do not react to the information correctly.

Brother the 144,000 is in the Bible and the Spirit of Prophecy states that we are to "strive" to be among that number. Silence on this truth is certainly not what I understand the Bible or the Spirit of Prophecy to be suggesting. We are at the end of time, and during that time period, the book of Revelation teaches that God will raise up that number, whether it be literal or symbolic, and it doesn't seem reasonable to be silent on a subject that is most definitely a subject of end-time Bible prophecy. Jeff.

The Seven Thunders

Question: Seven Miracles

Hello brother Jeff,

I'm H, we met in the prophecy school in Brazil. I've saw that the *Future for America* page in Facebook uploaded recently videos of the classes in the school of prophets, and one of the themes are the seven thunders. For the last months I have studied this theme and came to some nice conclusions, that as far as I can see, are very sound, and very based in the Bible. I've studied the seven thunders in the seven days of creation, and I'm recently starting to study the seven thunders revealed in the gospel of John (most directly in the seven miracles performed by Christ in this gospel). Everything is lining up perfectly. I saw in one presentation of the last prophecy school (*Behold, The Bridegroom Coming*) that you also apply the seven last kings of Israel to the seven thunders, and that marvelously lined with my conclusions of the seven thunders, but with only one difference. Your first thunder is my initial condition, and your second thunder, my first thunder. I'll show you why I think that is that way.

Studying the reform lines, we can see that in there are also the seven thunders. The repetition of history is the seven thunders, is the way that God uses to recreate the man into His image. But the thunders are directly the work of God, so, the initial condition is not to be counted as a work of God. For example, the darkness that leads to the "time of the end" is not consequence of God's work, but of the enemy work. The work of God begins when he start's to act. So, I think that when the line of kings talks about Manassah, and that his character is "to cause to forget", I see this pointing to the initial condition, and not to the first thunder. This will make the seven last kings go unto Cyrus, and I don't see why that should be a problem. I will send attached a resume of the study that I made, in the end there's a brief sketch of what I've found.

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but **from the beginning it was not so**. Matthew 19:8.

This verse above show a very interesting concept. That the purest manifestation of God's purpose are seen in the beginning. In the original state of things. With that I think that the first 3 chapters of the Bible will show us the purest light regarding the seven thunders. I think also that the gospel of John will bring forth great light regarding that because it's authored by the same that sealed up the seven thunders in Revelation. And this same gospel starts pointing us back to Genesis, and then, thru the miracles, show us how now God is re-creating man.

Brief sketch:

1st miracle - Change water to wine - Ellen G. White in *Desire of Ages* compare this with the baptism. She also says that the new wine is the "new" doctrine of Christ that wipes away the traditions of the pharisees. (this is what I've studied yesterday, so, in the last miracles I will not have so much information as I have in this one, but just the miracles show us some things).

2nd miracle - Healing of the son of a noble - (does not imagine how it lines yet)

3rd miracle - Crippled in Bethesda (does not imagine how it lines yet, but it incites controversy as in the sixth miracle)

4th miracle - Multiplication of bread (Glorious manifestation of God's power, people want to pronounce Him king)

5th miracle - Walk over the sea (in the 5 day of creation we see that the sea is a symbol of

persecution. Christ is walking above it)6th miracle - Giving sight to the blind (we uses clay, as in the sixth day God used clay to create the man)

7th miracle - Resurrecting Lazarus (Justification by faith, as the sabbath is a symbol, see *Desire of Ages*, 283)

What I've been seeing also in studying these different times in scripture that the seven thunders appears (as for example, in Psalm 29, which I've not yet understood), is that every time that the seven thunders appear as they are showing a different perspective. In creation I think that the perspective is how the seven thunders work with all the people of God, in the Gospel of John I think that they are teaching how the experience of the seven thunders will change the individuals of the people of God, and etc. That God bless us all.

Response

Hello Brother H.,

My name is Michael. Brother Jeff sent me your email concerning the seven thunders. I will do my best to give you a sound Biblical answer.

Manasseh

I do not believe we can move Manasseh from his position as the "first thunder" in Millerite history, and this is why:

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and **shall commit fornication with all the kingdoms of the world upon the face of the earth**. Isaiah 23:15-17.

The Seventy Years

Here Tyre represents the Papacy, which is forgotten in 1798. She is forgotten in the sense that she is removed from her high ranking position on the throne of the earth; she is stripped of her civil power to persecute and thus her strength and ferocity that was manifested during the 1260 years of her tyrannical reign is forgotten by the Protestants and the world alike. She that led into captivity was taken into captivity for seventy years, or, for the length of the reign of one king, which we understand from Revelation 17:10 to be the United States (the one that "is").

The Song of the Harlot

We are told that the song that the 144,000 sing is their experience (*Great Controversy*, 648), thus, the song that this harlot sings represents her experience. It is a song of deception that she entices the kings of the earth with. After she was dethroned, the Papacy began to sing that she might be remembered. This seductive song is in contrast to the song that God's people sing, which is the prophetic message (a fundamental component of the experience of the true people of God); her song is a perversion of all that is sacred, a perversion of the Word of the Lord. Where God's people sing of the signs of the times and the soon coming of their Lord in the clouds of heaven, the harlot sings of peace and safety and the perfection of humanity through their own works. This deceptive song has already entranced the Protestant denominations and has lead them into the clutches of that blood thirsty whore—the Papacy. Her "sweet melody" is still ringing throughout

the land and the kings of the earth are soon to fall prey to her soothing tones. This all is the result of forgetting, for she sings because she wishes to be remembered. When the USA has laid down its scepter, through a degradation of the principles of our government (a submission to church craft) it will be but a "short space" of time until the harlot reigns as supreme ruler over the affairs of this satanic world.

Therefore, my brother, we cannot move the first thunder from its position in 1798. For this is when the Papacy is forgotten (or "Manasseh-ed"). Likewise, 1989 marks the result of forgetting the Papacy—the protest has been fully removed from Protestant! When Regan and the John Paul walked as two united, the Protestant nation who once fought for the separation between religion and politics manifested their forgetfulness and thus the thunders are repeating in our time.

I understand why you say that the thunders are the work of God, and in this I agree with you. Isaiah 23 is a prophecy and has come to be by the power of none other than the One who pronounced this prophetic declaration.

My Observations Concerning Christ's Miracles

I have briefly looked over the miracles of our Lord as recorded by John and have some thoughts on this, but nothing conclusive. I am entertaining the idea that the seven miracles take place from 9/11-Sunday Law and there seems to be some valid logic to this position, but like I say, I have not determined anything yet.

I would like to see your studies on both the miracles of Jesus and the first seven days of creation.

Thank you for your time. And again, I am sorry I sent you that incomplete email earlier. God Bless, Michael.

The Seven Trumpets

Question: SDA Official Statement

Brother Jeff,

Looks like our foundations have been forgotten, Read below!

"On Friday February 18, 2011, Three Angels Broadcasting Network hosted an intensive, three-day Bible symposium focusing on the 'seven trumpets' of Revelation 8, 9, and 10. A number of Seventh-day Adventist Bible scholars, evangelists, pastors, lay Bible students, and 3ABN pastoral staff gathered in Studio B for this event, which was the brainchild of 3ABN program development director, Shelley Quinn. The idea grew out of concerns that she and production manager, C.A. Murray, shared with vice president, Mollie Steenson, regarding views on the trumpets that had aired on 3ABN.

"The Seventh-day Adventist Church has no official position on the Seven Trumpets"

Read the full article at: www.news.3abn.org/?p=1637 Brother EP.

Response

Brother EP,

I sent an email into the blogs that were happening in connection with that summit of thought leaders something as follows:

"The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain. Now the great work from which the mind should not be diverted is the consideration of our personal safety in the sight of God. Are our feet on the rock of ages? Are we hiding ourselves in our 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 Christ?" *Evangelism*, 199.

3ABN's claim that the Adventist Church has no official position of the Seven Trumpets is false and is consistent with Eugene Prewitt's false logic concerning the foundations of Adventism. Eugene's brother Michael was coordinating the website blogs, so I am making the assumption that he and 3ABN sympathize with Prewitt's unbalanced logic. Prewitt had an email dialogue with me in the past where he demonstrated this same disregard for the Spirit of Prophecies guidance concerning the foundational truths that is in agreement with 3ABN claiming the church has never held an official position on the trumpets. Prewitt then claimed that "the only messages' she is referring to in the following passage is the three angel's messages."

"All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches." *Manuscript Releases*, volume 21, 437.

My response to him was two-fold. First I questioned where and when was the third angel's message proclaimed in the history of 1840 through 1844? As I understand it the third message did not arrive until 1844, and it took some time for the pioneers to comprehend it, let alone proclaim it before it arrived. He of course had no defense or response for this question.

My second problem with his logic is his definition of the word "all." Seems to me that

when Sister White says "all the messages" of 1840 through 1844, that she means what she says. But if this were so, it would contradict Prewitt's logic, so he refuses to see or hear.

When it comes to the pioneer understanding of the trumpets, there are over twenty (perhaps more than twenty) endorsements of the pioneer position of the trumpets in the Spirit of Prophecy. To suggest that the pioneer understanding of the trumpets is not an official position is perhaps correct in terms of the creed set forth in the 28 fundamental beliefs, but is a rejection of the historical facts and the Spirit of Prophecy, no matter what the Prewitts' or 3ABN may claim.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." *Selected Messages*, book 1, 204.

"Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid." *Testimonies*, volume 8, 297.

There is no way to separate the trumpets from each other when employing the Millerite understanding of the trumpets. They believed and taught that the seven trumpets were the historical forces that the Lord used to bring judgment upon Rome, and therefore the sequence of the trumpets demonstrated a progressive historical representation of the judgments against first Western Rome, then Eastern and papal Rome. It would be impossible to uphold the pioneer logic, and remove the historical development of the first five trumpets from the fulfillment of the sixth trumpet. Therefore, when Sister White refers to the sixth trumpet in the following passages she is directly confirming not only the fulfillment of the sixth trumpet, but also the Millerite understanding of all the trumpets. Our understanding of the trumpets may not be included in the creed that the theologians of Adventism have set forth, but the pioneer understanding of the trumpets was officially endorsed by Inspiration.

"In the year 1840, another remarkable fulfillment of prophecy excited widespread interest." *The Great Controversy*, 334.

Question: Laodicean Conversion

Hi Jeff,

The Church of Laodicea; do they become Philadelphians? If yes do you have some quotes from the pioneers or anything else saying this? God Bless. Thanks. A. PS: Keep up the good work, it is outstanding and what is needed for these days.

Response

Brother A,

The seven churches represent the seven historical churches from the disciples (Ephesus) to the end of the world (Laodicea). That being said the pioneers identified that in their history (Philadelphia) that Sardis, Philadelphia and Laodicea were all contemporary to each other. In this sense they are representing something other than the history of the Christian church. The pioneers understood the faithful Millerites as Philadelphians, the unfaithful Millerites as Laodiceans and those outside the Millerite movement as Sardisians. The Millerite history is repeated to the very letter so at the end of the world in the prophetic history represented by Laodicea you will find foolish virgins (Laodiceans) within Adventism, wise virgins (Philadelphians) and those out side of Adventism are Sardisians.

The word Sardis means those that escape and in Daniel 11:41 those that "escape" the hand of the papacy at the Sunday law are Edom, Moab and Ammon representing the three-fold makeup of modern Babylon or Sardisians. Those that are overthrown in verse 41 are the foolish virgins of Adventism who receive the mark of the beast at the Sunday law, while the wise virgins of Adventism receive the seal of God.

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

Sister White identifies that Revelation three, which includes all three churches exists in the last days.

"Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days. Study carefully every verse in this chapter, for through these words Jesus is speaking to you." *Manuscript Releases*, volume 18, 193.

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

"Sardis not only represents 'those escaping' or 'that which remains' after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means 'remnant' of 'an escaped few,' and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a

'remnant' who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be 'a few names,' or 'a few souls' (*Moffatt*), in Sardis who had 'not defiled their garments.'" Taylor Bunch, *The Seven Epistles of Christ*, 186. Hope this helps. Jeff.

Question: 5th & 6th Trumpets

Dear Brother Jeff,

Hope this finds you well. I have gotten this question from Pastor JR, and wonder if you have any info on whether or not the first 4 trumpets are for sure as Uriah Smith puts them. Here is the question from him:

"I did send the JS notes to pastor SB included with a lengthy letter. He has responded by email and said that he will take a look at it. He is presently doing a series on the trumpets but is presenting things which are different than Uriah Smith presents in His book. I know that I can prove to him that the 5th and 6th trumpets are endorsed by Ellen White, but have no idea how or where I can prove to him that the first four trumpets, being the attacks on Western Rome by the Goths, the Vandals, the Huns and the Ostrogoths are also a certainty; do you?

"Actually, WF from AD presents these four along with four other different options which he prefers. Both WF and pastor SB like to start the first trumpet with the destruction of Jerusalem in 70 AD. This way it follows the same chronological sequence as the 7 churches and the 7 seals. I am sticking with Jeff's explanation which complies with Uriah Smith but can you ask Jeff if you are talking with him if he has any endorsement from Ellen White that confirms Smith's explanation of the first four trumpets." All the best, PV.

Response

Pastor JR and Sister PV,

The basic argument concerns the pioneer understanding more than the trumpets specifically.

The pioneers viewed the basic understanding of the trumpets as historical forces that bring down Rome. This is their foundational understanding of what the trumpets represent. They would point to Jericho as an example of a trumpet representing the bringing down of a kingdom, and then emphasize that the trumpets in Revelation were dealing with the kingdom of Rome. The point here is that it is impossible to accept what the pioneers conclude about the fifth and sixth trumpets, without accepting what they concluded about the previous four. They viewed the trumpets as progressive, connected judgments against Rome.

The pioneers did understand that the churches, seals and trumpets operated on the principle of repeat and enlarge, but they made a distinction about what each of the three symbols represented:

The churches were the internal history of the church, which the seals repeated and enlarged upon.

The seals identified the external history of the church. The external problems that were brought against the church were accomplished by Rome, whether pagan Rome in the history of Smyrna and Pergamos; or papal Rome in Thyatira.

They viewed the trumpets as God's providential history that judged Rome for its opposition to God's truth and people during that very history.

Therefore they mark the beginning of the first four trumpets immediately after the first Sunday law in 321 national apostasy is followed by national ruin. When the papacy took control in 538 they also passed a Sunday law and the fifth and sixth trumpet then responded to that apostasy. The pioneers identified Islam of the fifth and sixth trumpet as God's providential judgment against an apostate church. Moving the first trumpet back to the history of Ephesus and the first seal destroys the established pioneer understanding of what the trumpets represent, and it destroys the future application of that prior history.

What I mean is that those two Sunday laws, the first by pagan Rome in 321 and the second by papal Rome in 538, mark the point where God responds against their apostasy with his judgments as represented by the trumpets. Those two Sunday laws also prefigure the two Sunday laws at the end of the world: i.e. the Sunday law in the USA and the world-wide Sunday law.

The Sunday law in the USA was prefigured by Constantine in 321, and Constantine represents the power (pagan Rome) that places the papacy on the throne of the earth. Constantine or pagan Rome therefore represents the USA in this illustration. When the papacy was empowered in 538, it prefigures when the papacy is restored to power, when the ten kings give her their kingdom and the world is then forced to follow the example of the USA in passing a Sunday law. National apostasy whether on the local level (USA) or worldwide is followed by nation ruin.

There is a passage where Sister White calls the national ruin, "God's destructive judgments." Those destructive judgments have been prefigured by the judgments brought upon Rome by the trumpet powers. Those judgments, according to the correct pioneer application followed the apostasy of the Sunday laws (321 and 538) and to begin them prior to the point that the pioneers did, is to not only reject the pioneer understanding, but to destroy the history application that prefigures God judgments at the end of the world.

Correctly understood, when Sister White places here endorsement on Josiah Litch's work in The Great Controversy, she is placing her endorsement upon the entire pioneer understanding of the trumpets, for they had a very specific understanding of what the trumpets represented, not only what the trumpets represented individually, but as an interconnected symbol of a history where God's judgments are specifically represented. Rejecting the pioneer understanding of any one of the trumpets is to reject them all.

Those who are seeking to align the trumpets with the churches and the seals should know better. They would never allow someone to accept the pioneer understanding of the last three churches, while at the same time insisting that the first four churches must begin in history before the time of the disciples. They claim they are aligning the histories in agreement with the pioneer understanding of the churches and seals, but if they would simply be consistent they would have to admit that if you can change the dates for the trumpets, then you can also change the dates for the churches and seals. Hope this helps. Jeff.

Question: Re-Application of the Trumpets

Dear D,

I had discussed with Jeff the understanding of the trumpets and below is his response. I concur with his statement for it follows with what the pioneers believed and follows along with current events. It is well worth your time to read. In addition I will send you a more complete outline on the understanding of the trumpets. I know that you are more than busy, yet we are

counseled by the *Spirit of Prophecy* to be "students of prophecy" individually. Feel free to share this. Then if they or you have questions they are more than welcome to ask us questions.

"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. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others." *Counsels to Writers and Editors*, 41.God Bless. RM.

Response

Dear Elder D & Brother RM,

Those that attempt to apply the trumpets with a secondary application are generally found in one of two groups. One group is unfamiliar with prophecy and is attempting to do so without understanding that it is wrong to do so, and the other group has been confronted with the reasons why their attempts to apply the trumpets in a secondary fashion are wrong, but they continue to reject the truth and continue to promote their false concepts. This second group usually believes their false ideas are somehow an important prophetic understanding; whereas the first group is simply fascinated with what they believe they are seeing.

In order for either group to break away from the false concept requires that they submit to the authority of the prophetic Word. This is generally hard for either group to do, for the first group that is unfamiliar with prophecy doesn't understand that there is authority in God's prophetic Word that we are required to submit to; and the second group is in rebellion against that authority. God's prophetic Word has its own authority for we are told:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 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." 2 Peter 1:19-21.

The sure word of prophecy is not subject to man's private interpretation.

"Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. **They must be hewed by the prophets** with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord." *Testimonies to Ministers*, 464.

There are three points concerning the Trumpets that I will briefly address here:

Point One – The authority of Prophecy

Prophecy has authority over human beings and human beings must submit to that authority to rightly understand prophecy.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself." John 7:17.

When it comes to the trumpets Sister White endorses the pioneer understanding of the

trumpets as portrayed on the 1843 and 1850 Pioneer Charts. She endorses the pioneer understanding of the trumpets directly seven other times. Sister White was a prophet and we must submit to her authority as a prophet in order to understand the prophecies. She has informed us the pioneers had the correct understanding of the trumpets. Whatever we recognize concerning the trumpets, it must agree with the pioneer understanding of the trumpets; otherwise it is nothing more than a private interpretation.

Point Two – The trumpets are a Continuum

Inspiration teaches conclusively that both prophecy and history repeat; so there are secondary applications to history and prophecy. The problem with a secondary application to the trumpets is that since October 22, 1844 we have been living in the history of the seventh trumpet. The trumpets cannot repeat until they finish. For those that are familiar with the trumpets it should also be emphasized here that there is no way to isolate one trumpet from another trumpet. The pioneers viewed the seven trumpets as a continuum of history. Before the trumpets can be repeated they must first finish.

Point Three – Prophecy always follows the same sequence

When prophetic history repeats, the repetition is governed by the prior fulfillments of that prophetic history. Prophetic history always possesses waymarks or characteristics that are marked by Inspiration within the historical fulfillment of the prophecy. The messenger William Miller was repeating the prophetic history of the messenger John the Baptist who in turn was repeating the history of Moses. Miller's message was empowered when the angel of Revelation ten descended, just as John's message was empowered when the dove descended upon Christ at His baptism, just as the Lord came down at the test of circumcision for Moses. Then the Protestant churches closed their doors against Miller, just as the Sanhedrin chose to crucify Christ, just as Pharaoh increased the amount of bricks the Jews were to produce. There are many more characteristics in each of these three histories, but the characteristics always come in the identical sequence and they possess similar characteristics to one another. This is always the case with God's prophetic word.

If we bring two lines of prophecy together and they have different characteristics that occur at different points in the history, then we know that there is something not right. Therefore if there were to be a repeat of the trumpets, (which will not be possible until the seventh trumpet has finished sounding – see point two above) that secondary application will have to possess the identical sequence and similar characteristic with the first fulfillment. It is not an accident that the characteristics of the trumpets are also identified in the seven last plagues. I will not deal with the parallel of the trumpets and the plagues at this point, but I do want to mention that if one makes the effort to place the seven trumpets and seven plagues in a double column next to each other, they will easily see that they possess similar characteristics in an identical order. It is important to do this, because it then gives us two biblical witnesses to the characteristics and sequence of the trumpets. We should also not forget that Sister White endorsed the pioneer position of both the characteristics and the sequence of the trumpets. If there were, (and there is not) a secondary application of the trumpets the characteristics and sequence of the secondary application would have to be identical to that identified by the pioneers. The pioneers correctly taught that the trumpets represented the historical forces that brought down Rome; this is perhaps the most important characteristic they identified. The seven last plagues also bring down modern Rome.

The first four trumpets brought down Western Rome by 476; under the fifth and sixth trumpet Eastern Rome was brought down in 1453 and Papal Rome received its deadly wound in 1798. The pioneers further taught that the seventh trumpet was the historical providential forces that brought down modern Rome. Therefore a secondary application of the trumpets would need to identify the bringing down of Rome in three steps: Western, Eastern and Papal.

Modern Rome is not 'officially' modern Rome until the Sunday law in the United States. It is at this point that the three-fold union of modern Babylon is marked by prophecy, and prophecy is authoritative (see point one):

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. 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.

"By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. 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 for the Church*, volume 5, 451.

Therefore it would be impossible to apply a secondary application of the trumpets until after the Sunday Law in the United States, because the trumpets – which represent the historical forces that bring down Rome and modern Rome – must be in place before the US is brought down. I am aware that there are very few that have looked closely at Revelation 16, but it is clear that the spirits that proceed from the dragon, the beast and the false prophet have to first come out of their mouths, before they can do anything. After they come out, they then go forth to the kings of the earth:

"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." *Revelation* 16:13, 14.

Modern Babylon is this three-fold union of the dragon, the beast and the false prophet; it consists of the United Nations, the Papacy, and the United States. The United States begins as a lamb; it begins as Protestant America but at some point in time it changes to apostate Protestantism. When the USA changes from Protestant to apostate Protestantism, the "spirit" has 'come out.' Not until it reaches that point can it begin its work. The same with the U.N; it did not come into existence until 1946… My point is this: based upon God's prophetic Word, the formation of the three-fold union of modern Babylon does not happen until all these three powers have formed and then have come together at the Sunday Law crisis. Only once modern Rome is established – but definitely not before – could we even begin to have a secondary application of the trumpets, for according to the pioneers the trumpets represent the historical forces that bring

down Rome. This of course is impossible anyway, for the seventh trumpet has not even yet finished.

Sister White identifies that the destruction of Jerusalem in A.D.70 is a type of the end of the world. The closer we look at the prophetic history connected with the destruction of Jerusalem, the more we will see that the sequence and the characteristics of that history parallel the end of the world in a precise not casual way.

When you listen to what I shared at the last prophecy school (Dec '08) and that which I have written in recent Newsletters, you would see that I can defend the truth that the histories represented by the churches and seals are repeated in Laodicea, but the trumpets have a specific role identified in prophecy. They are the forces that bring down Rome, and those forces can be illustrated within the correct understanding of the seventh trumpet, but not as a secondary fulfillment.

I recognize that some approach their presentation of the prophetic Word from a homiletic style. Homiletics being by 'my definition' the style of preaching that draws a general lesson from a passage to make a specific point. Others use the exegetical approach, which by 'my definition' means that you let the passage define the lesson contained therein. Homiletics have their purpose and place, but if we insist that there is a secondary application to a prophecy that has not yet finished, then our homiletics is opposed to an accurate exegesis of the Word. Jeff Pippenger.

Question: The Repetition of the 7 Trumpets

Good morning,

I have this question in my heart for some time now that the Lord impressed me to ask you. If is not possible because of time, I'll understand. I think the first chapters of Joshua deserve a more in depth study. But this is the question:

March around the city once with all the armed men. Do this for six days. Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. Joshua 6:3, 4.

Do you think the seven trumpets are going to be repeated in our time history, since at Jericho on the seventh day the priests went around Jericho seven times? May God through His Holy Spirit keep revealing present truths to His people. Thanks. God bless you and your ministry. CB.

Response

Hello Brother CB,

My name is Michael, forgive my late reply.

I see your point.

A question I would pose is: would you mark all seven trumpets at the Sunday Law (since it is typifies by the fall of Jericho)?

Outside the fact that the trumpets are blown at the fall of Jericho we can already show that the seven trumpets have a present truth application. This is brought out from a study of Luke 1 in connection with Revelation 9. Are you familiar with this understanding? Blessings, Michael.

Question: A Future Application of the Seven Trumpets

Hi Jeff,

Hope you have a couple of minutes to read my email and give me a quick reply. In your world travels have you ever come across the theory that the 7 trumpets are literally fulfilled at earth's end, i.e., 1st: hail and fire mingled with blood 1/3 part of the trees being burnt up; 2nd: 1/3 part of sea becoming blood; 3rd: 1/3 part of rivers and waters made bitter; 4th: 1/3 part sun, moon and stars darkened; 5th Satan given key to bottomless pit and personates Christ 6th: Sunday Law?

I ask because this past Sabbath our Sabbath School teacher laid this outrageous theory on us. Before this, I had thought that his thinking was in line with the pioneers. I know he has 3ABN and possibly he heard it there. This theory is totally new to me and I can't possibly see how anyone could go along with it. Thought you might have heard of it and what its origin is.

Hope all is well with you and Kathy. Would love to come to the December School of the Prophets but right now it doesn't appear to be possible. God Bless, JC.

Response

Dear JC,

There are several versions of this foolishness out there. We hear it all the time. If it were truth the pioneers were wrong on the trumpets, and Sister White was wrong for endorsing the pioneer position of the trumpets and on and on. The pioneers correctly identified the trumpets as the historical forces that brought down Rome. The first four brought down Western Rome by 476. The fifth and sixth brought down Eastern Rome by 1449 and the papacy by 1798, and the pioneers correctly taught that the seventh trumpet— the 3rd woe— brings down modern Rome—the dragon, beast and false prophet. The seven last plagues identify the punishment for modern Rome, and they are prefigured by the trumpets, but the trumpets, while prefiguring the seven last plagues, are accomplished while probation is open; and the seven plagues take place after probation closes.

The second woe was used prophetically by Christ to empower His Millerite people, and in doing so it prefigured the truth that Christ is using the truth if the third woe to empower His remnant people. In order to destroy this work that Christ is accomplishing Satan has introduced a multitude of false understandings on the trumpets. We will cover these things in our upcoming prophecy school. Hope to see you there? Jeff.

Reply to Response

Hi Again Jeff,

I appreciate your input. Last Sabbath, he began the same nonsense and I just couldn't hold my peace so I began by going over the pioneer standing on the trumpets and also questioned him on his theory. He was unable to answer my questions which led to others also asking questions. At the end of Sabbath School it was apparent that practically everyone in the class saw no light in his theory, **praise God**, so the decision was made to discontinue his study. **God is good**!

I have been watching the Idaho and California DVD's and am thoroughly enjoying them. I thank God everyday that here at the end of earth's history He has raised up a faithful witness to present these messages to us. May God continue to bless you, Jeff, as you faithfully present this message to the world. Hope to see you again soon. JC.

Question: The 7th Trumpet is Sounding

Dear Class,

As far as I understand we see the end of the 6th trumpet at October 22, 1844 because the 7th trumpet starts there. But I was wondering how we argue that since October 22, 1844 the seventh trumpet is sounding? I guess because of Revelation 11:15, right? But how do we pin point this on October 22, 1844? Based on a SOP quote? The thing is that the quotes I find that talk about Revelation 11:15 talk about the future.

"The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ." *Counsels to Parents, Teachers, and Students*, 414.

I'm probably missing something. Hope to hear it from you! :) Thanks in advance. Blessings, Brother A.

Response

Hello Brother A,

Take a look at the bottom corner of the 1850 chart. The way I understand it is that "in the days of the seventh angel" when he begins to sound his trumpet, "the time of the dead, that they should be judged" commences. Sister White says:

"**The work of judgment which began in 1844**, must continue until the cases of all are decided, both of the living and the dead" *The Great Controversy*, 435.

Therefore, the seventh angel began to sound in 1844. More specifically, 10/22/1844 for this was the date that the dead began to be judged:

"**At the time appointed for the Judgment—the close of the 2300 days, in 1844**—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'" *The Great Controversy*, 486.

Blessings, Michael.

The Sunday Law

Question: Passing vs. Enforcement

Dear Jeff,

The following is an interesting question that I just received concerning the Sunday Law for the United States.

Is it as the Pastor told his wife below, that it concerns enforcement? It has already been passed in Croatia and it seems to be set for passing in other countries of Europe before it reaches the United States. Is it more the position of enforcement that happens in the United States? A Sunday law is passed but the enforcement of that law seems to be a different issue. I have just reviewed some of Sister White's comments on this subject and that seems to be the case. Your thoughts on this will be greatly appreciated.

"Dear Brother RM, This is Sister VM. We have been studying a lot and some things are starting to open up to us. My hubby is traveling at the moment and won't be back home for about another couple of hours; but he had asked me to e-mail you to inquire of you on any light you may have on what's going on with all the news concerning the National Sunday Laws. We understand that the British European Parliament will be passing their Sunday Law on May 7 of this year, and that Croatia has just past one. I am confused because I thought the United States was supposed to be the first to pass the National Sunday Law and the other nations would follow. My hubby says that when he studied the fall of Babylon other nations were doing something similar to what the nations of today are doing and that Babylon was really the last one to put it into strict enforcement. And wondered if it would be a repeat in these last days. Can you give us any light on that? I will be checking for an answer from you all through the night because we have to know about this one. We can't rest. We are all anxious to know what's going on and where does this all fit in, in the light of Bible prophecy. Very sincerely yours, Sister VN."

I know that you are busy, so as you have the time. God Bless. RM.

Response

Brother RM,

We have been told that if we are to understand the Sunday law period in our time, we should look to the history when the first Sunday laws appeared:

"If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders." *The Great Controversy*, 573.

After identifying the beginning in order to illustrate the end (concerning the Sunday law issue) Sister White then provides an overview of the first Sunday laws. She identifies an escalating exaltation of Sunday coupled with an escalating attack against the seventh-day Sabbath. The climax of the Sunday laws in that history is noted when the laws reached the point where you were both persecuted for keeping Sabbath and forced to observe Sunday:

"These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word

of God teaches that **these scenes are to be repeated** as Roman Catholics and Protestants shall unite for the exaltation of the Sunday." Ibid, 578.2.

The point is, that if we are to understand the Sunday law crisis, we must understand that there will be Sunday laws passed prior to the Sunday law that fulfills Revelation 13:11 These initial Sunday laws are not the fulfillment of Revelation 13:11, they are simply the precursors of the Sunday law in the United States. For it is the lamb-like beast that speaks as a dragon:

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. Revelation 13:11

The Sunday law that fulfills Bible prophecy arrives in the United States first.

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both America and in foreign countries. **Foreign nations will follow the example of the United States**. Though she leads out, yet the same crisis will come upon our people in all parts of the world." *Testimonies*, volume 6, 395.

We must also understand that the Sunday law that fulfills Bible prophecy is two-fold in nature. It forces you to observe Sunday while persecuting those that keep God's Sabbath.

"A time is coming when 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 Seventhday Adventist Bible Commentary*, volume 7, 977.

As an example: A Sunday law that forbids the sale of gasoline on Sundays is a 'Sunday law', but it does not meet the previous definition of the Sunday law of Revelation 13:11.

The United States first passes the Sunday law:

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. Revelation 13:11

Then the United States forces the entire world to follow her example:

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. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:12-17

Many who have not looked closely at these facts get misdirected by existing or probable soon-coming Sunday laws within and outside the United States; they also get misdirected by emphasizing the enforcement of the Sunday law as opposed to its passage through the legislature. As an example: When we identify that probation closes for Adventists at the Sunday law, some raise the argument, "Do you mean when the Sunday law is passed or when it is enforced? For

when the Congress passes a law they always assign a date that the law becomes effective and then can be legally enforced." These are attempts to undermine the importance of understanding and acknowledging that at the Sunday law probation closes for Adventists. The reality is of course, our probation actually closes before the Sunday law; the Sunday law is simply where we demonstrate the character that we have developed in our previous hours of probationary time.

"The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less; but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads, it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved, **just as soon as God's people are sealed and prepared for the shaking, it will come**. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." *Manuscript Releases*, volume 1, 249.

"It is in **a crisis that character is revealed**. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied." *Christ's Object Lessons*, 412.

In summary: The Sunday law of Revelation 13:11 is fulfilled in the United States. It is the Sunday law that forces you to observe Sunday and also persecutes you for observing Sabbath. Before that law arrives there will be a series of Sunday laws that both exalt Sunday and downplay the Sabbath. Now is not the time for Seventh-day Adventist to be confused concerning the issues that are the very message they are to proclaim. Jeff.

Question: SDAs Sealed at the Sunday Law

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: Not a Firm Believer in a National Sunday Law

I'll let you know up front that I'm not a firm believer in a "national Sunday law." As a member of the Seventh-day Adventist Church, I have always been taught that this country will pass some type of national Sunday law. The problem is that there is so much misinformation floating around.

One of our Sabbath School teachers initiated a discussion about a national Sunday law. He mentioned that there are Sunday blue laws currently on the books in many states. Those states could enforce those laws at any time. Moreover, he stated that Jews would be exempt from a national Sunday law.

Attached is a state-by-state list of all the Sunday blue laws. Here are a few things to note:

1. Thirty-three states have no Sunday blue laws on their books.
2. Kentucky's blue laws exempt persons who celebrate one Sabbath day other than Sunday.
3. Arkansas' blue law allows the showing of motion picture shows on Sunday.
4. The courts have struck down Sunday blue laws in Connecticut, New York and Pennsylvania as being unconstitutional.
5. Massachusetts permits retail businesses to be open on Sundays.
6. South Carolina's blue laws don't apply after 1:30PM. Moreover, counties have the option of suspending the blue laws.
7. In Virginia and West Virginia, local governments have the power to suspend application of the blue laws.
8. In Oklahoma, Louisiana and Colorado, one can't purchase a vehicle on Sunday. Obviously, this is not too much of a threat to Sabbath keepers. Most people buy a vehicle about once every eight to ten years.

Assuming that the blue laws are currently being enforced (most are probably not), only those residing seven states may be subject to some inconvenience.

Also, many Sabbath keepers, including myself, are confused as to whether this purported Sunday law will apply to people who worship on the Sabbath or refuse to worship on Sunday.

Will Jews and Catholics that attend mass on Saturday be exempt if the law will apply to Sabbath worshipers? If the purported law applies to only Sabbath worshipers, we are talking about 8 to 10 million people. If the law applies to people who refuse to worship on Sunday, we are talking about 60 to 70 million people being affected by the law.

I think one needs to come up with some more hard evidence of a purported national Sunday law. The fact that certain politicians talk about it doesn't mean much. KB.

Response

I do not support your Sabbath School teacher's idea about states enforcing the Sunday laws, for Inspiration identifies an amendment to the Constitution of the USA as the Sunday law that fulfills Bible prophecy. But for you to profess to be a Seventh-day Adventist and "not a firm believer in a national Sunday law" is an oximoron as far as I am concerned. The Sunday law of Bible prophecy is the message that Seventh-day Adventists have been raised up to clarify before the entire world. To not believe that, is to not understand what the final warning message is, or the role God's people have in both experiencing, defending and proclaiming that message. How many people watched the animals getting on the ark, yet still denied the message of the hour?

There is a way which seemeth right unto a man, but the end thereof are the ways of death. Proverbs 14:12

"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?

"If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are unprepared to cooperate with Him. **They are not awake to the situation and do not realize the threatened danger**. They should feel now, as never before, their need of vigilance and concerted action.

"The peculiar work of the third angel **has not been seen in its importance**. God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make. When the

National Reformers [Editor's note: todays, Religious Right] began to urge measures to restrict religious liberty, our leading men should have been alive to the situation and should have labored earnestly to counteract these efforts. It is not in the order of God that light has been kept from our people **the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message**. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it and have even felt that in so doing they would be giving time to questions distinct from the third angel's message. **May the Lord forgive our brethren for thus interpreting the very message for this time.**

"The people need to be aroused in regard to the dangers of the present time. The watchmen are **asleep**. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers." *Testimonies*, volume 5, 713–715 Brother KB, you need to wake up. Jeff.

Question: Close of Probation at the Sunday Law

I want to thank you for the material on the prophecies in Daniel that you recently sent out to me. I am also grateful for the monthly tapes and newsletters you send that are so full of information on the times in which we live. They are great for sharing as well and have opened the eyes of several friends. I pray the Lord will continue to bless the work you are doing.

I have a question in regard to Jeff's comment that probation closes for Adventists when the Sunday law is issued. Does he mean the Sunday law, which requires Sunday worship on Saturday? I know the Sunday laws will be progressive till they reach the point where we are persecuted for worshiping on Sabbath even though we are not working on Sunday and using Sunday for missionary type work. What is your understandings on this point and what information is it based on? Thank you again. Yours in Christ, MS.

Response

"A time is coming when 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." *Review and Herald*, December 18, 1888.

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false Sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of an allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." *The Great Controversy*, 605.

[Editors note: The Sunday law that is the dividing line for Adventism, is two-fold in nature. It forces worship on Sunday and persecutes for upholding the seventh day Sabbath]

Question: National ID Cards

Hello Jeff,

I don't know if you are back from oversees yet, but I have a question for you when you do get a chance to answer.

I just finished going through your series of 5 video tapes on The Rise and Fall of the King of the North and received such a tremendous blessing, actually many blessings, by watching them. The Lord gave me time and I took advantage of it to be home alone for 2 days while my husband is away, and I spent Sabbath and Sunday devouring the information that you brought forth. I was so amazed at all that you taught in those 5 videos. I have never in my Christian life heard anyone preach an hour and a half on one verse from the Bible, but you did it with confidence, with truth, with research, with power from the Lord and brought the last 5 verses of Daniel 11 into such a clarity, that I don't see how anyone could refute it!

I believe without a shadow of a doubt that we truly are living in the last seconds of time, and I see most of our church members asleep or just not really believing it. The complacency in our churches is disheartening and the apathy is discouraging. Yet I know that this must come to pass prior to the Shaking and that's encouraging, as it makes me realize how much closer we are to seeing Jesus come. We truly are living between the verses of Daniel 11:40 and 41, and "the final events will be rapid ones." I praise the Lord for you and for what He is doing with you and through you.

Please let me know if there is anything that you need, other than money, to help with your ministry, or is money the most important thing that will help you at this time? We already support your ministry financially, but would like to know if there is anything else that we can do? We have recommended to several of our friends who are truly studying in other states to invite you to come speak.

I am praying that the Lord will strengthen my mind and improve my memory so that I will be able to give an account when that time comes. I want to share this message with others, too, but I have no confidence in my memory. It's difficult for me to memorize even a short Bible text for any length of time, and so frustrating.

My question is, considering the times in which we live, and the way things are already set up in government, when the National I.D. Cards are distributed, should we, as educated SDA Christians, accept these cards? I know that they are not the Mark of the Beast as some say, but will they impact us negatively if we take them? Will we be hastening our trials if we don't take them? I want to do what is right in the eyes of the Lord and just need some guidance on this topic. It's coming really soon, as I know that the cards are already made and "they" are just waiting for the next disaster to unfold to distribute them for "public safety" and "homeland security", as 'they' will say. What is your wisdom on this?

Thank you for taking your valuable time to acknowledge my letter, and praise the Lord for your ministry. I will continue to pray for you and your ministry. N.

Response

Sister N,

Our effort should be to prepare a character that qualifies to receive the seal of God at the Sunday law test. I do not think a national ID card is the mark of the beast, and I know this is not what you are suggesting. Would an ID card be consistent with religious liberty? I do not think so.

It may be an issue that Seventhday Adventists should raise their voices against, but possibly there is a limit to our protests on different subjects. When it becomes a law, if it is important to refuse the ID, I think there will need to be an unfolding of some special truth identifying our position Biblically for opposing the law of the land. Perhaps the principle is already understood by some? I haven't reasoned that out for myself, but I do know that when Daniel knew there was a law forbidding him to worship, he did not cease. Our stand in the crisis is about worship, but we will not be in hiding during that time. We will be found, even if we choose to hide, for at the Sunday law we will be thrown into the fiery furnace for all the world to see. This is of course how the world is warned, and we have been told that the former brethren will show the authorities where we are. So I assume what we will be doing, with or without an ID card is bowing towards Jerusalem, with our windows open. Jeff.

"I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday." *Spalding and Magan*, 14.

"The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment. **The world can only be warned by** seeing those who believe the truth **sanctified through the truth,** acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and whose who trample them under their feet. **The sanctification of the Spirit** signalizes the difference between those who have the seal of God and those who **keep a spurious rest day**.

"When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who, after having heard the truth, continue to regard this day as holy bear the signature of the man of sin, who thought to change times and laws." Seventhday Adventist Bible Commentary, volume 7, 980.

Question: Purification of the Church

Dear Jeff,

I wanted to ask you a couple of questions regarding the Purification of the Church. I have been listening to your materials, and I really enjoy them and I believe you got something nailed down and we need to circulate this material. But my question is concerning the Sunday Law. As I remember correctly, the Sunday Law we are talking about here is the two-fold law. When America will tell us to observe Sunday, and when they will persecute us for keeping Sabbath. And at this Sunday Law probation will close for Seventh Day Adventists. Many books I read from Seventh Day Adventist people who portray the end of the world put the Sunday law in this fashion. That when they will persecute us for keeping Sabbath, they will try to kill us and when they are about too, Jesus comes, or when the date is set for us to be killed, before that Jesus will come to save us. Now during this period there is a lot going on. Also as I always viewed this law, is that when it first comes out, it will be only for keeping Sunday, and then it escalates into a Sunday law that will persecute us for keeping Sabbath. So there is a time period between the two laws, or one law that will escalate into the other. So when would the probation close? Or do I view this period wrong. I was wondering if you could clarify it for me. God bless. L.

Response

Brother L,

The Sunday law that fulfills Revelation 13:11 is two-fold. Sister White emphasizes that fact more than once. The law that fulfills the speaking of the dragon will enforce Sunday and persecute those who uphold Sabbath. Before this time there is an escalation of Sunday laws, though they do not contain both elements. After this two-fold law is passed in the USA every country on the globe will follow the example of the USA. Therefore just prior to the Sunday law in the USA there is an escalation of Sunday legislation, (the final movements are rapid ones). At the Sunday law in the USA probation closes for SDA's in the USA, national apostasy is followed by national ruin, Satan appears to personate Christ, and the little time of trouble starts and escalate until the last soul has made their choice for against Christ and then Michael stands up and the 7 last plagues are poured out. We cover these events on our 38 hour prophecy school in a fairly detailed fashion. Jeff.

Question: The Mark of the Beast & the Number of His Name

Love to read your Comments in Future News. Did you happen to see the comment made in the Sabbath School quarterly on 666? I totally disagree. (It was Friday's comments.)

Praise God that he has people like you who study and can help explain things in the Bible. Thank you for your tape ministry and for sending your tapes the last several months. Please respond to this quarter's conference lesson quarterly, June 6. This is what I heard one of the Maxwell's preach about 4 years ago at an Arizona Camp meeting. I will not go back to another conference camp meeting because of that and the other sermons, youth programs, etc. May God bless you and your ministry and keep you all faithful until he returns. Please read June 6 lesson on the Mark and number of the beast. If you get a chance could you please respond to me if it is correct or not?

Response

The mark of the beast is the mark of the beast's authority. The beast is Catholicism. The mark of her authority is Sunday sacredness in the place of Sabbath sacredness. 666 is one of the characteristics that identifies the beast of Catholicism, whose human representative is the "man of sin", the antichrist, the pope of Rome. This is a foundational understanding of Adventism. We have been warned that some would become confused on this subject.

"The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. 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 witness in the world. By their fulfillment in these last days, they will explain themselves." *The Kress Collection*, 105

Question: Concerning Atheistic Communism

We have been attempting to prepare for a prophecy school. It takes place from the 7th through the 14th of November. We have about twenty arriving before the meeting at our home from out of the country. They did not want to travel on Sabbath so they begin to arrive here tomorrow. We also have been preparing for the meeting itself. It takes place 150 miles north of here, and we expect about fifty people for the eight days. There has been a lot to do. When I told you I was going to answer your question in the newsletter, I was referring to the next newsletter, as the one you just received was already done and at the printer. There is a two or three week lag in the production and mailing process. In any case—my apologies for not responding sooner.

The reason that I do not see areas like India and China specifically identified in Bible prophecy is because they are out of the scope of what Sister White calls Christendom. I understand that Old Testament prophecy was located in the countries of the Middle East. End-time prophecy is portrayed within Christendom. Your question has been often asked, and I never really get a sense that when I give this answer that those who raise the question accept my reasons on the subject, but I do believe they are valid. The Soviet Union, preceded by France have a role to play in prophecy in connection with atheism, but their primary connection to the prophetic story is that they are the modern extension of the ten, then seven European kings who placed the papacy on the throne of the earth. Pagan Rome's contribution to cultural history was their republican type government. The pioneers addressed this truth regularly. Rome is the iron kingdom, and iron represents statecraft. In Revelation 12, Jesus rules the nations with a rod of iron, and Sister White tells us the iron of Daniel two represents statecraft.

"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." *S.D.A. Bible Commentary*, volume 4, 1169.

France and then Russia are more connected to the flow of the prophetic history of the European nations, than they are to atheistic communism. Atheistic communism was and is simply the ongoing evolution of Europe's connection to civil government. Therefore when we identify atheism in verse forty of Daniel eleven with France and Russia, many then ask, 'well what about China and Cuba?' The focus of prophecy is on Christendom. We are told every nation will be involved, this is true, but in terms of identifying the different powers or nations that have a specific role in Bible prophecy, I believe we need to see them in Christendom. I believe Christendom is Europe and the Americas, primarily. This is of course the rough draft of the

response in the newsletter, but I hope it helps. God bless, Jeff.

"Like the great Reformation of the sixteenth century, the advent movement appeared in different countries of Christendom at the same time. In both Europe and America men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near." *The Great Controversy*, 357.

"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.

"In the issue of the contest 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. Although church and state will unite their power to compel 'all, both small and great, rich and poor, free and bond' Revelation 13:16, to receive 'the mark of the beast,' yet the people of God will not receive it. The prophet of Patmos beholds 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God' and singing the song of Moses and the Lamb. Revelation 15:2, 3." *The Great Controversy*, 450.

"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. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the 'rulers of the people.' 'It is expedient for us,' said the wily Caiaphas, 'that one man should die for the people, and that the whole nation perish not.' John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." *The Great Controversy*, 615.

"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. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for 'the munitions of rocks.' Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation

in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help." *The Great Controversy*, 626.

"The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. Of this time John the Revelator declares: "'The merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.' Revelation 18:3-7.

"'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." *Selected Messages*, book 3, 392.

Question: Sunday Law Before 2000

Hi Jeff,

Did you predict the Sunday law would come in before year 2000? Thanks. MB.

Response

Dear MB,

In 1999 I was teaching the study titled *The Crowning Act*. It deals with Satan personating Christ, the millennium, the apparitions of Mary and other related topics. We still carry this study, but I presented this study many times without recording it, so there were no doubt times when I placed an emphasis on one part that has caused some to stumble over the idea that I predicted a Sunday law. I haven't been too concerned about the charge, for I usually hear it from those who have a multitude of charges against what I present. The passage I emphasize in the study teaches that the Sunday law precedes the millennium. In 1999, because of the quotation and the approaching millennium some either were not careful listeners or perhaps I placed an unbalanced slant on the quotation. My motivation was not to predict the Sunday law, but to suggest that if the year 2000 was truly the beginning of the millennium of prophecy, then before the year 2000 the Sunday law would arrive. Here is the passage:

"The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an

independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us.

"They declared that they had the truth, that miracles were among them; that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth." Selected Messages, book 3, 428.

If in 1999, I wrongly emphasized this passage where some believed I was predicting a Sunday law before the year 2000, then I repent for that falsehood, but I stand by the fact that I was emphasizing. That fact being that the Sunday law in the United States precedes the millennium that is identified by the wicked in this passage. In 1999 there was a great deal of excitement concerning Y2K. My focus was that if the year 2000 was truly this millennium, then God's people were running out of time to prepare their characters for the seal of God. That being stated, I still believe the quotation teaches that the millennium identified by the wicked follows the Sunday law in the USA.

I have not ever re-listened to the presentation of *The Crowning Act*, but it is still available and you could listen for yourself and see whether my answer here is in agreement with the presentation where I am being accused. Jeff.

"When you set yourself on fire, people love to come and see you burn." John Wesley

Question: The Sunday Law & the Close of Probation

Dear Jeff,

I was just rereading your February 2008, newsletter on the latter rain, which I am enjoying, but certain questions keep coming to my mind. The main one is that of the Sunday law and the close of probation. Where does this doctrine come from and do we have *Spirit of Prophecy* or scripture quotes to shed light on this subject? Does the Sunday law start the close for Adventism or is this the close for Adventism? What is our responsibility before, during and after the close of probation? Thanks for your time and the efforts of *Future for America*. Your brother in Christ. EC.

Response

Brother EC,

By now you have probably forgot that you emailed this question, seeing as you mailed it eight months ago. I guess that tells you how far behind I am and I offer my apologies. Probation closes progressively beginning with the house of God.

It also closes in conjunction with the Sunday law test, but the Sunday law test is also progressive. It begins in the United States then every other country follows the example of the United States. Therefore it is important to identify one qualification concerning the close of probation for Seventh-day Adventists. When the Sunday law arrives in the United States, probation closes for Seventh-day Adventists in the United States. Then the test comes to the other countries of the world and probation then closes for Seventh-day Adventists living in those

countries.

It is also necessary to define the Sunday law as the Sunday law that persecutes a person for keeping Sabbath and forces a person to observe Sunday. A law forbidding people to buy gasoline on Sunday is a Sunday law, but it is not the Sunday law that fulfills Revelation 13:11.

One other point to note is that the Sunday law is simply where we demonstrate the character we have developed in our previous hours of probation. The Sunday law is the crisis where we reveal what has previously been hidden. We will have developed a character either for the seal of God or the mark of the beast before the Sunday law crisis. The following quotations are some that establish these points.

The Test Begins within Adventism

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.**

The Test is Progressive

"As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country on the globe will be led to follow her example**." *Testimonies*, volume 6, 18.

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

The Sunday Law

"A time is coming when 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 Seventhday Adventists Bible Commentary*, volume 7, 977.

There is a Settling into the Truth Before the Test

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come.

Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." *The Seventh-day Adventists Bible Commentary*, volume 4, 1161.

The Sunday Law is Where We Manifest our Characters

"**When the law of God is being made void**, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made **manifest**. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, 'I love

thy commandments above gold; yea above fine gold' [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act. **When Sunday is exalted and sustained by law**, *then* the principle that actuates the people of God will be made **manifest**, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood." *Manuscript Releases*, volume 13, 71.

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it **manifest** that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: 'I am of Paul; and I of Apollos; and I of Cephas.' The testimony of one and all will be: 'I cleave unto Christ; I rejoice in Him as my personal Saviour.'" *Testimonies*, volume 6, 400–401.

"We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until **the crisis** comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can **manifest** patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

"But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be **those who have proved true under test and trial during the previous hours of their probation**, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of

mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model." *The Youth's Instructor*, January 16, 1896.

"**Character is revealed by a crisis**. When the earnest voice proclaimed at midnight, 'Behold, the bridegroom cometh; go ye out to meet him,' the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made **manifest** whether or not there is any real faith in the promises of the word of God. It will be made **manifest** whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

"Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals." *Review and Herald*, October 17, 1895.

"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.' It was with the greatest difficulty, however, that I made these remarks; for the questioner kept jumping to his feet, and interrupting me, and in the most excited manner and with the most violent gestures demanding that the answer be yes or no." *Historical Sketches*, 234.

Hope this helps. Jeff.

Question: June 1842 & the Sunday Law

Morning,

I just have a question. Is the understanding, at this point, that in June 1842 is parallel to the Sunday Law? My understanding is that Adventism is rejecting this message representing that time.

Response

Hello Sister B,

Hope all is well with you in your studies. Brother Jeff sent me the email below to answer, and I will do my best to give you a concise "thus saith the Lord."

In short, no. June 1842 does not parallel the Sunday Law. Our original understanding was that the Second Angel arrived in June of 1842 because that was when the Protestants pretty much unanimously shut their doors to the message of the First Angel. We derived this understanding from the following quote:

"In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions**, **the different denominations closed the doors** of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive." *Life Sketches*, 26.

We understand, and have understood for some time, that the fall of Babylon is due to the rejection of truth. Thus, when the Protestants "with few exceptions" closed their doors to the First Angel's message the message of the Second Angel, "Babylon is fallen, is fallen," would have logically arrived. However, we now know that the Second Angel had to arrive on the 19th of April 1844 for the following reason:

The Second Angel has to come when the people are distressed and perplexed due to the disappointment of their expectations (thus after the passing of the year 1843 according to the Karaite Jewish reckoning). See *Early Writings*, 247. The first day of the first month in 1844 is 4/19/1844 upon many witnesses. See January 19, 1864 James White, *Advent Review and Sabbath Herald*, 61; 1954 Leroy Froom, Prophetic Faith of our Fathers, volume 4, 796.

So, if we were to pick a date that would parallel the Sunday Law in that history according to the way that many have applied June of 1842, it would more accurately be April 19, 1844. However, this is not even the case. We have come to understand over the past few years that there is a work of combining presented in the work of the Angel of Revelation 18 that must be considered when employing the "line upon line" method of study. The following quotes set forth this understanding:

"In this illumination, the light of all the three messages is **combined**." *The 1888 Materials*, 804.

"The three angels' messages are to be **combined**, giving their threefold light to the world. In the Revelation, John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' [Revelation 18:2–5 quoted.] This represents the giving of the last and threefold message of warning to the world." *Seventh-day Adventist Bible Commentary*, volume 7, 985.

"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, **combining the first, second, and third angel's messages, is to be given to the world**. **This is to be the burden of our work.**" *Kress Collection*, 105.

"The first and the second angels' messages are of great importance, and are followed by the third angel's message. All three should be understood and **combined**. The warning contained in these messages means much more to the whole world than the majority of God's people comprehend." *Manuscript Releases*, volume 17, 236.

"Thus the **substance** of the second angel's message is again **given to the world** by **that**

other angel who lightens the earth with his glory. **These messages all blend in one**, to come before the people in the closing days of this earth's history." *Selected Messages*, book 2, 116.

These passages are key to our understanding of the repetition of the Millerite history in our time. You cannot have a third without a first and a second, and since we are in the dispensation of the Third Angel yet have not had an experience in the messages of the First and Second Angels, both the first and the second need to be given again in our time. The first arrived in our reformation in 1989 (for it is the time of the end). The second arrived at 9/11 (the tarrying time). This makes sense when we stop to think about it. What message is it that the angel of Revelation 18:2 gives? The same as the angel of Revelation 14:8, and therefore the second message arrived on 9/11 with the descent of the angel of Revelation 18. Now since the arrival of the Second Angel in the Millerite history is intertwined with the arrival of the tarrying time (*Early Writings* 247), it only makes sense to say that the tarrying time began at 9/11 and does not (cannot) begin at the Sunday Law. This fact is consistent with the following quote:

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

And this next passage givens force to the idea that the parable must repeat in our time:

"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." *Review and Herald*, August 19, 1890.

So, the parable must take place "to the very letter" in our time of visitation. If the Second Angel's arrival paralleled the Sunday Law then the tarrying time would be for the rest of the world and not Adventism.

All this said, we do realize that the arrival of the Second Angel as well as June of 1842 in the Millerite time are both second steps in their respective three step testing processes (the everlasting Gospel). But this understanding involves the definition and comprehension of the term 'fractal.' This being slightly outside the scope of what you are asking for, I think we can wait to discuss it.

Future for America is currently in the process of correcting a few charts that will help to explain all of the above mentioned topics and will soon post them on our websites.

Hopefully the information provided here was helpful to you. If you need further assistance please let me know. Blessings, Michael.

Question: The Sunday Law Test

Hello Elder Pippenger,

Can I get your point of view on what you understand will be the critical points that we will be tested on at the Sunday law? I presented a study last Sabbath to our home church on present truth and how the quote in EW, 63 relates to the time in which it was given yet men apply it to our time as if these are the main points of the third angels message that should be taught some 170 years after it was given, hence ideas like "righteousness by faith only" messengers etc.. And correct me if I'm wrong but I shared that the Midnight Cry of Aug. 1844 given by S. Snow is truth but not "present truth" for us today, is that correct? Is the 2520 not to be considered as

present truth?

These questions are come about to meet the contentions that are bound to come in, due to D. Frost's message and advocating only "these five questions" and "these five points". I think some will be called to give an answer for their faith before kings and rulers as Jesus said and before councils and courts of justice as the SOP says, and our message is going to include those five subjects but it's the message of Daniel 11:40-45 which is the climax of the great controversy, and it is not being sounded by this false watchman. Thank you for your consideration of my inquiries. Watching unto prayer, M.

Response

Brother M,

I am very sorry for the late reply.

Brother Pippenger sent me you email to reply to, and I will do my best (by the Grace of God) to respond with accuracy.

Critical Points of the Sunday Law

I understand that the Sunday Law is more of a litmus test for Adventists; our test is now. When the Sunday Law comes it will be too late for us to develop the character necessary to stand. That said, there will be a process of testing that many (non-Adventists) will have to go through during that time. Their test will be the Sabbath, which is the great and final test that this world will see.

The image of the beast test is the great test that precedes the Sunday law (when the mark is received); this is the test for God's people. See *SDA Bible Commentary*, volume 7, 976.

The Midnight Cry

The Midnight Cry, as S.S. Snow presented it is indeed a wonderful light from behind. I would be careful to say that it is not present truth though; understanding the history of the Midnight Cry during the time of the Millerites will help us to better understand the message of the Midnight Cry in our history. We know that history repeats itself, and that the parable of the ten virgins not only represents the experience of the Adventist people, but that it will also be repeated to the very the letter. However, Don Frost is boldy defiant and quite incorrect in his application of the "True Midnight Cry" as given by S.S. Snow. You are right to steer clear of his foolish teachings.

I hope I answered your questions adequately. Please let me know what more I can do to help. Blessings, Michael.

The Ten Kings: Divisions of the UN

Question: Ten-Fold Division is Political and Economic

Brother GL,

In connection with your question: I would suggest that the ten-fold division is a "political and economic" division. I don't suggest this simply because it is Gary Kah's conclusion, but it is also consistent with identifying these ten kings as the civil authorities at the end of time. Their civil power will include political and economic authority.

Whether a suggested division of ten regions by the G-7 group qualifies as a plan of the United Nations, or as a fulfillment of prophecy is still another subject. I believe the evidence is available to make this application, though it is a minor point, and may cause those who oppose the truth unnecessary ammunition as they attempt to refute the final warning message. Let each man be fully persuaded. Why I believe that it still qualifies will be further developed as we take up your other questions.

Let me now repeat and take up your second question, concerning the ten toes.

"2. The ten horns of Revelation seventeen, and the ten toes of Daniel two are the same. The Bible, nor the Spirit of Prophecy, actually says there are ten toes. Is this implied? And is it OK to make that assumption? For example the Bible never says there are three wise men, but we assume it because there were three gifts."

One of the questions that ran through our prophecy school was "the ten toes" of Daniel two. I understand the "toes" as Daniel's representation of the ten horns of Revelation seventeen, based upon a few rules of prophecy. First is 1 Corinthians 10:11:

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.

The history of the Bible is illustrating the end of the world. I therefore apply Bible prophecy at the end of the world. It is in the context of the end of the world that I seek to understand the symbolism of a given prophecy.

In Daniel two, the end of the world is identified in verse forty-four:

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.

Prophetically the end of the world begins with the judgment. By that I mean that all the prophecies arrive or lead down to the opening of the judgment:

"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 the 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.' Daniel 12:4." *The Great Controversy*, 355.

Whether you identify the setting of up of Christ's kingdom at the opening of the judgment, or the second coming is not significant to our discussion of Daniel 2:44, for in either case, pagan Rome had been gone from history for hundreds of years. The "kings" of verse forty-four were "kings" that arrive in history somewhere around the opening of the judgment, or thereafter.

And in the days of these kings shall the God of heaven set up a kingdom, and it shall stand

for ever.

Another rule of prophecy should be considered at this point. Pagan Rome establishes the story of Rome, but it does so from the perspective of the civil authority of Rome. Papal Rome establishes the story of Rome, but it does so from the perspective of the ecclesiastical authority of Rome. Why do I say that both Rome's establish the story of Rome?

It is by employing the Biblical rule that teaches that upon the testimony of two a thing is established:

It is also written in your law, that the testimony of two men is true. John 8:17

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Genesis 41:32

Along with this rule we should consider prophecies that are fulfilled three times. Pagan Rome and then papal Rome establish the story of modern Rome. In the Bible we find some prophecies that are fulfilled three times. There are three Elijahs, three abominations of desolation, three woes and three Rome's. In prophecies that are repeated three times we find that the characteristics of the third and final fulfillment are set forth and identified in the first two fulfillments. These triple applications of prophecies are built upon the rule of the testimony of two establishes a thing!

The three Romes are pagan, papal and modern Rome. In the first two stories of Rome we find all the characteristics of modern Rome. In Daniel chapter two we see all three phases of Rome represented. The two legs of Daniel two emphasize the first two phases of Rome.

The two phases of Rome are illustrated in every prophecy of Daniel. Chapter seven deals with both phases of Rome under the summation of the diverse kingdom:

Pagan Rome is diverse—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. . . . Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be **diverse** from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. Verse seven and twenty-three.

Papal Rome is diverse—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.

Chapter eight incorporates both phases of Rome under the little horn from verse nine through twelve. Chapter eleven covers both phases of Rome under the story of the king of the north. All of Daniel prophecies portray two phases of Rome. We identify and establish one kingdom that comes in two phases, when we identify the Medes and the Persians. We make this application by identifying the two shoulders of Daniel chapter two. This type of reasoning is no different than identifying both phases of Rome, pagan and papal, in the two legs—especially when every other prophecy in the book of Daniel, also identifies Rome in two phases.

More information about modern Rome is illustrated in Daniel chapter two, through the symbolism of the iron and clay. Iron represents civil authority and clay represents man's relationship to his Creator. This is easily established in the Bible, and is confirmed by Sister White's following quotation:

"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.

Not only does inspiration here confirm the iron and clay symbolize church and state, but it teaches that "we have come to a time" when the iron and clay of the statue have arrived in history.

The first two phases of Rome were first: civil or pagan Rome, followed by second: ecclesiastical or papal Rome. These two phases are represented in the legs, and then confirmed in the history of pagan and papal Rome. Together they represent two witnesses that identify the characteristics of modern Rome!

In the midst of the testimony of Daniel two, during the days of these kings, we find ten toes. Perhaps the ten toes should be treated as insignificant? If there was not other Biblical testimony that confirms the significance of the ten toes, then we should pass them by. Fortunately though, there is other Biblical testimony. What is that testimony about?

We know the final earthly kingdom has been symbolized by John in Revelation sixteen as being composed of three parts—the beast, the dragon and false prophet. This kingdom is modern Rome. Modern Rome has been identified with the characteristics established in pagan and papal Rome. Upon the testimony of two, a thing is established.

The two phases of Rome were civil and ecclesiastical. This is symbolized throughout Bible prophecy, but in Daniel two, it is represented by the iron and clay. In Daniel two, we see the combination of church and state in the iron and clay, but we also see the time frame that these kings arrive being identified as when Christ sets up His kingdom. This time frame was confirmed by a second witness, when Sister White stated that, "we have come to a time when". Sister White wrote that statement in 1899. In Daniel two, this time frame is in "the days of these kings". So, who are the "kings"?

These are the politicians that unite with the papacy during this time period. Sister White said it this way: "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." Daniel two identifies "kings"—in the plural. These "kings" are represented by, the "ten toes". What Biblical justification do we have to make such a claim? It is based upon the testimony of two.

In Revelation seventeen, we see "ten horns", that are "ten kings" who ultimately destroy the papacy with fire and eat her flesh. This is obviously the end of the world time frame. These

ten kings have committed fornication with the whore prior to her destruction. The fornication is representing the same truth as the iron and clay, which Sister White said was, "The mingling of churchcraft and statecraft is represented by the iron and the clay."

In Daniel two, the iron and clay describes the inability of iron and clay to cleave one to another, and even though the ten kings commit fornication with the whore, they ultimately destroy her with fire. The ten kings represent the civil power at the end of time that comes into agreement with the papal power. In Daniel two, this same time period portrays the combination of church and state by employing the iron and clay, but it also portrays ten toes. Ten toes—ten kings.

"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.

Revelation seventeen is repeating the same line of prophecy as Daniel two, and they both identify the number ten in conjunction with the civil power that aligns with the papacy at the end of the world. One of the characteristics of the ten kings in Revelation seventeen is that they are of "one mind", which Sister White informs us that this represents a "universal bond of union". Universal, meaning worldwide, in fact she tells us, "every nation will be involved" in the same passage:

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." Selected Messages, book 3, 392.

In Psalm 83 we see an illustration of the end of the world:

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. Verses one through five.

The "one consent" of this unholy confederacy is "one heart" in the marginal reference. One heart is one mind. Psalm 83 is identifying the last confederacy against God that will attempt to oppose Christ by destroying His people. As the passage continues we find the Psalmist specifically identifying that this final confederacy is composed of ten tribes:

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. Verses six through eight.

The "children of Lot" in the passage is a generalization of the whole confederacy, for the children of Lot were Ammon and Moab, which have both been individually listed in the ten nations that compose the final confederacy against God and His people. These ten tribes are Daniel's ten toes, and they are John the Revelator's ten kings that receive one kingdom and give it unto the papacy at the end of time. With the witness of John and the Psalmist we can have confidence about the ten toes representing the ten-fold universal confederacy at the end of time.

There are those in Adventism who refuse to understand this simple truth, primarily for some, because the pioneers of Adventism did not recognize the ten toes in this fashion. It must be remembered that the pioneers were attempting to find the conclusion of all the prophecies by 1844. The logic of their understanding of Daniel 8:14, placed them in a difficult position to recognize some prophetic application beyond 1844.

Let me now repeat and take up your first question.

"1. Please tell me if this is correct. The seven heads of the beast in Revelation thirteen and seventeen are the same (pagan Rome with 3 plucked up). The ten horns in Revelation thirteen refers to pagan Rome and the ten horns in Revelation seventeen refers to the United Nations, both of which represent civil powers."

A key to Revelation thirteen and seventeen is found in recognizing that in both passages John is placed at a specific point in history. In chapter thirteen, he is placed on the seashore, between the sea-beast and the earth-beast. This is locating John in the history between the fifth and sixth kingdoms of Bible prophecy—the fifth being the papacy and the sixth being the United States. At that point in history, John looks backwards at the sea-beast. He looks backwards into history, for the earth-beast is already rising. When John looks backwards into history and sees the sea-beast, and the characteristics of the sea-beast are portrayed in a historical reverse order.

The kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, pagan Rome which divided into ten kingdoms, and then three kingdoms were removed, leaving seven in order to place the papacy.

As John looks back, he first sees the sea-beast, which in relation to the earth-beast is the papacy.

He then sets forth the characteristics of the sea-beast. As he does so, he moves backwards into history. Before the papacy was the beast, the three horns had to be removed. He therefore sees seven heads.

He next sees the ten horns that existed before the three were removed. He then sees the leopard of Greece, the bear of Medo-Persia and the mouth of Babylon. So for me, I identify the seven heads of Revelation thirteen as the seven European kingdoms that bowed to and then placed the papacy on the throne of the earth. I try not to be dogmatic about this, because I firmly believe that prophetic truth has primary and secondary meanings:

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

When it comes to Revelation seventeen John is carried to the very end of the 1260 years of papal rule to receive the vision, for he is carried to the wilderness:

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. Revealtion

17:3.

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. Revelation 12:6, 14.

We know John is not simply carried away to the twelve hundred and sixty years, but to the very end of that time period, for when he looks and sees the papacy riding the beast she has already become drunk with the blood of persecution. She has already become the mother of harlots, thus identifying that some of the early reformers had already ceased to progress with the unfolding light of their times.

John is placed at the point in history necessary to solve the mystery of Revelation seventeen. Revelation seventeen is identifying the transition of power that takes place at the end of time by employing the different kingdoms of Bible prophecy. This is recognized by the riddle within the passage:

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. 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. Verses 10-12.

The five that had fallen are Babylon, Medo-Persia, Greece, pagan and papal Rome. The one that "is", is the United States, and the one that "is not yet come" is the ten kings, for they are identified as having not yet received a kingdom. These ten kings are the ten horns. They are also, therefore the seventh head. The eighth head is modern Rome. The point is this: In this passage "the beast" is portraying a different prophetic truth—than in chapter thirteen. Here the seven heads are the kingdoms of Bible prophecy, and the ten horns are the seventh of those kingdoms. I do agree that the ten horns in both passages represent civil authority, in the sense that the ten horns of Daniel seven represent pagan Rome, which historically is associated with the development of civil government, and that the ten horns of the United Nations in Revelation seventeen are symbolizing the civil authority at the end of the world that comes into agreement with the papacy for a short space.

Now to state and address your third question:

"3. Revelation 17:9 says: the seven heads are seven mountains. What does that mean? Does it refer to the seven hills upon which Rome sits?"

Once again, prophetic truth has primary and secondary meanings. The seven hills are identifying the "seven-hilled" city of Rome. This is the pioneer and Protestant understanding, and it is sound. The story of where Rome is seated runs throughout Bible prophecy, and this verse is simply the concluding statement of where the Papacy comes to its end, with none to help. Yet there is another important meaning here.

Paganism began on the plains of Shinar in the rebellion symbolized by Nimrod. At the confusion of languages, the Chaldeans (the religious leaders) stayed in Babylon to continue their rebellious religion until the fall of Babylon. History teaches that at that point in history they fled to the city of Pergamos. This is why Pergamos is identified in Scripture as where Satan's seat is located:

I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Revelation 2:13.

When pagan Rome began to conquer the world they ultimately conquered the city of Pergamos. The custom of pagan Rome was that when they conquered a people, if that people worshiped pagan deities that were not then worshiped in the Roman Empire, they would bring the idols and priests back to the city of Rome and place the priests and idols into a special area within their temple to the gods, called the Pantheon. This is how pagan Rome exalted paganism, and it is one of the primary reasons pagan Rome is called **pagan** Rome. Babylon, Medo-Persia and Greece were all pagans, but it is Rome that is known as pagan Rome.

In any case, when the armies of Rome conquered Pergamos they brought to the Pantheon temple, in the city of Rome, the worship and priests of the religion of the Chaldeans. Satan's seat of religious worship had moved from Babel, to Babylon, to Pergamos and then to the city of Rome.

Satan moved from one point of control to another, using different earthly organizations as time moved forward. Verse nine is teaching, among other things, that the papacy (the woman) is seated on the seven heads. These seven heads in Revelation seventeen are the kingdoms of Bible prophecy. Verse nine is teaching that the Chaldean religion was first seated on Babylon, then Medo-Persia, then Greece, then pagan Rome, then papal Rome, then the United States and ultimately the new world order of the United Nations symbolized by the ten kings.

The woman of Babylon has always ridden upon the satanic beast of earthly governments, and prophecy portrays her movements as she progresses to her final destruction. As she progresses, she moves from one earthly government to the next. She is seated upon those governments identifying her position of authority in the arrangement.

As an example: In 508, the religion of the Chaldeans or paganism was finished riding the beast we call pagan Rome, and was in the process of taking her position on the seven European kings. Thus were ushered in the Dark Ages. As she was removed from that head of the beast in 1798, she had already began to climb aboard the next head, and in 1842 the Protestants of the United States suffered a moral fall as they rejected the unfolding light of the three angel's messages. She was well on her way to climb on the back of the sixth kingdom of Bible prophecy. In the Reagan years, when Ronald Reagan formed a secret alliance with the papacy, her position had become one of comfort. All she waits for now is "vantage ground". Then the Sunday law will place her fully in control of the sixth head of Bible prophecy.

But the final movements will be rapid ones. Shortly after the Sunday law in the USA, the world will be forced to set up and image to the beast as the ten kings of Revelation seventeen agree to give their kingdom unto the papal beast. At that point she will slide off the head of the USA onto the head represented by the ten kings. The seven heads are seven mountains where the woman sits. She has sat in the city of Rome since moving from Pergamos, but she rules over, princes and rides upon the different kingdoms of Bible prophecy from the city of Rome as history moves forward. I hope this helps. Jeff.

Question: World Divisions

Has the United Nations divided the world into ten divisions? And if so, in what context, and for what purposes? Thank you.

Response From The UN

I apologize for this late reply. I am not aware of such divisions. It would help if you could tell us where you got your information. We regret that we could not help you at this time. Thank you for writing to the United Nations. Public Inquiries Unit, United Nations.

Jeff Responds

I have used the ten-fold map for years. It comes from a book written by Gary Kah. When we received this letter and response during our prophecy school, a friend emailed Gary Kah for his clarification.

Question: How to Prove the UN Divisions

Dear Gary Kah,

I agree with your position of the United Nations dividing up the world into ten parts. But how do you prove that position? I believe it from other positions in the Bible, but I cannot prove it. SD.

Brother Kah Replies

Dear SD,

Your question involves the fulfillment of a biblical prophecy—something yet to occur. Therefore "from a purely scriptural standpoint" we cannot "prove it"; we can only consider the possibilities until this prophecy is actually fulfilled. However, there are current earthly events that give us an idea of what the ten kingdoms could end up being. The United Nations Charter, for example, calls for the rationalization of the planet. And, the powerful Club of Rome, which is supportive of global government measures, in the early 1970s, directly called for the world to be divided into ten political/economic regions as part of a future world government. I documented this proposal in my book *En Route to Global Occupation*.

Another possibility, not discussed in my book, is that ten of the world's most powerful nations could assume the top positions at the UN or another global government entity yet to emerge (such as an empowered/expanded European Union which theoretically could replace the UN if something happened to New York City). For example, the current G-7 nations could become the G-10, and gain full veto (or governing) power—assuming the right to represent the rest of the countries of the world within a world government structure. In such a scenario, these ten countries would likely come from different parts of the world to create the impression of a fair, equally distributed global representation. Discerning students of Bible prophecy will know when this prophecy of ten kings is fulfilled. But until then, as mentioned, we can only contemplate as this event draws near. I hope this is helpful! In Christ, Gary Kah.

The 2520

Question: Times of the Gentiles

Hello Jeff,

I was watching one of your sermons. You said the time of the gentiles ended in 1844 instead of 1798. Can you email anything on this subject? My understanding is 1798 like Edson. Thank you, RJ.

Response

Dear RJ,

I did not say the time of the Gentiles, (or at least I did not mean to say the time of the Gentiles, if that is actually what I said.) I said it like the Bible says it. It is the "times" of the Gentiles. It is not the "time" of the Gentiles. The two 2520 time prophecies are the times (in the plural) of the Gentiles. One of those prophecies ends in 1798 and the other in 1844. My understanding is like Edson's and Miller's–sort of. They both saw both 2520's but thought that only one was a subject of prophecy that needed to be preached. Miller thought it was the 2520 against the southern kingdom of Judah which ended in 1844, and Edson thought that what should be emphasized and taught was the 2520 against the northern kingdom of Israel that ended in 1798. I think they were both right in recognizing both the southern and northern fulfillment to the prophecies, but I believe we are to make both prophecies a subject of teaching. Jeff.

Question: 1967 or 1844?

In your January 2003 newsletter, you give reference to the Time of the Gentiles as found in Luke 21 and Revelation 11 and conclude that because John's prophecy refers to symbolic Jerusalem during the 1260 years of papal supremacy that Jesus' prophecy must also give reference to symbolic Jerusalem. It appears to me that the context of Like 21 refers to literal Jerusalem. In Luke 21:20, 21 it was from a literal Jerusalem that the Christians were instructed to take flight. In verse 24 the Lord unmistakably refers to literal Jerusalem in 70 A.D. Literal Jews have been dispersed into all nations. The word "until" denotes a change that occurred during an end-time event known as the Six-Day War. If you were to accept the premise that the time of the Gentiles was fulfilled in the spring of 1967 and that the time of the Jews was fulfilled in the spring of 34 A.D. you could see a dual application of Luke 21 that related to time as well as events. It was just 32 & ½ years from the stoning of Steven in the spring of 34 A.D. until Jerusalem was under the siege of Cestius during the fall of 66 A.D. which turned out to be a false alarm and the Christians fled the city.

It was also just 32 ½ years from the six day war in the spring of 1967 until the entire world was under the siege of Y2K during the fall of 1999 which turned our to be a false alarm and Christians failed to see this as a sign to move out of the cities. At the time of the siege of Jerusalem under Cestius, the signet of Rome, a symbol of sun worship was planted outside the gates of Jerusalem. At the time of the siege of the world by Y2K, the signet of Rome—Dies Domini—was planted by way of a Papal Encyclical and by way of the Internet before the entire world. It was just 36 years from early June of 1967 arrives during the spring of 2003. As I write this letter on February 12, 2003, I sense that the final events are upon us, and that the coming spring could bring them on. While I understand that there is to be no prophecy dealing with time after 1844

and that there are potential pitfalls in speculation, it still appears that the probability of what we are talking about occurring by chance is quite remote. We will soon find out.

Thanks for listening and if you find the time, I would appreciate a response. Perhaps you could send a copy of the prophetic time series that deals with Luke 21.

Response

There are several errors in your reasoning. I will be to the point, for I also believe "that the final events are upon us". When I speak of Luke twenty-one, Jerusalem and "the time of the Gentiles", I too understand the word "until" as future. Our difference is in identifying the time and the event, which the word "until" points forward to in the fulfillment of the "time of the Gentiles".

You use a false prophetic rule, which was invented in the dark councils of Romanism to arrive at 1967, instead of applying the rules of interpretation that William Miller, the pioneers of Adventism, and all the Bereans that have walked in the same path of study that those faithful men pursued until they laid down their mantle. Why God's people today are so quick to use false techniques is absolutely amazing. Sister White never endorses literal Jerusalem as the Jerusalem of prophecy at the end of the world. She is clear:

"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." *Review and Herald*, July 30, 1901.

Paul taught that the Jerusalem of prophecy was no longer literal Jerusalem as well:

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 4:25–26.

By the time Jerusalem was destroyed by the Romans, *literal Jerusalem's* symbolic role in prophecy had changed. Paul and Sister White agree that old Jerusalem is no longer God's people, church or city. And with Inspired writings the rule is:

"It is also written in your law, that the testimony of two men is true." John 8:17.

You oppose the entirety of Scripture when you assign Jerusalem at the end of the world as literal Jerusalem. Isaiah says this:

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:1– 3.

But not only do you oppose Scripture's identification of the correct Jerusalem in end-time Bible prophecy, you attack the very foundational understanding of Adventism. The twenty-three hundred day prophecy of Daniel eight verse fourteen is set within the context of the trampling down of Jerusalem. To incorrectly identify what the trampling down of Jerusalem is—is to undermine the very foundation of Adventism. Daniel chapter eight verses thirteen and fourteen state:

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Even if you are unsure of the purpose, meaning or intent of the question that brings forth the answer in those two verses, certainly you must see that the very subject is built upon a question that asks how long is the "sanctuary and the host" to be trodden under foot! These two verses are sacred ground, as is all Scripture; but these two verses are so foundational to Adventism that it seems to me, that there is no valid excuse for a Seventh-day Adventist to misunderstand them at the end of the world. We will be judged not only by the light we have, but by the light we could have had, if we had sought it as the Lord has commanded us to do.

In verse thirteen the words "sanctuary and the host" are crystal clear. The word translated here as "sanctuary" is only used as God's sanctuary in Scripture. It is never used to identify a pagan sanctuary, as is the word translated "sanctuary" just two verses earlier, in verse eleven.

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

The distinction Daniel makes by using the two words translated as "sanctuary" in verses eleven and thirteen establishes beyond a doubt that the word in verse thirteen is God's sanctuary and the word in verse eleven must be some other sanctuary. A corresponding truth that any Bible commentator acknowledges is that when it comes to God's sanctuary—God's sanctuary always includes His people, (whether directly identified or implied). This is the purpose of His sanctuary:

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

The word "host" is upholding this truth, and the "sanctuary and the host" of verse thirteen is God's sanctuary and His people that had been, and were going to be, "trampled down".

In chapter eight, Daniel uses two words that are both translated as "vision". If you count the times the word "vision" occurs, you will find it ten times. But those ten times are arrived at from two different Hebrew words. One conveys the meaning of the entire vision, while the other conveys the meaning of a part of the vision, or a snapshot as opposed to an entire video.

How long shall be the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

In this verse the word "vision" is identifying the entire vision, which began with the Medes and the Persians according to verse twenty:

The ram which thou sawest having two horns are the kings of Media and Persia.

And this vision continues until the trampling of the "sanctuary and the host" is concluded. The sanctuary, God's holy hill, the glorious holy mountain, the mountain of the Lord and Zion are interchangeable symbols in the Bible, which refer to Jerusalem. The question of verse thirteen is asking: "How long shall Jerusalem be trampled under foot?" The answer is: "Until 1844", not—"Until 1967".

Luke twenty-one is a parallel passage of Matthew chapter twenty-four and Mark chapter thirteen. Christ in all three places is speaking of literal Jerusalem and using its history and circumstances to identify the end of the world.

"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her

blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history." *The Desire of Ages*, 628.

Christ was applying and establishing the same prophetic rules that William Miller and the pioneers came to understand. One of those rules was that prophecy has a literal fulfillment before the "time period of the cross", but after the cross, prophecy has a spiritual fulfillment.

Christ is identifying the literal destruction of Jerusalem in the cross time period, but stating that Jerusalem symbolized something different at the end of the world. It symbolizes mankind in rebellion at the end of the world—not God's people. God's people at the end of the world would be citizens not of literal Jerusalem, but citizens of heavenly Jerusalem. Jerusalem existed as the literal capitol city of the literal Jews until literal Israel was divorced from God and destroyed by literal Rome. Spiritual Jerusalem is the capitol city for spiritual Israel. Jerusalem has both a literal and spiritual place in sacred history and Bible prophecy. Part of the history of literal and spiritual Jerusalem is that God's enemies would trample it down.

The question in Daniel eight verse eleven is, "How long shall the sanctuary and the host", that is to say—Jerusalem; "How long will Jerusalem be trampled down by God's enemies?" According to the definition of the word "vision" in the verse, the question is asked in terms of the trampling down that took place during the time period of the Medes and the Persians, (and by implication the trampling down before the Medes and Persians that was accomplished by Babylon), and it includes the trampling down which was yet to take place in the future by the Greeks, pagan and then papal Rome. Babylon, Medio-Persia, Greece, and pagan Rome literally trampled down literal Jerusalem, but papal Rome, or if you will spiritual Rome, spiritually trampled down spiritual Jerusalem.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. 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 11:1– 3.

Spiritual Jerusalem was trampled down during The Dark Ages of papal supremacy and would be cleansed in 1844.

"I saw that while Jesus was in the most holy place He would be married to the New Jerusalem; and after His work should be accomplished in the holiest, He would descend to the earth in kingly power and take to Himself the precious ones who had patiently waited His return." *Early Writings*, 251.

The sanctuary cleansing began in 1844 in fulfillment to Daniel eight verse fourteen. And that verse, Daniel 8:14, was the answer to the question how long until the trampling down ceases. In Luke twenty-one verse twenty-four it states:

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.

So what is the time of the Gentiles? It is obviously a period of time. It is also a prediction, and therefore a prophecy. It is therefore a time prophecy. You say you understand that there are no time prophecies after 1844, but you attempt to uphold one with your speculation about 1967.

Jesus made a prediction, "Jerusalem shall be trodden down of the Gentiles", and He

included a time element with His prophecy, "until the times of the Gentiles be fulfilled". Brother there is no way Jesus' statement is not a time prophecy. It is the very definition of what a time prophecy is: A prediction of an event that will take place at a specific time! You acknowledge that Inspiration points out there will be no time prophecy after 1844, but then you move past that warning—to build a private interpretation of 1967.

Your private prediction about Cestius, the signet of Rome, Y2K, and Dies Domini is riddled with inconsistencies that never occur with God's prophecies. If we agree that thirty-two and a half years after Stephen was stoned marks the point where the standards of pagan Rome were planted within the sacred grounds of the sanctuary, thus giving signal for Christians to flee the city; then the events at the end of the world that you say parallel those historical events must line up correctly. Yours don't. Nor do they line up with Inspiration.

If Cestius' act marks the time the siege begins and the time to flee, then the time the siege begins and the time to flee would symbolize the same time or event at the end of the world. God doesn't leave loose ends; He sees the end from the beginning. You have Dies Domini, in 1995, paralleling Cestius' planting of Rome's banner, but you have it also paralleling 1999, when Y2K hit. You use Cestius' single action at the beginning of the siege, to mark two end-time events that happened at different times. You also infer that 36 years after Stephen was stoned came the destruction of Jerusalem in A. D. 70, and therefore; by your reasoning, thirty-six years after 1967, brings us to 2003. Your whole interpretation is hung upon time. And it does not square with Inspiration.

Inspiration states that the Sunday law is the sign that parallels the Roman standards in 66 A. D., but you state it was Dies Domini in 1995. Your inference concerning 70 A. D., thirty-six years after the stoning of Stephen, supposedly parallels thirty-six years after 1967—2003. 2003 therefore parallels the final destruction of Jerusalem. This would mean that this year, 2003, human probation is to close for all mankind. As we already noted in *The Desire of Ages*, 628, the destruction of Jerusalem is identifying, "the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain." Your private interpretation means that we must have the national Sunday law in the USA, followed by a world Sunday law; during the time period of the latter rain, when the loud cry message is given; and all the events up to when Michael stands up and human probation closes—before the end of this year. I reject the prophetic rules you apply as erroneous, and I reject your conclusions.

You state, "We will soon find out". The attitude that either "It doesn't really matter what we believe about prophecy, because we won't really know until after the prophecy comes to pass" or similar attitudes—prevents a person from fulfilling their responsibility to be a student of prophecy.

"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." *Testimonies*, volume 5, 708.

If we don't know until after the fact, why search?

It is *required* that we understand prophecy correctly. We are to be students of prophecy, and we are also to study prophecy as Bereans—rightly dividing the word of truth. If we believe prophetic interpretation could be any old thing, and that we won't know until after it comes to pass—we will in all probability be lost!

"One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming." *The Great Controversy*, 370.

As I have presented this argument to other "time setters" in the past, they have responded that their time setting does not meet the conditions of the previous warning. They state that even if their time prophecies are flawed, they are nonetheless acknowledging that His return is soon and the previous warning is for the Laodiceans in Adventism who are not studying prophecy in any way. But Inspiration warns that those who continue to set time will definitely not recognize that the advent is near:

"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 leads minds away from the present truth, but throws 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.

Some try and avoid that last statement by saying their prediction is not identifying the time of the second coming of Christ, therefore their private interpretation is not addressed in the warning.

"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.

So what is the "time of the Gentiles" that ends in 1844?

"**The time had come** for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. And the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision." *Acts of the Apostles*, 136.

It was the time that *began* when the gospel was given to the Gentiles.

"The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, **the apostle to the Gentiles**.

"The time of Christ's coming, His anointing by the Holy Spirit, His death, and **the giving of the gospel to the Gentiles, were definitely pointed out**. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, 'Whoso readeth, let him understand.' Matthew 24:15. After His resurrection He explained to the disciples in 'all the prophets' 'the things concerning Himself.' Luke 24:27. The Saviour had spoken through all the prophets. 'The Spirit of

Christ which was in them' 'testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Peter 1:11." *The Desire of Ages*, 233–234.

Notice that "the giving of the gospel to the Gentiles," was "definitely pointed out". Where had it been definitely pointed out? In the prophecy of Daniel eight verse fourteen—the twenty-three hundred days prophecy. Within the twenty-three hundred day prophecy the "time of the Gentiles" is definitely pointed out.

"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 first 490 years of the 2300 having then ended, **1810 years would remain. From A. D. 34, 1810 years extend to 1844**. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy **had been unquestionably fulfilled at the time appointed**." *The Great Controversy*, 410.

Here, Inspiration points out that after 490 years were cut off for the Jews, "1810 years would remain". The specification of those remaining years was that they were the time period when the gospel went to the Gentiles. It states that "all...specifications of the prophecy had been [past tense] unquestionably fulfilled at the time appointed". This is the prophetic time associated with the Gentiles, which comes to a conclusion in 1844. This is the time prophecy associated with the Gentiles that does not go beyond the point in history where we have been told time prophecies cease. This is an understanding of the "time of the Gentiles" which broadens and deepens the message of Daniel 8:14; instead of reaching out to Catholic ideas of a literal application of end time prophecy. And this is just a small sampling of the Scripture and Spirit of Prophecy that can be brought into this study, and we barely scraped the surface of some of the deeper understandings connected with the correct understanding of the "time of the Gentiles". I hope you will prayerfully reconsider your ideas about these things, for most assuredly the primary deception in Bible prophecy that Satan has invented for those who profess to follow the Bible is that old Jerusalem is the focus of end-time events. That focus was invented by papal Rome! It is not Adventism.

Question: Literal vs Spiritual

I wish to thank you for your comprehensive response by way of your April newsletter, to my letter concerning the "time of the Gentiles". It appears that my misunderstanding began at Camp Meeting in Freeport, Maine just after the 6-day Arab-Israeli War of June 6, 1967. The keynote speaker, Evangelist WH, spoke very eloquently concerning events that had recently transpired in the Middle East and their relation to Jesus' prophecy in Luke 21:24. In his message, Elder H failed to apply the rules of prophetic understanding established by William Miller and the pioneers. It seems to me that this rule of interpreting prophecy should be common knowledge amongst Adventists, but apparently it is not a common understanding. Recently, Evangelist LA, who appears on 3ABN, was speaking about Daniel 11:45 and equated the "glorious holy mountain" with literal Jerusalem, stating that if a text in the same book, Daniel 9:16 defines Jerusalem as God's Holy Mountain, then the Glorious Holy Mountain of Daniel 11:45 must also refer to literal Jerusalem. He finds it inconsistent when Adventists reject the concept of literal Jerusalem on the one hand while having no trouble with a literal Mount of Olives at the end of the millennium.

Without the understanding of William Miller and the pioneers concerning literal before the cross and spiritual after the cross, it is understandable that there should be widespread

confusion in our ranks. Is there a Spirit of Prophecy reference to substantiate this prophetic rule of interpretation?

Thanks again for getting through my thick head regarding my "private interpretation". Enclosed please find the May issue of Northern Botanical's Newsletter and a donation to your ministry. Northern Botanicals is a herbal and lifestyle ministry that my wife and I started in 1998, subsequent to my experience in overcoming cancer.

P.S. For your information, *Dies Dommini* was issued in 1998 on the heels of Y2K and not in 1995. On page 20 of the document, item #46, "the Sunday obligation" was taken from a speech to the Third Group of the Bishops of the United States of America. *L'Osservatore Romano*, 18 March 1998, 4.

Response

I know of no specific statement on the rule of literal and spiritual found in the Spirit of Prophecy. A "line upon line" study of the subject though, will establish the rule beyond question. The easiest way to see the Spirit of Prophecy uphold the rule is to look at the multitude of places where Sister White comments using an Old Testament passage. She *always* uses the literal stories of the Old Testament to illustrate a spiritual worldwide application. The evangelist's argument is unsound. That argument would demand a literal earthly sanctuary cleansing in Daniel 8:14, based upon Daniel chapter nine. Context is always to be considered! He finds the inconsistency about the Mount of Olives because he does not understand the rule. The rule identifies a literal application of prophecy before the cross time period, followed by a spiritual or symbolic application of prophecy after the time period of the cross. Another aspect of this rule is that at the Second Coming of Christ the application of prophecy returns to the literal. A thousand years is a thousand years, the Mount of Olives is the Mount of Olives, ect. Jeff.

Question: 723 BC

Hi Jeff,

I need to know how the start date of 723 BC for Israel's scattering was arrived at. Thank you, CT.

Response

Dear CT,

Hiram Edson, *Times of the Gentiles*, page 19 and 20 says this: In verse 4 we learn that the king of Assyria took Hoshea king of Israel and shut him up and bound him in prison. Verses 5 and 6 read, "Then the king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." Verse 24. "And the king of Assyria brought men from Babylon, and from Cutha, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof." In verses 22, 23, it is written, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight AS he had said by ALL his servants the prophets. SO was Israel carried away out of their

own land to Assyria unto this day." Thus in 2 Kings 17, is found the inspired record of the fulfillment of what God has said by his servant Isaiah, Chapter 10:5, 6, and by Moses in Leviticus 26, and by David in Psalms 78:59–62, and 1 Kings 14:15, 16. It is in fact the inspired historical record of the fulfillment of what God had said by ALL his servants the prophets on this point of giving Israel over into captivity to be trodden down of the Gentiles like the mire of the streets." The validity of the above testimony cannot be invalidated or impeached; hence there can be no room left for further doubt on this so clear a point.

This, then, is the inspired historical event; and its chronology, which is 723 B. C., is the point from which to reckon the 2520 years captivity. Instead of reckoning from the taking of Mennasseh king of Judah to Babylon, 677 B. C., we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B. C.

This was 19 years after Isaiah's prophecy, recorded in Chapter 7:8, which was 742 B. C.; hence Ephraim was broken from being a people literally within three-score and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. The year 723 B. C. is the true beginning, and 1798 is the true terminus of the 2520 years captivity of the people of God. And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.

It is a truth known and read of all men that in the year 1798 the Papal yoke was broken off, the dominion of the little horn, Papacy, [Daniel 7:26,] was taken away to consume and to destroy it unto the end; and free toleration the heaven born boon of religious liberty has been the result. The saints are no longer under the Papal galling yoke. They are not under, but are free from, the dictation of the Papal see. God has been faithful to fulfill his word; viz., "I will deliver thee out of the hand of the (or that) wicked, I will redeem thee out of the hand of the terrible." Jeremiah 15:21 Jeff.

Question: Differences in Conditions

Jeff,

I know you are busy. I have been watching your sermons. I have been presenting the prophetic mirror that is brought to light in the connection between Isaiah 7 and Leviticus 26. I found in listening to your explanation of the chiasm there are some differences in my and your positions regarding the conditions in 742 BC and 1863. My exposition happens at the end of my attached article. If you have time I wouldn't mind a critique and some suggestions Thank you for your time. Theodore Turner.

Exposition by Theodore Turner

"If your faith in the word of God is strengthened, if you will fully accept the truths that have called us out of the world, and made us a people denominated by the Lord as his peculiar treasure, if you will unite with your brethren in standing by the old landmarks,-then there will be unity. But if you remain in unbelief, unsettled as to the true foundation of faith, there can be no more hope of unity in the future than there has in the past." *Spalding and Magan*, 341.

The Starting Point

Isaiah 7:8-9 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. (9) And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

In Isaiah 7 we have a history of a civil war between the northern kingdom of Israel (Ephraim with its capital Samaria) and the southern kingdom of Judah. Israel is confederate with Syria. The conditions and structure of this prophecy imply that this is to be in fulfilment of some early prophecy.

Threescore and Five ... Not a People

As these words break the symmetry of the parallelism in this verse, either they ought to be placed after "Remaliah's son," in Isaiah 7:9, or else they refer to some older prophecy of Isaiah, or of Amos (as the Jewish writers represent), parenthetically; to which, in Isaiah 7:8, the words, "If ye will not believe ... not be established," correspond in parallelism. One deportation of Israel happened within one or two years from this time, under Tiglathpileser (2 Kings 15:29). Another in the reign of Hoshea, under Shalmaneser (2 Kings 17:16), was about twenty years after. But the final one which utterly "broke" up Israel so as to be "not a people," accompanied by a colonization of Samaria with foreigners, was under Esarhaddon, who carried away Manasseh, king of Judah, also, in the twenty-second year of his reign, sixty-five years from the utterance of this prophecy (compare Ezra 4:2, Ezra 4:3, Ezra 4:10, with 2 Kings 17:24; 2 Chronicles 33:11) [Usher]. The event, though so far off, was enough to assure the people of Judah that as God, the Head of the theocracy, would ultimately interpose to destroy the enemies of His people, so they might rely on Him now." from *Jamieson, Fausset and Brown Commentary.*

Leviticus 26 Connected to Isaiah 7

We make the case that the prophecy being referred to is that which is in the 26th chapter of Leviticus. It is the first prophecy in the Bible that explicitly deals with the deportation of God's people from the Promised Land by their enemies. Though these can be implied in the blessings of the sons of Jacob, they are here laid out in detail. From the captivity of the northern kingdom to the destruction of Jerusalem under the Roman siege, the language is clear.

Blessings and Curses (Prophetic Mirror)

Verses 1-13 of Leviticus 26 describes the blessings that God will pour out upon His people if they follow the statutes just presented in the previous chapter. Not only will the land be blessed but they will be blessed with God's presence and be His people. Verses 14-17 describe the curses that will ensue if they do not keep His statutes. These mirror one another and set up the idea of the prophetic mirror that we will see later as we go through the fulfilment of this prophecy.

Conditions in 742 BC

One needs to point out the conditions that existed at the time (742 BC) of the giving of the prophecy in Isaiah 7:8, 9 and the conditions that it consists of; there is a civil war between the north and the south the north being confederate, the prophecy is proclaimed; Ephraim will be broken (referring to the taking away of the kingship); it will not be a people; it will not be established; As well, the prophecy is given to literal Israel.

The Land Keeps Sabbath

Leviticus 26:32-35 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. (33) And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. (34) Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

(35) As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

The 70 Years of Jeremiah

Jeremiah 25:11-13 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. (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. (13) And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Daniel 9:2 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.

2 Chronicles 36:20-21 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: (21) To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Leviticus 26:43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

Why did Israel not allow the land to rest?

1 Samuel 8:10-18 And Samuel told all the words of the LORD unto the people that asked of him a king. (11) And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. (12) And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. (13) And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. (14) And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. (15) And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. (16) And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. (17) He will take the tenth of your sheep: and ye shall be his servants. (18) And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

How long was Israel under a king?

"From Saul to Zedekiah is Saul anointed king 1096/1095 1 Samuel 10; Jerusalem in captivity seventy years, Jeremiah 25:12; beginning of captivity 606/605 2 Kings 24:1.1096 to 606 equals 490 years." *Clark's Commentary*.

The Sabbath rest for the land was 70 years because for 490 years the land was unable to keep Sabbath because of the demands of kingship.

The 'Seven Times' of Leviticus 26

Leviticus 26:18-28 And if ye will not yet for all this hearken unto me, then **I will punish you seven times more for your sins.**

(19) And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: (20) And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. (21) And if ye walk contrary unto me, and will not hearken unto me**; I will bring seven times more plagues upon you according to your sins.** (22) I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. (23) And if ye will not be reformed by me by these things, but will walk contrary unto me; (24) Then will I also walk contrary unto you, and **will punish you yet seven times for your sins.** (25) And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. (26) And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.(27) And if ye will not for all this hearken unto me, but walk contrary unto me; (28) Then I will walk contrary unto you also in fury; and I, even **I, will chastise you seven times for your sins.**

Intensity or Duration?

Let us look at the Hebrew in Leviticus 26:18 and compare it with the English.

מאו H518 דע H5704 הלא H428 אל H3808 ועמ֫שת H8085 יתפסיו יל H3254 הרסיל H3256 מכתא H853 עב֫ש H7651 לע H5921 מכיתאטח: H2403

And if H518 ye will not H3808 yet for H5704 all this H428 hearken H8085 unto me, then I will punish H3256 you seven times H7651 more H3254 for H5921 your sins. H2403

First, you see that the order is different, as is common with foreign languages. This can be misleading when comparing the English with the Hebrew. Since the language has been switched around due to the translation it can be difficult to put it back into Hebrew. Let us place it in Hebrew order.

And if H518 yet for H5704 all this H428 ye will not H3808 hearken H8085 more H3254 unto me, then I will punish H3256 (untranslated) H853 you seven times H7651 for H5921 your sins. H2403

We can see that the English doesn't make as much sense but it will help us to do our own translation.

If H518 as long H5704 as this H428 ye will not H3808 hearken H8085 then I will prolong H3254 chastisements H3256 even H853 to you seven H7651 for H5921 your sins. H2403

My translation: If as yet for all this you will not hearken, then I will prolong your punishments even seven for your sins.

We have translated yasaf as 'prolonged', which is its usual meaning. It never has the meaning of 'more' as in 'intensity' in this context. I am preparing a paper with the help of one of the leading Hebrew scholars in Canada. Dr. Russell Nelson received his doctorate from Harvard and is a personal friend of mine. He states that we have a strong case linguistically for our position that the use of 'sheba' in Leviticus 26 is unique and refers to duration rather than intensity.

The Sabbatical Cycle is a Type

"If this, then, is a correct view of the subject, and time is prefigured, when would the seven years of the antitype begin? I answer, it must begin with the servitude and bondage of the visible people of God; for **at the end of seven years they must go free**, or there would be no force in the type, and of course no fulfilment in the antitype. **Seven prophetic years would be seven times 360, equal to 2520 years.** This bondage must begin with the kingdom of Babylon, the first kingdom of Daniel's four monarchies, which kingdoms were to make war with the saints, and prevail against them, until the Ancient of Days came; and these were to scatter the people of God into all the kingdoms of the earth, and have dominion over them, and exercise authority upon them.

Mark x.42: "But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them." This was prophesied of by Moses and all the prophets down to John. Acts iii.20-24: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. 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. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."

And the restitution of all things must be at the year of release, when God will send his Son Jesus Christ to restore the earth and all who will then dwell therein, to a state of purity and blessedness, and bring them into the inheritance of the saints, and shall deliver them from the bondage of corruption into the glorious liberty of the sons of God. These seven years of servitude must include these four kingdoms, Babylon or Nebuchadnezzar's, which was the head of gold; Media and Persia, Grecia and Rome, which constituted the whole man of sin, from his head to his toes." 1842, William Miller, *Lectures on the Typical Sabbaths and Great Jubilee*, 16.

When did the 2520 begin?

"When, then, may we not ask, did the bondage of the children of God begin? I answer, when literal Babylon began to exercise authority over them. **In the twenty-second year of Manasseh's reign, in the year before Christ 677,** the last of the ten tribes were carried away, and Israel ceased to be a nation, according to the prophecy of Isaiah, vii.8: "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within three-score and five years shall Ephraim be broken, that it be not a people." **Isaiah prophesied this in the year 742 before Christ,** which prophecy was literally fulfilled in **sixty-five years afterwards, in the year B. C. 677.**

Then, too, Manasseh king of Judah was carried a captive into Babylon, and the threatenings of God began upon his people. 2Kings xxi.10-14: "And the Lord spake by his servants the prophets, saying, because Manasseh, king of Judah, hath done these abominations,

and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies."

Also, xxiv.3,4: "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the Lord would not pardon."

And although Josiah, who was king of Judah after Manasseh, did many good acts, yet the Lord turned not from the fierceness of his wrath against Judah. 2Kings xxiii.26-27: "Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there."

The decree against Judah, was the same as against Israel. They must be scattered among all nations. It could not be revoked, notwithstanding their repentance and partial reformation. Jeremiah xv.4, "And I will cause them to be removed into all kingdoms of the earth, because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem," tells us of the same thing, that Judah as well as Israel must be made captives. Israel began to be carried away in the days of Hoshea, **722 B. C. [corrected to 723 B.C.], and from that time to 1798 after Christ, is exactly 2520 years, or the seven prophetic years**.

How remarkable, that when the seven years ended, God began to deliver his church from her bondage, which for ages had been made subject to the kings of the earth. In 1798 the church came out of the wilderness, and began to be delivered from her captivity. But the completion of her slavery to the kingdoms of the earth, is reserved for another period.

Beginning B. C., 677 years, seven prophetic years, or 2520 common years, would end in A. D. 1843 [corrected to 1844]. Therefore, beginning at the captivity of Manasseh and the final dispersion of the ten tribes of Israel, where God has fixed the time for the dispersion of the people of God and the scattering of the holy people, **until the year 1843 [1844], will be the end of the seven years,** when the acceptable year of the LORD will commence; and, in my humble opinion, the children of God will be delivered from all the evils enumerated by Moses in Leviticus xxvi., and Jeremiah xv.; from war or the sword, from pestilence and famine, from captivity and spoil, from death and corruption; and all will be comforted, and all tears be wiped from off all faces; sighs and sorrows shall cease forever, and there shall be no more curse, for the throne of the Lamb shall be there, and he shall dwell with them, and be their God, and they shall be his people. This will take place in the acceptable year of the Lord, the antitypical year of release." 1842, William Miller, *Lectures on the Typical Sabbaths and Great Jubilee*, 18.

Comparison with Nebuchadnezzar's Seven Times

We compare the symbols, language and concepts that are used in Nebuchadnezzar's punishment in Daniel 4 with those used in Leviticus 26.

'Seven times' is mentioned four times. Leviticus 26<>Daniel 4

Pride of your **power** <> Is not this great Babylon, that **I have built** for the house of the kingdom by the might of my **power**, and for the honour of my majesty?

Heaven as **iron,** and your **earth** as **brass** <> a band of **iron** and **brass**, in the tender grass of the field; and let it be wet with the dew **of heaven**, and let his portion be with the beasts in the grass of the **earth**: for your land shall not yield her **increase**, neither shall the **trees** of the land yield their **fruits**.

Fruits <> The **tree** grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the **fruit** thereof **much,**

I will also send wild **beasts** among you <> let his portion be with the **beasts**

I will **scatter** you among the heathen <> **scatte**r his fruit

Nebuchadnezzar's Seven Times Was Fulfilled as 2520 Literal Days

Dan 4:30-34At the end of twelve months he walked in the palace of the kingdom of Babylon.

(30) The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (31) While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. (32) And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. (34) And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

Nebuchadnezzar's 2520 is an Analogue to Judah's 2520

Both Manasseh and Nebuchadnezzar were returned to their throne after their repentance. Manasseh's captivity is an earnest of what was to be given at the end of Judah's 2520 an undoing of the chastisements, a gathering 2520.

"As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital. This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.'" 2 Chronicles 33:11-13." *Prophets and Kings*, 382.

Belshazzar's 2520 is an Analogue to Israel's 2520

Daniel 5:18-30 O thou king, the most high God gave **Nebuchadnezzar thy [grand] father** a kingdom, and majesty, and glory, and honour: (19) And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and

whom he would he kept alive; and whom he would he set up; and whom he would he put down. (20) But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: (21) And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. (22) And thou his son, **O Belshazzar, hast not humbled thine heart, though thou knewest all this;** (23) But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: (24) Then was the part of the hand sent from him; and this writing was written. (25) And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. (26) This is the interpretation of the thing: MENE; God hath **numbered thy kingdom, and finished it.** (27) TEKEL; **Thou art weighed in the balances, and art found wanting.** (28) PERES; **Thy kingdom is divided, and given to the Medes and Persians.** (29) Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. (30**) In that night was Belshazzar the king of the Chaldeans slain.**

H4484
אנמ (Aramaic) menê'
BDB Definition:
(Peal) mina, maneh
1a) a weight or measurement; usually 50 shekels but maybe 60 shekels
Part of Speech: noun masculine
A Related Word by BDB/Strong's Number: passive participle of H4483
Same Word by TWOT Number: 2835a H8625
לקת (Aramaic) teqal
BDB Definition:
to weigh (verb)
1a) (Peil) to be weighed
tekel, shekel (noun masculine)
2a) (Peal) tekel a unit of weight, shekel
Part of Speech: see above in Definition
A Related Word by BDB/Strong's Number: corresponding to H8254
Same Word by TWOT Number: 3063, 3063a
H6537
סרפ (Aramaic) peras
BDB Definition:
(Peal) to break in two, divide (verb)
half-mina, half-shekel (noun masculine) 2a) a unit of measure and weight
Part of Speech: see above in Definition
A Related Word by BDB/Strong's Number: corresponding to H6536
Same Word by TWOT Number: 2945

Lev 27:25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

From Wikipedia: A gerah Hebrew "הרג" is an ancient Hebrew unit of weight and currency. One gerah is one-twentieth of a shekel. A shekel being 180 barleycorns or 60 carob divided by 20 = 3 carob. This is 0.568 grams.

A gerah isin Aramaicama'ah"העמ" (pl. ma'ot "תועמ" which means "money"). It was originally a fifth of a Denarius/Zuz as seen in Exodus ("20 gerah is a shekel"), then became a sixth of a denar/Zuz, such as the Yehud coins which came in two denominations, approximately .58 gram as a ma'ah and approximately .29 gram as a half ma'ah (chatzi ma'ah), and (.58 X 6 = 3.48) which is about the weight of a Zuz/ Denarius based on a 14 gram Shekel.

The Jerusalem Talmud Shekalim in the Mishnah, debates if a "kalbon" which was added when giving annually a half shekel to the Temple in Jerusalem, if it was a "ma'ah" or a "chatzi ma'ah" (half ma'ah).

Mene 50 Shekels = 1000 Gerah

Mene 50 Shekels = 1000 Gerah

Tekel 1 Shekel = 20 Gerah Peres 1/2 Mina = 500 Gerah

. . . . . = 2520 Gerahs

The ten northern tribes were scattered never to be gathered. Israel's 2520 is the scattering 2520.

Declaring the End From the Beginning

As mentioned earlier, there is a suggestion in Leviticus 26 of a prophetic mirror or chiasm.

Beginning 742 BC – 19 years – 723 BC – 46 years – 677 BC

Ending 1798 – 46 years – 1844 – 19 years – 1863

This is not a day-for-a-year prophecy nor is it a predictive time prophecy. This is an observation after the fact. More than this however, we see that the conditions that existed at the time of the giving of the prophecy of Isaiah 7:8.9 are mirrored at the end of the two 2520's.

Conditions in 742 BC as Compared to the Conditions in 1863

Prophecy proclaimed <> prophecy rejected civil war N (confederate) vs. S <> civil war N vs. S (confederate)

Kingship broken <> kingship unbroken not a people <> denominated people

Not established <> SDA church established literal Israel <> spiritual Israel

Scattered <> gathered

Christ's 2520

The 2520 for Israel is divided into two halves. The first consists of 1260 years of pagan domination (The Daily) which extends from 723 BC to 538 AD. The second consists of Papal domination (the transgression of desolation) which extends from 528 to 1798. Paganism is Satan's counterfeit of the earthy sanctuary, while Papalism is Satan's counterfeit of the heavenly sanctuary. Christ ministered (confirmed the covenant) for seven literal years or 2520 literal days, 1260 of which he ministered on earth and 1260 of which he ministered in heaven. Theodore Turner.

Question: In Defense of the 2520

Jeff,

Sabbath afternoon I was asked to present my understanding of the 2520 and its relevancy to a group of elders of my church. For the most part I was not threatened by their questions. However, this email sent a day later, which I have sent to you, does beg some answers.

There are several arguments here that can't be overlooked and need a thorough reply.

The seeming succession of severity of punishment in Leviticus 26 with the seven times: The longest time prophecy quote does not include the 2520. The times of the gentiles in Luke 21 needs more substance to prove it refers to both prophetic lines. What this article does not explain is the prophetic periods, fullness of the year statements, the reason why God allowed the 2520 on the chart to begin with, the last end of the indignation in Daniel 8:19 and Daniel 11:36 1st end.

Could you explain your thoughts on the giving by Gabriel the commencement of prophecies with one being the 677 BC?

Lastly, for now, what do you think Isaiah 40:2 means, that she has received of the Lord's hand double for all her sins? Two indignations, two times, somehow parallel to Revelation 18:6. I have viewed this associated with the 2520 end of the indignations.

I want to know for myself so I can pursue what Jesus wants me to do in this vineyard. My position as elder is in jeopardy as well as my job. The conference has sent out the letter that churches are to remove those who insist on speaking of the 2520. I am not threatened by this, as long as I am sure of what I speak.

I believe there was a scattering and that it began at the captivities. In *Prophets and Kings*, 295-296 she said when both kingdoms were taken captive the prophecy "met a more complete and literal fulfillment." I believe they end according to Daniel. I have a hard time with showing the seven times as 2520 or the times of the gentiles being the two kingdoms. EGW says little directly about the 2520, the trumpets, 508, etc. so do we discard all those? But the Bible and history do. Well I am beginning to ramble so any help will be appreciated if you can reply. I try and listen every chance I can to the live stream. Pray for God to give me understanding. C.

Response

Dear C,

I have numbered your questions:

Questions

1. The seemingly succession of severity of punishment in Leviticus 26 with the seven times.
2. The longest time prophecy quote does not include the 2520.
3. The times of the Gentiles in Luke 21 needs more substance to prove it refers to both prophetic lines.
4. What this article does not explain is the prophetic periods, fullness of the year statements, the reason why God allowed the 2520 on the chart to begin with, the last end of the indignation in Daniel 8:19 and Daniel 11:36 1st end.
5. Could you explain your thoughts on the giving by Gabriel the commencement of prophecies with one being the 677 BC?
6. Lastly, for now, what do you think Isaiah 40:2 means she has received of the Lords

hand double for all her sins? Two indignations, two times, somehow parallel to Revelation 18:6. I have viewed this associated with the 2520 end of the indignations.

7. I believe there is a scattering and it begins at the captivities. In *Prophets and Kings*, 295296 she says when both kingdoms were taken captive "met a more complete and literal fulfillment." I believe they end according to Daniel.
8. I have a hard time with showing the seven times as 2520 or the times of the gentiles being the two kingdoms.

Answers

If we allow those who are unwilling to accept the message to "frame" the discussion we will find it difficult to defend the truth. By this I mean that to accept the false premise that "seven times" means severity of punishment makes it impossible to correctly explain the "seven times," for the context of the passage denies that understanding. It is a false premise to teach the "seven times" represents severity of punishment. There are times when the Hebrew word translated as "seven times" can be understood as intensity, but this is not always the case in the Scriptures, and Leviticus 26 is the blessing or curse that is premised upon the statutes of Leviticus 25. If we insist on taking a limited definition of the Hebrew word translated a "seven times," while disregarding the cause and effect relationship of the statutes of chapter 25, and the blessing or cursing associated with that statute in chapter 26 we are missing the truth.

Context is something that any reader can ascertain, whereas the Hebrew definition is only recognized by the Hebrew scholars. The Hebrew needs to be addressed, but never should the Hebrew definition be applied while denying the context. To do so is to use the theology of the "grammatical/historical method of biblical interpretation," which is the counterfeit of Miller's proof-text method. The statute teaches that the land was to rest every seventh year, and that this process was to be repeated through seven cycles of seven years. Therefore in 49 years the land was to rest seven years. Therefore also the land would rest for seven years times 360 days in the forty-nine year period. Therefore in the fortynine years cycle the land was to rest for 2520 literal days. The curse for breaking this cycle was based upon the day-for-a-year principle as identified by William Shea (a famous Adventist theologian). Leviticus 25 and the statue of the land resting is identifying the year-day principle when viewed in connection with the Sabbath commandment. The seventh-day Sabbath (the fourth commandment) possesses the identical Hebrew words and structure as does the statue of the resting land in Leviticus.

So Leviticus 25 is based upon the year-day principle, and is identifying the statute that determines either a blessing or a curse in chapter 26.

Therefore to identify the "seven times" as 2520 years is in agreement with the year-day principle, and also the relationship of causeand-effect. By allowing those that are fighting against this message to make the argument over the supposed definition of the Hebrew word translated as "seven times" to be exclusively and only identifying severity or intensity as they often claim, is to allow them to produce an argument that disallows the consideration of the context of both chapters.

If you claim that Sister White is stating that the Millerites proclaimed the longest and last prophetic period as the 2300 years then you are making Sister White out to be in error. There is no evidence whatsoever that any Millerite ever claimed the 2300 years was the

longest time prophecy. No one denies the Millerites proclaimed the 2520, though there are some who claim they were wrong in doing so, but no one claims that they did not present the 2520 in that sacred history. When the Millerites identified the longest time prophecy they only identified that as the 2520. So when she states, "so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire" the only prophecy that Miller and his associates would state was the longest was the 2520. The Millerites knew that 2520 is longer or greater than 2300! They would never have claimed the 2300 was the longest!

So is Sister White in error concerning the history? Even if Sister White did state that the 2520 was an erroneous understanding (which she of course never did), she still would have been accurate to history when she stated, "so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire," but that would still mean that even though the Millerites were inaccurate about the truth of the 2520 they still taught the people that the 2520, which they believed was the longest prophetic period, was about to expire.

So Ellen White is either wrong about history and is sweeping away the reality of the Millerites identifying the 2520 as the longest prophetic period, or she is right and is endorsing the 2520 as the longest prophetic period. Grammatically and historically she can only mean that the Millerites, "proclaimed that the [2520 is the] longest and last prophetic period brought to view in the Bible."

There are other ways to show she is endorsing the 2520 in this paragraph, but first we need to ask whether her historical analysis is accurate, or subject to revision by the modern theologians. I have asked in connection with this faulty argument (and have never received an answer from anyone yet), for one (just one) reference where any of the Millerite preachers ever claimed the 2300-year prophecy was the longest prophetic period. The only supposed inference that the 2300 years is the longest prophetic period is the paragraph we are considering in *The Great Controversy*, and it is not an inference at all, it is a direct endorsement of the 2520; if you accept that the prophet's testimony must agree with the historical record.

I haven't looked closely at the pioneer logic for the "times of the Gentiles" because I came to this conclusion for myself well before I knew of the 2520. I saw in the word "times" a plural. It is not the time of the Gentiles, but the "times". In verse 24 of Luke 21 it states, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

I found that Daniel and Revelation mark two treading downs of the sanctuary and host. Daniel 8:13 and Revelation 11:2. The treading down of Daniel 8:13 ends in 1844 at the end of the 2300 years, and the treading down of the Holy City in Revelation 11:2 ended at the conclusion of the forty-two months in 1798. Years later I was confronted with the pioneer understanding of the "times of the Gentiles" being the two 2520's and I did not need to do a great deal of research into pioneer logic on that subject. They were scattered to the Gentiles, and while they were scattered, Jerusalem, the sanctuary, and the host were trampled down.

When you say "the reason God allowed the 2520 on the chart" it sounds as if it should not have been there in the first place. The chart was directed by God and at the right time He corrected it with a second table, in which He also included the 2520. He placed the 2520 on both tables thus establishing it upon two testimonies.

I am assuming in this question you are referring to Edson's articles. I have no idea

why Edson chose not to address the various subjects you would desire to find therein. The two indignations against Gods' people are marked as concluding in 1844 (Daniel 8:19) and 1798 (Daniel 11:36).

Deuteronomy 29:27–29 states:

And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lordrooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

The other land the Lord cast them into is also called the nations:

And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. Deuteronomy 4:27.

The nations are the Gentiles. While they were under Gentile control it was the time of the Gentiles, the time when they were scattered because of God's indignation. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isaiah 66:19. The indignation was when God cast out (scattered) Israel to the other nations (the Gentiles).

The following statement is where we find that the "commencement of the chain of truth" was given to Miller, and that it was Gabriel that gave it to him, for in the Bible and Spirit of Prophecy, "his angel" is Gabriel.

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 230.

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' Revelation 1:1. And to John the angel declared, 'I am a fellow servant with thee and with thy brethren the prophets.' Revelation 22:9, R. V. Wonderful thought— that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men." *The Desire of Ages*, 99.

Here is where Miller identifies the "commencements" he was given.

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days

commenced with the seventy weeks, which the best chronologers dated from B.C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up . . ." William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

I see the inference between Isaiah 40 and Revelation 18, but have never had a clear insight on the relationship if there is one. The doubling in Isaiah 40 may have something to do with the two indignations, but what appears more clearly for me is that Isaiah 40:1–5 is addressing 9/11, for it is placed in verse five at the point in time when the earth (all flesh) will see God's glory.

I agree (sort of). I have heard some emphasize the scattering begins with captivity and they focus on the captivity of Hoshea in 723BC and then say little about Manasseh. But Manasseh was carried into captivity, though he repented and it was not until sometime later that Judah went into captivity. For me I like to identify that when the Hebrews "pride of power" is broken the scattering begins. I understand the pride of power to be their political power. This was their pride, for they had chosen against God's will to have kings, thus this was their "pride" and the power is the political authority associated with the king. Hoshea was carried away and ended the pride of Israel, and though Manasseh repented Judah was never again a fully sovereign nation. If we use the word captivity there are some that then argue the captivity of Judah did not begin until they were all carried to Babylon.

Both kingdoms broke the covenant, so they were both to be punished by the same measure.

Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 2 Kings 21:12–13.

I am sorry that time is short for me right now, and I know these answers are probably not what you are seeking, but you are in our prayers and I trust the Lord can settle these concepts for you. Let me know what else I need to address if you think I can help. Jeff.

Question: James White's Rejection of the 2520

Hi Jeff,

Do we have any rebuttal to James decision to abandon the 2520 by Ellen White? What was his reasoning? Sometimes it seems that Mrs. White will just give truth and then just not go there again. She finally moved away from the daily. I guess if you can't get through you just have to use what is best to get the message out. Our son is wondering about what all this means. Thanks for putting up with me. I wish God's Blessing on you and the ministry. CT.

Response

Dear Brother CT,

1863, when James rejected the 2520, contains many prophetic insights that contribute to understanding his decision.

First: The 2520 was the first prophecy discovered by Miller, so prophetic logic suggests that it would be the first to be sealed up in fulfillment of his dream and in fulfillment with the truth that every reform lines begins with a prophecy being unsealed. The prophecy that is sealed up for our generation is the foundational truths, so in between the Millerites and the end of time the foundational truths would need to be sealed up.

Second: In connection with the previous insight, i.e. Miller's dream and every reform line; it would require that when the 2520 was sealed up it would need to be accomplished by someone who possessed a certain authority or influence within Adventism to make it stand. It would not have been sufficient for "Joe Smith—the unknown pioneer" to decide he rejected the 2520, so it would logically need to be someone who held an executive influence, which of course both Uriah Smith and James White had.

Third: The 2520 is a chiasm. In 742 Isaiah 7:8 marks the beginning of both 2520's. The first began nineteen years later in 723 and then the second forty-six years later in 677. When the prophecies were proclaimed it was in the beginning of a civil war between north and south. In 1798 the first 2520 ended and forty-six years later the second ended in 1844. Then, nineteen years later in 1863, in a civil war between the north and the south the chiasm ended.

Fourth: In the beginning of Isaiah's prophecy the king of Judah (Ahaz) is represented as in rebellion to the counsel of Isaiah. Ahaz refuses the opportunity to choose a sign. See Isaiah 7:10-14. The 2520 is the "sign" and James White represents someone who rejects or sets aside the sign at the end of the chiasm, just as did Ahaz at the beginning. The 2520 is a biblical "sign" for it is connected with the resting of the land in Leviticus 26, and in Exodus 31:13 and other places we are informed that the "sabbaths", in the plural, are "signs". In Isaiah's story with Ahaz the birth of Christ was marked as the "sign," and it also marked the "time of the end" in the reformline of Christ. In the Millerite time 1798 was the "sign", and it also marked the "time of the end" in the reformline of the Millerites (which was also the end of the first 2520). For us, the end of Miller's seven scatterings in his dream is the "time of the end" which began in 1989. Therefore both 1798 and 1989 are "signs" of a prophetic "time of the end".

Fifth: The Millerites and Christ and the disciples were all proclaiming a prophetic message from Daniel 9. (See *The Great Controversy*, 351 and other places.) Yet the book of Daniel had been sealed up in Daniel

12. In order for Christ and the disciples to proclaim a message from Daniel 9 it had to be unsealed for their generation, and it was at the birth of Christ. But in order for the book of Daniel to be unsealed for the Millerite history it had to be sealed again at the conclusion of the reformatory history of Christ. The resealing of the book of Daniel is noted in Daniel 9:24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

The seventy weeks ended with the stoning of Stephen in 34 AD, at which point the vision and prophecy was sealed up. The point here is that in 34 AD the Lord began the Christian Church as He divorced ancient Israel. Therefore when He re-seals the prophecies after the Millerite

reformatory history, He does so when they begin a church, which of course we know the Adventist church began in 1863.

Sixth: There is another point, perhaps not specific to your question about 1863 and the 2520 (but to me is much more relevant though I never seem able to clearly explain it). Habakkuk 2 is fulfilled with the charts of 1843 and 1850, but with the 1843 chart and Habakkuk 2 we find a test that was purposely designed by God. The chart and Habakkuk represent the first disappointment and the arrival of the tarrying time in Millerite history. The Millerite mistake, and subsequent tarrying time, was designed by God, and Ellen White often says so.

Connected with this is her commentary on the 1843 chart in *Early Writings*, 74. Thereafter, *Early Writings*, 74 became the focus of the argument in the alpha apostasy time period of the early twentieth century. Any honest historian will admit that the controversy over the "daily" was the controversy over her comments in *Early Writings*, 74. She explained *Early Writings*, 74 in the same book in pages 235–237. In explaining *Early Writings*, 74, she also upholds the 2520, though she does not state "2520" directly. OK, so what is my point?

In the alpha apostasy, *Early Writings*, 74 (which is explaining the mistake of Habakkuk 2 and the 1843 chart), those on the wrong side of the story manipulated the historical record to uphold their erroneous view of the "daily." Today, in the omega apostasy, those on the wrong side of the 2520 issue are once again forced to manipulate the historical record. In both histories the fulfillment of the following warning is accomplished:

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." *Life Sketches*, 196.

The first disappointment is based upon a misunderstanding of God's teachings and it demonstrated how the Lord leads us. The past teaching that produced the first disappointment was applying the 2300 and 2520 to 1843, and then when He removed His hand they recognized 1844. This purposeful mistake created a tarrying-time test that was part of His leading of the Millerites.

That history then became the point of controversy in the alpha apostasy. That same history is now the point of controversy in the omega apostasy. In the alpha the wresting of the historical record was attempted to uphold the false view of the "daily", and today the wresting of history is being employed to uphold the false view of the 2520. So what am I saying?

My point is this: You and others infer that it would have been convenient if Sister White had plainly stated "the 2520 is valid." Others argue she doesn't even mention it, though she does, but not directly. My position on either claim is that this is a parallel to the purposeful mistake of the Millerite history that brought about the tarrying time and the first disappointment. Therefore it is purposeful that the Lord forbade Sister White from directly stating "2520", because this test has been designed by Him.

There are other points to bring in this discussion, but perhaps these will suffice. Jeff.

Question: The Sanctuary & the Host

Greetings You Two,

We're listening to the DVDs you sent, Kathy, and can't thank you enough. They're pretty fast paced and broad. We'll have to listen again and again. Believing what we're getting so far.

Question: Why is knowing this a salvational issue? What we comprehend is that we are repeating history, and from these details we can see where we are, but we've always believed we are repeating the history of the Jews. And that's not good. And we are steadily retreating to Rome. We believe in the SOP with all our hearts and are reformers as far as the standards go. Not legalistic, but with joy and pleasure. Our message and standards are the beautiful way.

So what is the spiritual application to all of this? We're not being combative at all! Far from it. We find it all very intriguing. Just looking for the bottom line, since there is SO much information. We want to understand it all, but want to know what the point is. Why is it salvational? It is escaping us at this point. We can see the spiritual in the 2300 days and the sanctuary, but not in this. Hope you understand the question and can help us out in a brief and concise way.

Jeff Do you still travel? We don't have internet. We're at the library now. We'd like to meet you and attend some of your meetings.

Sadly, we don't have a church family and are so very hungry for real fellowship. We appreciate you and thank you for this delicious food. BCT.

Response

Dear BCT,

I, of course, am not sure what particular presentation that you are asking about being salvational, so I find it a bit hard to provide an answer in the context of the DVDs you are watching. I assume you are questioning the 2520? The year/day principle presentation on the 2520 is a study that is best understood after someone has come to understand the 2520 time prophecy. I do not remember how much time I spent in the series you are watching providing an overview of the 2520, but when one studies the 2520 in detail they find that in Daniel 8:13 there is a question raised. In verse 14 the answer is partially provided. You state that you understand that the 2300 days and the sanctuary is salvational, but may not understand that if you do not have the 2520 then 1844 is meaningless. Here is the logic, briefly:

Verse 13 asks how long paganism and papalism (the daily and transgression of desolation) were going to trample down the sanctuary and the host. There are two entities trampled down, i.e. the sanctuary and the host.

The word translated as "cleansed" in verse 14 means to "make right;" and yes it can also mean "cleansed" and or "justified," but it also means to be made right. The answer of verse 14 says that in 1844 (at the end of 2300 years) the sanctuary will be made right.

In the Bible the purpose for the sanctuary is that God might dwell among His people, and whenever the sanctuary is mentioned in the Bible it is understood that God's people are connected with it. As an example, when we identify the sanctuary we automatically know there is a seven-branched candlestick in the Holy Place. We sometimes do not recognize that it is identified with God's people (Rev. 1:20). When the sanctuary is mentioned God's people are recognized as certainly as the candlestick of gold.

So the question in verse 13 speaks of the sanctuary and the host being trampled down, and verse 14 informs us when the sanctuary was going to be made right. But in order for the sanctuary to be made right a "host" needed to be established. The trampling down of the host needed to end just as certainly as the trampling down of the sanctuary.

The 2520 is the prophecy of the scattering and the gathering of God's people, the host. The

2300 was fulfilled in 1844 when the sanctuary was restored (made right), and the 2520 was fulfilled in 1844 when the host was restored (gathered). If the 2520 had not been fulfilled in 1844 then the "making right" of the sanctuary would not have taken place either, for in order for the sanctuary to be right it needed a host connected with it. If the 2300 is salvational then its counterpart (the 2520) is also salvational.

The fact that Adventism does not understand these issues is no different than the Jews not understanding that Jesus was the Messiah. A Jew could have argued that he knew full well that the truth concerning the Messiah was salvational, (and Jews still think that today); but by not understanding that Jesus was the Messiah they rejected the Truth by hiding behind a truth.

Christ is now opening the Bible to those who desire to know these things, but prophecy teaches that very few will feel compelled to test these things and see if they are so. Jeff.

Question: What Does the 2520 Offer?

Jeff,

Can you please answer a question that I have? What does the 2520 have to offer that I cannot understand through a study of the 2300 days?

I am very confused with why there is a debate over the 2520 and the 2300 days. What is there in the 2520 that is different than the 2300 days? It appears to me that these are argued as if they disagree, but both (while having different beginnings) have the same end point. So I am left to say, Who cares, and what is this to me? I don't wish to waste my time in useless arguments of idle study or irrelevant histories, but if there is some clear truth that can be obtained please make it plain and in a nutshell for me as I am new to these arguments. From my simple biblical studies both times (2520 and 2300) can be argued but the weight of the evidence lies in Daniel where God specifically gives a vision and an angel to interpret the vision letting me know that He wanted us to understand exactly what the 2300 days were. This is clear to simple-minded bible students like myself the world over and needs no major explanation or intense study of original Hebrew. Now this does not mean that the 2520 does not have a biblical basis, but it appears to support the 2300. So why the argument and why should I look at it? What does this 2520 offer me anything that the 2300 days does not?

I don't care about "he said, she said" or what the pioneers said. They had to make their defenses on a biblical ground and that is the only place that I feel we can be safe. To the law and to the testimony not to James White, William Miller, Steve Wohlberg, Eugene Pruitt, Ty Gibson, William Shea, Jeff Pippenger, myself, or any other person. While I believe many of these men are honest, God fearing, devout men, all must be brought before the Word of God. Therefore please provide me with scripture to support your answer, that way I can understand clearly the importance of this.

Thank you for your time and consideration on this matter, J.

Response

Dear Sister J,

The word cleansed in Daniel 8:14 means to make right.

Cleansed—H6663: tsa^daq: A primitive root; to be (causatively make) right (in a moral or forensic sense): cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

Unto 2300 days (1844) then the sanctuary will be right. In order for the sanctuary to be

right there must be a host (a covenant people of God) raised up in connection with it. The purpose of the sanctuary is that God might dwell with His people. "And let them make me a sanctuary; that I may dwell among them." Exodus 25:8.

In verse thirteen of Daniel eight there is a question raised that is answered in verse fourteen.

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

Both the sanctuary and the host are trampled down. The answer to the dilemma of both the sanctuary and the host being trodden under foot requires that both entities (sanctuary and host) be restored. The restoration of the sanctuary is identified as taking place in 1844 in fulfillment of Daniel 8:14, and the restoration of the host is identified as taking place in 1844 in fulfillment of Daniel 8:19, at the end of the last indignation. "And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."

The cleansing of the sanctuary is the central pillar and foundation of Adventism.

"The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14." *The Great Controversy*, 409.

In order for the sanctuary to be made right it required that the sanctuary be restored, and a host established. The 2300 is the restoration of the sanctuary, and the 2520 is the gathering of a covenant-people (host). Without both entities the sanctuary cannot be cleansed. Without understanding this truth you cannot fully understand the central pillar of Adventism.

The fact that the famous men you referred to are unwilling to acknowledge this truth does not make it error, and just because someone does not understand all the implications of truth does not provide them a legitimate excuse for not accepting that truth. Jeff.

Question: Why Does the 2520 End in 1843 on the Chart?

Hi Brother Jeff,

When showing the 2520 on the 1850 chart you always use the center column that begins with 677 BC and ends in 1844 below where it says the 2300 days terminate. I agree whole-heartedly that the 2520 of the southern kingdom ends in 1844 also. But when people ask about how it says the 2520 ends in 1843 down in the lower right hand corner, what do you say to them? Thanks in advance! AF.

Response

Dear Brother AF,

The chart is not teaching that the 2520 ends in 1843 in the lower corner. It is explaining the fullness of the year mistake and illustrating that it required 677 full years in addition to 1843 full years to equal 2520 years, but they understood that those 2520 full years terminated in 1844.

Where it is referencing 1843 in the lower box it is explaining the addition required to explain the mistake of the 1843 chart. Jeff.

Question: 2520 Video on YouTube

Hi Jeff,

There is a video that is attached with this message that I need you to see (YouTube video with Mike Bauler). I know there has been quite a controversy on the 2520 and the 1843 chart. I admit I am being pulled back and forth here. I just want to stay in the truth. The pastor on this video has many good and valid points. I really need your response to this. It is important to me and my beliefs, and my understanding of prophecy. It is a lengthy video, however you can fast forward it many times. Most of this pastor's points are made near the end of the video presentation. Thanks, R.

Response

Dear Brother R,

Have we ever met? I do not typically take time to listen to these attacks, but I did so with this, for what reason I do not know. The presentation is riddled with erroneous assumptions and misrepresentations. Some are relevant, some not . . .

It wasn't the year zero that was the Millerite mistake. This is insignificant, but does show that he is unwilling to investigate, for in *Early Writings*, 235-237 we are informed of the mistake. When we view the parallel pioneer commentary of the mistake it is called the "fullness of the year mistake," not the year zero. It wasn't and isn't that you have to account for another year when changing from BC to AD; it is that you must add the portion of the first and original year that precedes the starting point of the prophecy to the end of the prophecy. Because the third decree started in the fall of the year 457 there was only a few months of 457 that is to be included in the prophetic calculation, so that which was left off of 457 must be added to the final year of the prophecy to make up the total of the prophetic time. This misunderstanding is common, but Bauler holds to it, thus demonstrating that he did not consider *Early Writings*, 235-237. (See appendix at end.)

He claims that there are "many errors" and many "time prophecy errors," and in so doing is subliminally preparing his audience to follow his logic, but this logic is diametrically opposed to inspiration, which states that "the Lord held His hand over a mistake" in the singular. There is never one time in the several times Sister White refers to this mistake that she is not consistent that it was a mistake in the singular. Once Bauler has placed this false premise in his audience's mind he has opened the door to claim errors here and errors there in order to downplay the Divine evaluation of the 1843 chart.

Don't misunderstand me. I know some people that believe what Sister White states concerning the chart to mean that it is error free except for the singular mistake that impacted some of the figures, but I do not believe that. According to Sister White in several passages, the singular mistake was purposely designed by God.

I understand the reason the chart is not to be changed except by Inspiration is not endorsing any perfection beyond the singular mistake, but because the chart was a fulfillment of Habakkuk two and is an historical and prophetic document.

There are dates on the chart that have been better understood as history progressed, but the applications of the prophecies on the chart are still correct. What do I mean?

I mean two important points: Identifying 158 as the league with the Jews, whereas we now understand 161 or 162 does not mean that Miller was applying the prophecy in Daniel 11:23

incorrectly, for he had most certainly marked the league with the Jews correctly, he just didn't have the best historical records available.

Secondly, and unlike the inferences of Bauler, there are no errors concerning the time prophecies, with the exception of the one Sister White identifies and then explains later in *Early Writings*, 235–237. The time prophecies in this regard are all correct, as are the prophetic applications.

At minute 43:20 or so he claims Miller identified the "little horn" as Antiochus Epiphanes. This is not true. He opposed that teaching consistently. In fact his and the Millerites opposition to this false teaching is the reason they mark it on both charts. It was the major error they opposed, in some respects, and is the only error that they so aggressively opposed that it is represented on the charts. This is no doubt simply a slip in his understanding, but it demonstrates he has not looked closely at these things.

At minute 43:34, roughly, he stumbles through August 11, 1840 and suggests Miller and the Millerites were wrong on this date, though I admit he was being so unclear here that I did not follow his argument, he is the one that introduced it as an argument. They held that date (August 11, 1840) and it's on both charts, and Sister White upholds that date in *The Great Controversy*. I don't know his point for sure there, but he is wrong.

At about minute 50 he begins to misrepresent the truth, whether purposely or out of ignorance. He builds a series of false premises to mislead his audience. Notice about minute 51 or so. He leads his audience to think that because the 2520 is in the lower right hand corner that it is less prominent than on the 1843 chart. Yet he does not identify that the column down the center of the 1850 chart is the column of the 2520. He emphasizes the fine print and then ignores the center truth of this subject, while suggesting that the 1850 chart had been changed by Inspiration.

I say he "suggests" the 1850 chart was a change of the 1843 chart because of Inspiration. The 1850 chart was this very thing, but he brings forth none of the passages in the Spirit of Prophecy to identify this fact. In several places Sister White refers to the 1850 chart, identifying that "God is in the publication" of that chart, and more than once she identifies that just as the 1843 chart, the 1850 chart was a fulfillment of Habakkuk two.

Here he was leading his audience to believe and accept that the 1863 chart was produced under the same Inspiration as the 1843 and 1850, yet there is not one place that Sister White states that the 1863 or any other chart beyond the 1843 and 1850 were a fulfillment of Habakkuk two.

In this passage he undermines God and Ellen White when he states that James White was the main driver of the 1850 and 1863 charts. James was involved with both charts, true enough, but Ellen White associates God with producing the 1850 chart, not James White. Bauler places the Divine on the human level.

At approximately 1 hour 1 minute he goes to *The Great Controversy*, 351 and tries to say Ellen White claims the 2300 years is the longest time prophecy. When all she says is the Millerites proclaimed the "longest and last time prophecy." In *Early Writings*, 235-237 Ellen White is clear that when God removed His hand from the chart the Millerites recognized that the same evidence that had first led them to believe the prophetic periods (plural) that ended in 1843 were then recognized to mark the ending of the prophetic periods in 1844. Anyone who has read the pioneer evaluation of this identical period of history understands that the prophetic periods represented on the 1843 chart, that were thereafter recognized as ending in 1844, were the 2300 and the 2520.

If Ellen White then claims in *The Great Controversy*, 351 that the 2300 is the longest time prophecy she there and then disagrees with her previous writing. What does that say about making the Spirit of Prophecy of none effect?

He, as others have done recently, misrepresents what is being taught today and tries to do so by using the Millerites to uphold his attack. The Millerites knew that there were five kings, as he states, after Manasseh, but they never claimed what he says they claimed. What they taught was that the "pride of power" was to be broken when the 2520 started in fulfillment of the curse of Leviticus v26. Verse 19 states: And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.

The Millerites taught that Israel's pride was their king, and that from the carrying away of Manasseh there was never a time when Judah had national sovereignty again, for each king from then on was in subjection to another power. That is what they taught and what history confirms. Bauler's argument on this point is simply a straw man.

He claims an angel must provide a starting point to every time prophecy? Really? Where was the angel in Abram's prophecy, or Ezekiel 4:6, or Isaiah 7:8?

He also claims that 723 and 677 are totally disconnected while feigning great respect for Miller. The starting point for both prophecies, according to the Millerites, is in one verse: Isaiah 7:8. How is that disconnected? Of course he did not introduce his audience to this passage of the Millerite understanding of the 2520.

Brother R., I don't know where you are at with your studies, or if you are actually sympathetic to the 2520 or simply trying to draw me out publically in an attempt to expose my heretical bent as men have sometimes tried to do. But in either case, I will tell you in all honesty and Christian love, this Bauler man is patently wrong from the beginning to the end. There is not one accusation that he brings forth which is not already a matter of public record, and which has already been fully demonstrated to be a false accusation. If he is correct then you need to run from any further investigation of the truths connected with the 2520, but if he were correct he would not have needed to misrepresent and avoid so many points connected with this subject.

Finally, he sets his audience up for his next presentation where is going to explain why (among many other things) that to identify a fulfillment of prophecy such as the collapse of the Soviet Union in fulfillment on Daniel 11:40 is time-setting. Time-setting is making a prediction of a future event and then attaching a time and date to that fulfillment. The identification of 1989 was after the fact and so is not time setting.

Also, inferring that God's people are not going to know when the latter rain arrives is an attack against God's word. How can Zechariah counsel you and I to pray for the latter rain in the time of the latter rain, if you and I do not know it is the time of the latter rain? "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." And why is it that Ellen White repeatedly informs us that only those that recognize the latter rain can receive it? "Only those who are living up to the light they have will receive greater light. 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.

"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.

"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 us, 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.

Without hearing his next sermon, it seems to me that he believes it is fanatical to expect to know when the latter rain arrives. How about you?

I am attaching Hiram Edson's articles on the 2520. I do not agree with every premise that Elder Edson sets forth in his article, because he was living well before our day and age, but it would be fairly easy to see that what Bauler presented as the pioneer and current understanding of the 2520 is an unbalanced presentation of those facts at best.

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.

"They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

"Jesus and all the heavenly host looked with sympathy and love upon those who had with

sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—'Though it [the vision] tarry, wait for it.' In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

"Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message.

"The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 236–237. Jeff Pippenger.

Question: Manasseh

Good morning Jeff,

I wondered if you could explain something to me. It has been shared that concerning the beginning of the 2,520 for the southern tribes began with Manasseh being taken captive in 677 BC. When I read the references in 2 Chronicles 33, I find in verse 13 that he is restored to Jerusalem. I'm puzzled because I understood that the captivity of Manasseh was the beginning of the 2,520 for the southern tribes to be "trodden down." Doesn't the restoration of Manasseh disrupt the 2,520? OR, does this event simply stand to represent the initial fall that leads to a history of being trodden under foot? Thanks, WS.

Response

Brother WS,

It marks the starting of the 2,520. Look at 2 Kings 26:1–16:

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever: Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them. But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel. And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into

the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.

Then look at 2 Kings 23:26, 27:

Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

It was Manasseh that provoked the punishment of the 2,520. The process of the 2,520 began with Manasseh being carried to Babylon. It was stated in 2 Kings 12, 13 that the Lord will stretch a line upon Jerusalem. This symbolizes judgment. The judgment that Judah was measured by; was the judgment previously carried out against Samaria and Ahab—the northern kingdom. Judah was to receive the same judgment that had carried the northern kingdom into captivity in 723.

The staring point 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.) 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.

Notice that in 2 Chronicles 33:10–12 that Lord had warned Manasseh, and that when Manasseh repented he allowed him to return, but this does not disqualify that the punishment had already begun.

And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers.

Notice in verse 10 of 2 Kings 21 that "the Lord spake by his servants the prophets" and that in 2 Kings 17, where the 2520 against the northern kingdom of Samaria is set forth, that in verse 13 it states that "Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets."

When it comes to the 2,520 the Bible states that all the prophets gave testimony to this truth. There are only certain truths that the Bible suggests that all the prophets gave witness to. Revelation 10:7 states, "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."

Verse seven is marking the beginning of the investigative judgment in 1844, and the finishing if the mystery of God, which is identifying not only the truth that the mystery of God is Christ in the believer, the hope of glory, but the mystery of God being here identified is the work of Christ in the investigative judgment in the development of the 144,000. In connection with this truth, that began on October 22, 1844, you have the gathering of modern Israel. This truth, particularly the 144,000—all the prophets dwelt upon, and one of the components of this truth is that the 2,520 time prophecy against ancient Israel began when Manasseh was carried away to Babylon in 677. At that point the covenant was being set aside with ancient Israel, marking the beginning of the scattering. The scattering ended when God entered into covenant with modern Israel in 1844. Then the scattering ended, and the gathering took place. All the prophets dwelt upon this theme, including Sister White in Early Writings, 74:

"September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His

people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. 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."

When Sister White endorses the 1843 chart in this passage, her emphasis is more on the scattering and gathering than any other part of the 1843 chart. The part of the 1843 chart that deals most specifically with the scattering and gathering is the 2,520 which is identified as beginning in 677 when Manasseh was carried captive into Babylon by the Assyrians. Jeff.

Reply to Response

Jeff, as I have studied further I believe that the captivity of Manasseh was to mark the removal of Judah as a nation, therefore beginning the time period in which they would be trodden under foot or, the 2520 for the southern kingdom. If there is a point you would like to add I'm glad to receive it, thanks again! WS.

Second Response

Brother WS,

I just answered your other question, but what I would briefly add is the following. When I first came across Hiram Edson's articles on the 2,520, I loved them, but I had a problem, for I had already concluded that the "times of the Gentiles" ended in 1844. Edson taught in the articles that they ended in 1798. His arguments are strong, but I knew he couldn't be right. He based his premise upon Revelation 11:2 which states: "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."

He states the trampling down ended in 1798, therefore the "times of the Gentiles" ended in 1798. I built my basic premise upon Daniel 8:13, 14 which states:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Here the trampling down ends in 1844. It wasn't until I recognized that both 2,520 time prophecies are a component of the "times of the Gentiles" that I recognized that it is the word "times" in the plural, not the singular word "time." There are two time prophecies that mark the conclusion of the "times of the Gentiles," i.e., the 2,520 against the northern and the 2,520 against the southern. So what is my point?

As I began to look at these prophecies I recognized that they are directly connected to the 2,300 year prophecy. There are connected by the "times of the Gentiles" and they are also connected by the 46 years from 1798 through 1844, for in John 2:20 after Christ has told the Jews that their sign was that He would raise up His body after three days, the Jews then stated: "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?" The Jews thought Christ was speaking of the literal temple, but He was speaking in prophetic language. In The Great Controversy, 426 we are told:

"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."

All these events were fulfilled on October 22, 1844. So on that date Christ, the messenger of the covenant in Malachi suddenly coming to His temple is identifying that before Christ could come to His temple on October 22, 1844 He first had to erect it. It was erected from 1798 through 1844 in 46 years. Therefore the two 2,520's are directly and purposely connected to the 2,300 year prophecy. And all three prophecies are identifying the trampling down of God's people. There is a prophetic distinction, and this is my point.

In Bible prophecy every power has a political and religious aspect. The beast's religion is Catholicism and its political structure is a monarchy. The religion of the false prophet is Protestantism and its political structure is a democracy or Republicanism. The religion of the dragon is spiritualism and the political structure is socialism. With ancient Israel there were two political structures and only one recognized authentic religious manifestation. There was a political structure in the north and south, and the religious structure was the temple in Jerusalem. When the curse of Moses was brought against ancient Israel the political curse was 2,520 years of trampling down and the trampling down of the religious aspect was 2,300 years. Anyway there is more to say on these subjects, but hope this helps. Jeff.

Question: Mene Mene Tekel Upharsin

Hi Jeff,

Hey just a couple of questions. Some in the group did some research on the 2,520 and could not find out how you came up with the meaning from "mene mene tickel upharsin" (not sure of the spelling) but I think you get the question. They checked out the Hebrew and it didn't add up.

One of the individuals asked where the quote is about when you said something to the effect of "we are straying from the old paths due to not following the pioneer understanding of prophecy." Our pastor found out about the meetings, and is questioning you and the material. I was called into his office and had a talk for a couple of hours. He is going to do some investigation of you. He has this huge stumbling block about the tithe. He asked if you accept it and I told him you did.

Do you have RG's email that I can send him or any other references in the conference. Since I'm an Elder he holds me somewhat responsible. Which I don't mind. I knew he would probably find out. I just have to give him some evidence. God Bless in your meetings. BH.

Response

Dear Brother BH,

Run "mene tekel upharsin" on an internet search and you will find more evidence of the numerical value of 2,520 than you will have time to search out. None of the web information appears to have an Adventist approach, but this does not deny, but supports our contentions. For it is the opposers of Adventism, who acknowledge and confirm the numerical value. We simply apply it correctly.

There are a multitude of places to confirm the importance and relevance of the foundations established by the pioneers. I would recommend Jeremiah 6:16. Type this verse on the EGW CD Rom and start there. Here is one example:

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. "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." [Jeremiah 6:16.]

"Let none seek to tear away the foundations of our faith,--the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. "Other foundation can no man lay than that is laid." [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock." *Gospel Workers*, 306-307.

You may have not been in either of two different conversations during the weekend where I stated to someone that, "this message always causes a shaking", but it always does. When you ask about RG's email, I am not sure what email you are referring to. I have had letters of references in the past, but in the recent past I have not spent much time keeping those updated, as I have found that those who have written the letters are putting themselves in jeopardy with unsanctified men who appear to be more concerned about control, than the truth. There was a conference president that suffered greatly for understanding what Jeff Pippenger understood.

There are men in so-called reputable positions that support the basic message that we share, but why would I want to put them into positions of attack, in order to respond to men who have taken no time to develop a logical argument against the message we share. I must be wise as a serpent and harmless as a dove, and I choose to protect those who are jealous for the truth, rather than bow to those who are jealous for control and power. DM should have already understood our relationship to the leadership that seeks to control for this struggle has been a subject in our newsletters for several years. I understood that you haven't kept up with all the themes we have dealt with in our tapes and newsletters, and that is fine, but DM should have forewarned you that there is always a possibility that the conference men will feel threatened and retaliate against meetings where we share.

The argument concerning the 2,520 does not go away even if the "mene mene tekel upharsin" were incorrect. The Millerites based their understanding on Leviticus 26 and Daniel 4, without mentioning Daniel 5. If someone wishes to argue against it, they must also argue against the Millerite position as illustrated on the 1843 chart, that Sister White says was "directed by the hand of the Lord". So in that case they are not arguing against me, or the Millerites, but God. Someone that is so void of discernment that they argue against God will be very difficult to reason with, so I would suggest that you keep your head low and keep moving forward. Have you investigated the material yourself? Does the Millerite history repeat? If it does, then there will be

a purification process that takes place within Adventism, and the process of purification will be directly related to the message of the hour. That is what happened in the Millerite history.

If the Millerite history is repeated, did the 1843 chart have any part to play in that history? If it did, then can we expect some connection to that chart to be associated with the history that repeats the Millerite time period?

The 2,520 against the northern kingdom emphasizes the scattering. The 2,520 against the southern kingdom emphasizes the gathering.

The 2,520 against the northern kingdom identifies the trampling down brought about by the two desolating powers of paganism and papalism. The 2,520 against the southern kingdom emphasizes the broken and re-established covenant.

The 2,520 against the northern kingdom ends in 1798 and emphasizes the scattering and the two-fold desolations that ended in 1798. The 2,520 against the southern kingdom emphasizes the gathering and the breaking and re-establishment of the covenant in 1844.

From 1798 until 1844, you have a period of time where Christ is stretching His hand to gather His people a second time. Look at *Early Writings,* 74, where Sister White endorses the 1843 chart and you will see more than anything else she is emphasizing the scattering and gathering. This is not an accident, and it is not an accident that the 2,520 is on the 1843 chart. Now consider this:

From the end of the first 2,520 in 1798 until the second 2,520 concluded in 1844— there is 46 years. The issue that the Jews used to crucify Christ was that He claimed to be able to raise up the temple of His body in three days. The Jews twisted His words to state that He taught that He would destroy the temple. This is the subject that the Jews used to crucify Christ.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. John 2:13-22

Notice in John 2 that this discussion takes place immediately after the first time Christ cleansed the temple, which Sister White clearly associates with the second angel's message and the midnight cry from 1842 until 1844. She also teaches that the fourth angel's message parallels the second temple cleansing of Christ. She draws this two-fold cleansing parallel at least five different times. Here is one:

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Revelation 14:8). And in the loud cry of the third

angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:4, 5)" *Selected Messages*, book 2, 118.

In John 2 the argument immediately after Christ cleansed the temple the first time was about Christ raising up the temple, (His body). In 1844 Christ raised up the temple again figuratively. This is illustrated many places. Malachi teaches that on October 22, 1844 Christ came suddenly to His temple. In Revelation 10 and 11 Johns is told immediately after the disappointment that he is to measure the temple. So what is my point?

The two fulfillments of the 2,520 emphasize first the scattering and the gathering; and second the broken covenant and the re-established covenant—the raising up of the spiritual temple. In John 2, the argument that the Jews use against Christ claiming to raise up the temple in three days, is that it took 46, not 45 or 47, but 46 years to build the temple after they came out of Babylon to rebuild Jerusalem. It took 46 years between the first 2,520 and the second to reach 1844 when the spiritual temple was once again raised up, and there is no way that this is simply a coincidence.

There are several points connected to this truth, but one you should ponder. The 46 years or three days argument in John 2 is prefiguring our day. More specifically it is highly probable that the 2,520 is this prophetic issue that the modern Pharisees will use to rally around, in order to oppose the prophetic message. It is worth establishing in your own heart whether these prophetic truths are valid or not before you become a defender, or an opponent of these things. We will continue to pray for you and the group you are with. God bless. Jeff.

Statement: Foremost Hebrew Scholar Backs William Miller

Hi Jeff,

I have run into some opposition in from people who I told them should carefully study your messages, but I am thankful even in the attacks, for in this I find your message is 100 percent solid and Scriptural. I found a site where you can read for yourself from Gensenius' Lexicon. It is http://www.tabs-online.com/TABS/Gesenius/. It is found on the bottom of page 802 and on top of page 803. He states it is a noun and means "seven" most commonly. However it is also an adverb meaning "seven times." The verses in the bible where it is used like this are: Ps. 119:164; Prov. 24:16; Lev. 26:18, 21. Therefore we have a foremost Hebrew scholar backing William Miller, and Jeff Pippenger in the use of "seven times" even though opponents say there is only the word "sheba" (seven). Thank you Jeff Pippenger, and all his staff. Sincerely, JC.

Question: "Times" is a Hebrew Adjective in Leviticus 26

Brother Jeff,

In Leviticus 26, "seven times" is mentioned four times (vs. 18, 21, 24, & 28) and each time it is used as an adjective, describing the increase in intensity of divine discipline/punishment not as a noun-therefore, not describing any prophetic time—according to an article written by James White in *Signs of the Times* about 1860 time period. By contrast, all the time prophecies are consistent in using the noun form of times instead.

Ellen White says the 2300 days or years, is the longest time prophecy in the Bible. This view is consistent with her husband's *Signs* article. Surely they discussed or were aware of each other's positions. And Ellen would correct her husband on other issues such as the eternal

preexistence of Christ.

Lastly, Ellen White said the she saw the 1843 chart should not be altered in any regard, unless by divine guidance/inspiration/direction.

This is according to an Seventh-day Adventist minister who showed me the above on-line resources, except the EGW quote in the last paragraph. Are you aware of this line of reasoning, it makes sense.

We should be willing to refine our positions on the prophecies and bring our views in line with a careful study of the word. William Miller and the pioneers studied the scriptures, sometimes all night, and gradually came to a clearer understanding of truth but were never infallible like the pope alone claims and some of our positions have been given up, but not the pillars such as the 2300 days/heavenly sanctuary message.

I would be interested in a response that takes seriously the above information, including the Hebrew adjective 'times' in Leviticus and Sister White's quote supporting her husband's position that the 2300 days is the longest time prophecy in the Bible. Apparently, the 2520 interpretation has fallen out of support with a more careful study. Another chart about 1860–63, I recall was made deleting the 2520 time prophecy due to this cleared exegesis of Leviticus 26. William Miller did not have a theology degree and probably did not appreciate the meaning of an adjective form of the word times used by Moses and its use as 'intensity,' instead of the noun form for prophetic time.

Brother Jeff. Please look into this and respond, possibly in your newsletter. 9/11/2001 is solid. The 7 thunders are uttering their voices paralleling the time 1840–1844 to the very letter as prophesied. Sincerely, in Christ. Brother B.

P.S. Let's be willing to study into our positions carefully, prayerfully, and be willing to alter if needed, remaining open to Spirit's leading in the Scriptures of truth.

Response

Brother B,

I am going to leave out your last part of the e-mail where you are thinking out loud in addressing the fullness of the year and simply address the first part of your e-mail. All these arguments against the 2520 in the first part of the e-mail have been previously addressed publicly, more than once, but I will answer them as I understand them, one more time.

When a prophet defines the meaning of a symbol, it is established based upon divine endorsement, rather than the grammar of the biblical language under consideration. What do I mean?

I would challenge you to demonstrate how the Hebrew words "kine" or "ear" have any numerical value? Yet Joseph (functioning as a prophet) identified that the seven kines and the seven ears represented seven **years** in Genesis forty-one. Do we reject Joseph's identification that kines and ears represent a year?

In Genesis forty, where does Joseph derive the authority to identify three branches as three "days?" How can Joseph say in the same story that three "baskets" represent three "days?" Perhaps Joseph did not understand the Hebrew, for there is no grammatical element of time that is associated with the Hebrew words translated as "kine," "ear" "branch" or "basket." Those two stories from God's inspired word provide two witnesses and therefore establish the fact, that when a prophet identifies a symbol as possessing numerical value, it is established—even if the

modern theologians choose to only address the Hebrew grammar.

The modern theologians of Adventism that promote the satanic assumption that Ellen White was not a theologian are not only attempting to seat themselves as authorities above the *Spirit of Prophecy*, but also the Bible. The Bible is the authority that establishes truth, not the grammatical elements of the language the prophets have employed. Therefore I submit to you that if Ellen White endorsed the 2520 (which of course she did) then the issue that establishes or rejects the meaning of "seven times" in Leviticus twentysix is not the rules of Hebrew grammar and it's not whether the "seven times" is an adjective or a noun; it's the authority of the prophetesses' words. This is not to deny that the "seven times" is established within the Bible itself, but simply to make the point that the prophetic authority of the *Spirit of Prophecy* overrules the modern theologians application of Hebrew grammar.

The argument against the 2520 that is being foisted by those opposing the work of the Lion of the tribe of Judah in bringing His people back to the old paths of Jeremiah six, is simply one of many arguments that not only attack the truth as it is in Jesus, but it is also another illustration of the satanic contention that the truths of the Bible can only be identified and correctly explained by those who understand the Hebrew and Greek. This concept is of course a primary principle of Roman Catholicism.

In terms of the rules of debate, which should never be employed by Christians, but which are consistently practiced by the modern theologians of Adventism, this particular argument against the 2520, which is premised upon the Hebrew grammar is what is called misdirection or in more common language—a smoke screen. If we wish to attack the prophetic application of the 2520 that was recognized and presented by William Miller, then it is a smoke screen to do so without identifying what Miller identified as his reasoning and justification for identifying the "seven times" of Leviticus twenty-six as 2520 years. He did not claim that the word "times" in the chapter possessed the numerical value or meaning as does the different Hebrew word that is translated as "times' in the book of Daniel. He based his conclusion upon the context of Leviticus twentyfive and twenty-six, and several supporting lines of prophetic truth located throughout God's word. He produced several various biblical witnesses that upheld his application.

Attorneys, which of course are those who are employed, based upon their ability to argue any side of an argument are experts in debate. Every attorney knows that the first thing you must do, if you are going to prevail in your debate, is to define and set the parameters of the debate. It's not about truth for an attorney, it is about prevailing in the debate. Those who wish to identify the controversy over Miller's understanding and application of the "seven times" in Leviticus twenty-six by misdirecting the argument to the Hebrew grammar are not interested in truth, they are simply interested in prevailing in their debate. Leviticus twenty-five sets forth the statues connected with allowing the land to rest every seventh year, and allowing the land to rest every fiftieth year to mark the jubilee, in conjunction with the responsibility of addressing servants and the stewardship of God's land in the Hebrew economy in the context of the sacred cycle of seven. Miller clearly identifies that his recognition of the "seven times" of Leviticus twenty-six is based upon the fact that the chapter is setting forth either the curses or the blessings that would come upon God's people based upon their observance or rejection of the statutes of chapter twentyfive. Within this context he recognized the "seven times" of chapter twenty-six as being based upon chapter twenty-five's emphasis upon the sacred cycle of seven.

If you are going to reject Miller's conclusion, then Truth demands that you demonstrate

why his conclusion and application is incorrect in connection with his premises. His reasoning on this subject has been plainly recorded in the historical record and his conclusion is not based upon the Hebrew grammar, but upon the contextual understanding of the two chapters. It is a smoke screen to suggest that Miller was wrong based upon Hebrew grammar, when he clearly identifies that his argument is based upon the context of the passage.

The logic that Miller identified that he applied in his understanding of the 2520 is easily recognized, even by non-theologians. If the statutes of chapter twenty-five that address the resting of the land every seventh year is the premise upon which either a curse or blessing is brought upon Israel in chapter twenty-six (and this is so); then the execution of the curse (judgment) which is identified as "seven times," is to be understood in connection with and based upon the statute that was broken. The statute was based upon the sacred cycle of seven years, and the judgment (curse) represented as "seven times" is therefore to be understood in connection with the emphasis of time that is set forth in the statutes of chapter twenty-five. Not only did Miller recognize this fact, but this is how the Bible prophets applied the judgment (curses) of Leviticus twenty-six.

Daniel understood the seventy year captivity was over in chapter nine:

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 9:2.

Daniel was studying Jeremiah's prediction that Israel would be captive in Babylon until Babylon was destroyed at the conclusion of seventy years:

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. Jeremiah 25:11–12.

Ezra also commented upon Jeremiah's prophecy, but in so doing he adds light that is not noted by Jeremiah and Daniel:

To fulfil the word of the Lord **by the mouth of Jeremiah**, until **the land had enjoyed her sabbaths**: *for* as long as she lay desolate she kept sabbath, **to fulfil threescore and ten years.** 2 Chronicles 36:21.

Please notice here that Jeremiah's prediction is based upon Leviticus twenty-five and twenty-six, where Moses sets forth the statutes of the sacred cycle of seven and the curse which should come if those statutes were disobeyed. He states:

And I will **scatter** you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. **Then shall the land enjoy her sabbaths**, as long as it lieth desolate, and ye *be* in your enemies' land; *even* **then shall the land rest, and enjoy her sabbaths**. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. . . . The **land also shall be left of them, and shall enjoy her sabbaths**, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. Leviticus 26:33–35, 43.

The punishment that Moses is here describing is based upon the statutes set forth in chapter twentyfive and the punishment consists of allowing the land to rest in agreement with

the sacred cycle of seven set forth in chapter twenty-five. The prophets understood that the punishment of chapter twenty-six involved the application of time based upon the statutes set forth in chapter twenty-five—just as Miller did.

How long did the land enjoy her sabbaths according to Jeremiah, Daniel and Ezra? The land rested for seventy years. At the anointing of Saul Israel rejected God:

And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but **they have rejected me**, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 1 Samuel 8:5–8.

The Bible chronologists identify that Saul was made king in 1096/1095 and that the captivity in Babylon began in 606/605. Simple math identifies that from Israel's rejection of God at the anointing of the first king; unto the last king was a period of four hundred and ninety years. (See *Clark's Commentary*.) The captivity (judgment) which Ezra informs us lasted seventy years was based upon the sacred cycle of seven set forth in Leviticus twenty-five. Four hundred and ninety years of rebellion against the statutes of Leviticus twenty-five equates to seventy years of judgment as set forth in Leviticus twenty-six—for four hundred and ninety divided by seventy is seven.

The prophets understood the curses of Leviticus twenty-six in the identical fashion that Miller understood those curses. The curses are premised upon the statutes, and the statutes are emphasizing the sacred cycle of seven. Miller's contextual argument is supported by the application of Leviticus twenty-five and twenty-six that is employed by the Bible prophets. Did Ezra, Jeremiah, Moses and Daniel misunderstand the Hebrew grammar?

I am not sure of the significance of your Seventh-day Adventist minister-friend thoughts on not altering the 1843 chart, for he evidently acknowledges that it could be changed by inspiration.

"I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed." *Spalding Magan*, 1.

The divine understanding of the altering of the 1843 chart is that it should only be altered by "inspiration." In 1850 Sister White ("inspiration") was directed by God (more than once) to instruct her husband to make a new chart. He secured Otis Nichols to accomplish the work and the chart was published that very year. The purpose of the 1850 chart was to correct the mistake in the figures represented upon the 1843 chart. The divine endorsement of the 1843 chart as being directed by the hand of the Lord is also placed upon the 1850 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.

"I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting. "I saw that **the charts ordered by God** struck the mind favorably, even without an explanation.

There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth." *Manuscript Releases*, volume 13, 359.

There are a few things to note about this previous statement.

There were other charts being produced at that time that which she was opposing.

She is identifying the 1843 and 1850 charts as the "charts ordered by God."

She says there is a prophecy of the 1850 chart in the Bible, and when we consider her other statements concerning the 1850 chart, it is recognized that the prophecy of the 1850 chart that is "in the Bible" is the prophecy of Habakkuk two. Habakkuk two commands that the truth be made "plain upon tables" and the 1843 and 1850 charts are Habakkuk's two tables where the truth is made plain. She specifically identifies in *The Great Controversy* that the 1843 chart was a fulfillment of Habakkuk two, and when she speaks of the 1850 chart she also references Habakkuk two more than once:

"God showed me the necessity of getting out **a chart**. I saw it was needed and that the **truth made plain upon tables** would affect much and would cause souls to come to the knowledge of the truth.

"On our return to Brother Nichol's, **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 third angel's message with the two former being made **plain upon tables**." *Manuscript Releases*, volume 5, 203.

She marks the production of the 1850 charts as a fulfillment of Habakkuk two, for it is from Habakkuk two that she draws the phrase "truth made plain upon tables." She further states concerning the production of that chart:

"**The [1850] chart** is being executed in Boston. **God is in it**." *Manuscript Releases*, volume 15, 213.

The 1843 and 1850 charts are **the only charts** endorsed by the Lord, and the only charts identified by inspiration as the fulfillment of Habakkuk's "tables." Those who wish to point to the 1863 chart, avoid the fact that there were charts besides the 1850 chart which were being produced in that time period, and that while Sister White was placing the inspired endorsement upon the 1843 and 1850 charts, she was simultaneously rejecting those other charts. Therefore my challenge for those who wish to cloud the issue at hand by lifting up the 1863 chart and claiming that it represents a correction of the supposedly erroneous teaching of the 2520 on both the 1843 and 1850 charts; where is the divine endorsement of the 1863 chart? Where is a divine

endorsement for any chart other than the 1843 and 1850 charts?

The argument of the relationship of the husband (James) and his wife (Ellen) is a very weak argument at best. Did James White believe the Holy Spirit was the third person of the godhead? Absolutely not! Did Sister White? Absolutely yes! You suggest she corrected him on the issue of the godhead, but I would like to see that reference. I think it's probably in the book titled "Sister White Says?" Even if I have missed that documentation, when has Adventism ever accepted the premise that everything James White taught had to be correct, because he was married to the prophetess? Never!

The modern theologians of the Biblical Research Department of the Seventh-day Adventist Church, who the newly elected President of the Seventhday Adventist General Conference placed his endorsement upon in his acceptance speech at the recent General Conference session have publicly stated that they not only reject the 2520, but also the pioneer understanding of the "daily" in the book of Daniel, and the pioneer understanding of the trumpets in the book of Revelation. These three truths which are now being officially rejected is all represented on both the 1843 and the 1850 pioneer charts.

The Biblical Research Department is being at least tacitly set forth as Adventism's theological authority, paralleling the Congregation for the Doctrine of the Faith in the Catholic Church and the Sanhedrin in the time of Christ. They stand with you on your analysis of the 2520, but they could never stand with you in your introduction of James White as the point of reference. If we are to suggest that James White's understanding of the 2520 after the Laodicean condition had arrived in Adventism is to be employed to reject the 2520 in agreement with our authoritative theologian's current position, then equity demands that we accept James White's position upon the "daily" and the trumpets, which of course stands in opposition to the Biblical Research Institutes stated public position on these issues. If James White is the authoritative reference, then equity demands he is the authority in all things.

James White is not the point of reference here, and at most his change of position on the 2520 in the 1860's is to be marked as a historical antidote, but it is not something that could ever overrule biblical authority.

The Bible and the *Spirit of Prophecy* are what have been given to us, and the introduction of James White's reversal of opinion is not a valid criterion for evaluating truth. One of the principles that is plainly evident within Advent history is that the Lord allows misunderstandings (such as the sanctuary and 1843) to occur in order to accomplish His purposes and will.

I know of no one that is currently presenting the pioneer understanding of the 2520 that does not understand and acknowledge that somewhere in early Advent history the pioneer understanding of the 2520 was set aside. This does not negate the pioneer understanding, any more than the loss of Moses' writings could invalidate those truths once they were rediscovered in the time of Josiah. This is an empty argument. It is not whether Laodicea turned away from the understanding of the 2520 as set forth by Miller; it is whether Miller's understanding is true or false.

Those who wish to reject the 2520 build their theological platform through selective application of the Bible and the *Spirit of Prophecy* and they are building upon sand. Let me provide with you an example of this technique (selective application), that not only demonstrates the unwillingness of those who are fighting this message to receive the prophetesses' entire testimony,

but which also confirms that she endorses the 2520, thus providing the very same prophetic application that Joseph did when he identifies kines, ears, baskets and branches as symbols of time.

In *Early Writings* she informs us that the Lord held His hand over a singular mistake in some of the figures, which is expressed in the plural. Those who wish to reject the 2520 refuse to receive these facts. It is only a singular mistake in some of the figures. We are called to rightly divide the word of truth.

"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*, 74–75.

It is a mistake (singular) in some (plural) figures. Those who reject the truth of the 2520 refuse to allow the prophetess to specifically define and identify what the mistake was, though she does so in the very same book:

"I saw the people of God joyful in expectation, looking for their Lord. **But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. . . .

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search **the prophetic periods**. The hand of the Lord was removed from **the figures, and the mistake was explained.** They saw that **the prophetic periods** reached to 1844, and that **the same evidence** which they had presented **to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.**" *Early Writings*, 235–237.

Here she is consistent with herself as she reaffirms that it is "a mistake" (singular) and "the mistake" (singular). She is also consistent in identifying that the singular mistake impacted "the figures" in the plural. But here she also defines the "figures" where the singular mistake is made as "the prophetic periods."

Then she identifies that "the prophetic periods" that were impacted by the singular "mistake" were the "prophetic periods" that "closed in 1843."

The singular mistake that impacted the figures, was a mistake that impacted the prophetic periods that ended in 1843; and there are only three prophetic periods on the 1843 chart that are identified as ending in 1843. Those three prophetic periods are the 2520, the 2300 and the 1335.

But the 1335 is different than the 2520 and the 2300, for the 1335 is not affected by the transition from BC to AD, for it begins in AD (508) and ends in AD (1843). There are only two "prophetic periods" (figures) on the 1843 chart that the singular "mistake" impacted. Those two periods are the 2520 and the 2300, and in the passage she states concerning those two prophetic periods:

"The hand of the Lord was removed from the **figures**, and the **mistake** was explained. They saw that **the prophetic periods reached to 1844**, and that **the same evidence** which they had presented to show that the prophetic periods closed in 1843, **proved** that they would terminate in 1844."

To state it a little more succinctly, she stated,

"They saw . . . that the same evidence which they had presented to show that the prophetic

periods closed in 1843, proved that they would terminate in 1844."

The evidence that proved the 2520 and the 2300 year prophecies ended in 1843, was then recognized as proving that the 2520 and the 2300 year prophecies ended in 1844. How do you understand the authority of the writings of Sister White? She has just told us that the seven times of Leviticus twenty-six represents 2520 years of scattering that terminated with a gathering in 1844. She has just identified that the grammar of the expression "seven times" in Leviticus is irrelevant!

If you reject the prophetic information on this subject that has just been cited and continue to hold to the position that the 2520 is not a valid prophecy, then you will naturally approach the following subject with a perspective that makes it difficult if not impossible to rightly divide—though it is absolutely sound.

The Millerites correctly understood that the 1290 and 1335 prophecies of Daniel twelve were two prophecies, but they also recognized that these two prophecies could not be separated and were therefore one prophecy.

Today in Adventism we have those who have lost their bearings and place these and other time prophecies at the end of the world in a day for a day application. This is absolutely a satanic application, but I wish to make a point concerning their false application. The Millerites understood, as do the modern false teachers who apply the 1290 and the 1335 in a day for a day fashion, that these two prophecies are also one prophecy. Even those who promote the day for a day heresy concerning these two prophecies mark the same beginning point for both the 1290 and 1335. So did the Millerites. Whether you apply them correctly or incorrectly, everyone knows that both periods of time begin when the daily is taken away. Though different prophecies in one sense, they cannot be separated from one another.

The understanding that these two prophecies are also one is a Millerite understanding, and the Millerites assigned the identical understanding to the 2520 and the 2300. They correctly understood that the 2520 and the 2300 years were two different periods of time, that were the same prophecy in the sense that they both ended at the same time and with the same event.

Miller identifies that he recognized three commencements; 457, 508 and 677.

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up." William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

He uses the word "commence" when he marks the point of reference he employed to open the message that he was given. Sister White informs us that the angel Gabriel gave Miller the "commencement" for the chain of truth.

"God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**." *Early Writings*, 229.

"His angel" in both the Bible and *Spirit of Prophecy* is Gabriel.

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.' Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it **by His angel** unto His servant John.' Revelation 1:1. And to John the angel declared, 'I am a fellow servant with thee and with thy brethren the prophets.' Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men." *The Desire of Ages*, 99.

Gabriel gave Miller the 677 commencement point for the 2520 and Miller informs us that this was the first time prophecy he discovered, and that thereafter that he was led to the 2300. Miller always understood and taught that these two time prophecies are connected to one another—just as is the 1290 and 1335. The only difference is that the beginning event is what ties the 1290 and 1335 together and the ending event is what ties the 2520 and 2300 together.

If this fact is not recognized and understood, (which is something that cannot be accomplished if you believe the 2520 is not a prophecy) then you cannot rightly understand Sister White's comment that the Millerites presented the longest time prophecy in the Bible.

"The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period." *The Great Controversy*, 351.

If you don't recognize that the Millerites understood that the 2520 and the 2300 year prophecies were the same prophecy, then you will not be able to rightly divide her statement when she states, "Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire." The Millerites proclaimed the 2520 time prophecy and the historical evidence of this fact is clearly marked on both the 1843 and 1850 charts. When the mistake of the 1843 chart was corrected upon the 1850 chart the 2520 is still retained, and when Sister White explains the mistake she informs us that the same evidence that proved that the prophetic periods of 2520 and 2300 years terminated in 1843 was then recognized as confirming that both these prophecies terminated in 1844.

The statement you refer to upholds by inference the false premise that the 2300 year prophecy is the longest time prophecy, but that is certainly not specifically noted in the paragraph.

She is referencing the vision of Daniel eight and nine. The preconceived idea that the 2520 is not valid allows you to read into the passage a specific endorsement, but it is not there, and the previous information set forth in this e-mail allows any who wish to see, that the longest time prophecy in the Bible which the Millerites proclaimed was the 2520, which is of course, also the 2300 year prophecy.

If you choose to reject Miller's understanding of the 2520 in Leviticus twenty-six you eliminate a second witness for the 2300 year prophecy. The Bible states that truth is established upon the testimony of two. Reject the 2520 and your second witness is gone for the 2300. Most do not know this, nor do they think they need a second witness for the 2300, but we have been informed that we will need to be prepared to defend every point of what we believe. Where is the second witness to the 2300 years, which is the foundation of Adventism? I contend that if you throw out the 2520, then you are simultaneously throwing out the 2300, even if you do it unknowingly. Isn't that what is being implied in the old adage, "don't throw the baby out with the bath water?" We throw out something and do not recognize that we are throwing out something more important at the very same time?

So where do you provide your second witness for the 2300 days of Daniel 8:14? Gabriel chose the 2520 as the second witness for the 2300 year prophecy, and I choose to think that Gabriel understands prophecy better than I, so I will accept his example.

The Millerites understood that the 2520 year prophecy was represented by the prophets as the "scattering" of God's people. They also recognized that this prophecy was represented by the prophets as God's indignation.

The **Lord was as an enemy**: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation. And he hath violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and **hath despised in the indignation of his anger the king and the priest**. Lamentations 2:5–6.

According to Jeremiah the indignation was to be upon king and priest, or church and state. With ancient Israel we have two states, the northern kingdom and the southern kingdom, but only one church. The indignation was to be upon both church and state, so we therefore find three prophecies identifying Gods' indignation against both elements of ancient Israel. There was a period of 2520 years of scattering that is marked when the kings of both Israel (the northern kingdom) and Judah (the southern kingdom) were carried into captivity and a period of 2300 years was levied against Jerusalem, the city which the Lord did choose to place His name. The Lord became the enemy of both priest and king, and this action is called His indignation. Ezekiel agrees that this punishment is the Lord's indignation:

Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in **the day of indignation**. *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain. And her

prophets have daubed them with untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have **I poured out mine indignation** upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God. Ezekiel 22:24–31.

Jeremiah identifies that this indignation is a fulfillment of His word from days of old.

The Lord hath done *that* which he had devised; **he hath fulfilled his word that he had commanded in the days of old**: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries. Lamentations 2:17.

The indignation here comes in response to a prophecy of old, and other prophets have marked this fact as well:

And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst **thy servant Moses**. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, **I will scatter you** abroad among the nations: But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, ***yet* will I gather them** from thence, and will bring them unto the place that I have chosen to set my name there. Nehemiah 1:3–9.

Daniel, as did Nehemiah understood that God's indignation or His scattering was brought about based upon the prophecy of old that was set forth by Moses:

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and **the oath that *is* written in the law of Moses** the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is* **written in the law of Moses, all this evil is come upon us**: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11–13.

Daniel therefore understood that his presence in Babylon was evidence that God's indignation had been poured out upon his people in fulfillment of the prophecy of Moses. Daniel eight and nine are the same vision. Oh yes, I understand that there is a break in time between eight and nine, for the vision of chapter eight came in the third year of Belshazzar and chapter

nine in the first year of Darius. Yet it is chapter nine that provides the explanation of the twenty-three hundred days of chapter eight, and in this sense they are the same vision.

In chapter eight we find in the English the word vision represented ten times; once in verse one, twice in verse two, once in verse thirteen, once in verse fifteen, once in verse sixteen, once in verse seventeen, twice in verse twenty-six, and once again in verse twenty-seven. Though we find the word vision ten times in the English, it is actually two different Hebrew words that are both translated into English as vision.

In verse twenty-six we find both Hebrew words represented as vision in the English. The word mareh and chazown are the two Hebrew words and in verse twenty-six the first time vision is employed it is mareh, the second time it is chazown.

And the **mareh** vision of the evening and the morning which was told *is* true: wherefore shut thou up the **chazown** vision; for it *shall be* for many days.

In this verse we find the phrase "evening and morning" which in the Hebrew is "ereb" and "boger." These two Hebrews words appear often in the Bible in passages such as the evening "eber" and the morning "boger" were the first day. In actuality there is only one verse in the Bible that takes these two words when used in connection with each other and translates them into the English differently than evening and morning. That is how they are always translated, except for one verse. That verse is Daniel 8:14, which is of course, the foundational verse of Adventism. In this verse and no other time in the Bible, "eber" and "boger" are translated as "days."

And he said unto me, Unto two thousand and three hundred days **"eber" and "boger"**; then shall the sanctuary be cleansed.

Therefore we can identify that in verse twenty-six the mareh vision of the "eber" and "boger" which was told is true, is also the vision of Daniel 8:14. The foundational verse of Adventism is the vision of the mareh. This fact is important to note if we are going rightly divide what Gabriel is commanded to accomplish in the verses that immediately follow the vision of the 2300 days.

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. And I heard a man's voice between *the banks of* Ulai, which called, and said, **Gabriel, make this *man* to understand the vision**. Daniel 8:15–16.

As soon as Daniel sees the vision of Daniel 8:14, Gabriel is sent with the command to make Daniel understand the vision. The question here, if we are to rightly divide the word of truth is which vision (the mareh or ') is Gabriel commanded to make Daniel understand? The word translated in the command in verse sixteen is the mareh vision, not the ' vision. Gabriel has been commanded to make Daniel understand the mareh vision of Daniel 8:14, the foundational verse of Adventism. It should be noted at this point that verse fourteen is the answer to the question of verse thirteen. The modern theologians do not like to make this distinction, but it is obvious to any who wish to see. In verse thirteen Daniel hears a question raised by a heavenly being, and the question is concerning duration. The question is not concerning point in time. We know it is about duration of time, for it states, "How long?"

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

There is important implications connected with the identification that the heavenly

question concerns a duration of time, and the modern theologians of Adventism will protest here that the word in verse thirteen that is translated as "How long" is sometimes translated as "when" in other parts of the Bible. But I intend to stand with those Hebrew scholars that the Lord providentially selected to translate and prepare the King James Bible, and when they analyzed the Hebrew word in light of the biblical data connected with it, they put "How long" in the verse, not "When." I also choose to understand "How long" as duration, for that conclusion agrees with the established faith of the Millerites, the prophetic structure and teaching of the books of Daniel and Revelation and the common usage of the expression, "How long."

The vision in verse thirteen is the word chazown. "**How long *shall be* the chazown vision?"** Therefore passing over the daily and the transgression of desolation that trample down God's sanctuary and host in the vision, we understand that the question of duration in verse thirteen is answered in verse fourteen with the twenty-three hundred days. The duration is twenty-three hundred years. But verse fourteen not only answers the question of duration, it also marks that at the conclusion of that very period of time, God's sanctuary would be cleansed. Verse fourteen provides the duration and identifies the event at the conclusion of twenty-three hundred years.

Verse thirteen has emphasized two elements that were to be trampled down during the duration of twenty-three hundred years. Those two elements were the sanctuary and the host. The host is God's people and though the sanctuary and God's people (the host) are noted separately, they cannot be separated in reality, for the very purpose and intent of the sanctuary was to provide a place where God could dwell with His people.

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

In the Scriptures God's people are automatically assumed to be part of His sanctuary, as much as is the candlestick and showbread are understood to be part of His sanctuary, though they may not be specifically identified. Verse thirteen then is identifying the two primary aspects that relate to the cleansing of the sanctuary.

The word translated as "cleansed' (tsadaq) in verse fourteen can be considered from a variety of ways in agreement with its Hebrew definition. It is sometimes defined as "cleansed," "justified" or "made right." The cleansing of the sanctuary that is typically understood by Adventism is but a shallow understanding. We generally define the cleansing of the sanctuary as the investigative judgment. Of course this is part of the cleansing, but in 1844 the "making right" (cleansing) of the sanctuary also entailed the raising up of modern Israel in order that God had a people to dwell among, a people who understood and fitly represented the truths embodied within God's sanctuary.

The Protestants prior to the Millerite time period did not understand God's sanctuary and although God certainly entered into covenant with the early Christian Church, that church was never identified as God's denominated people. In order to make the sanctuary right (cleanse), part of what was to take place is that God needed to raise up a people who He would enter into covenant with, not simply as His Christian people, but as His modern Israel—His denominated people.

When Gabriel was commanded to make Daniel understand this vision, he was given a large work. By the end of chapter eight Gabriel had not succeeded in his task, for Daniel informs us concerning the mareh vision:

And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's

business; and I was astonished at the [**mareh]** vision, but **none understood** *it*. Daniel 9:27.

The fact that Daniel did not fully understand the mareh vision by the end of chapter eight does not mean that Gabriel had not began his work of making Daniel understand the mareh vision. After he was commanded to make him understand the mareh vision in verse sixteen, Gabriel begins his work:

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the ' vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. Daniel 8:17–19.

After Gabriel comes near to Daniel he first informs him that the vision was to be understood in 1798, at the time of the end. He then sets Daniel upright and begins his work of making Daniel understand the mareh vision, and he does so by employing the biblical principle that truth is established upon the testimony of two. He points Daniel to God's indignation, which Daniel understood to be the scattering of God's people in fulfillment of the prophecy of Moses.

Gabriel informs Daniel that there is an appointed time when the last indignation will end:

I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

Gabriel specifically marks the end of the last indignation, thus confirming that there are at least two indignations.

He marks the fulfillment of this prophecy with the expression, "at the time appointed the end *shall be*," thus identifying that this indignation is dealing with prophetic time, for it has an appointed time to conclude. The Hebrew word moed is here translated as "time appointed," and it means an appointment or a fixed time. Therefore when Gabriel is giving the command to make Daniel understand the cleansing of the sanctuary that began on October 22, 1844, he reveals to Daniel the time prophecy of Moses that ends last, which as the Millerites came to understand was the indignation of God's against the southern kingdom of Judah that began in 677BC and ended in 1844. Gabriel first establishes 1844 by providing a second prophetic witness of that verydate.

This is a hard saying, for those who reject the 2520 build their primary argument on the element of time, which they protest is not found in the expression translated as "seven times" in Leviticus twenty-six. Yet here we have a word (moed) translated as "time appointed" that everyone agrees possesses not only the element of time, but that it is specifically marking a date for a fulfillment of the prophecy of God's indignation. Wow!

If the 2520 is not a genuine biblical time prophecy, then those that are rejecting that truth need to explain to us what the time appointed for the last end of the indignation in verse nineteen represents, and what was the date that the prophecy of the last indignation was fulfilled? The verse says, "I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*." So what prophecy is Gabriel making us to know that is "the last end of the indignation" and when was it fulfilled, for Gabriel informed us that it would arrive "at the time appointed."

God's indignation was based upon the fact that ancient Israel had broken God's covenant. In the curse that was set forth in connection with the breaking of that covenant there was also the promise that at the end of that indignation, God would gather His people.

Not only did Gabriel provide a second testimony to the termination of both prophetic

periods in 1844, but by including the 2520 prophecy he was also identifying the gathering of modern Israel, and marking the appointed time when modern Israel would enter into covenant with God and become His denominated people. This aspect of the 2520 time prophecy is of course an absolute necessity, if the sanctuary was to be made right (cleansed) in 1844, for in order to the sanctuary to be right it must include a people (host).

Throw out the 2520 and you throw out Gabriel's second witness to the 2300 days and you place the foundational truth of Adventism in a doctrinal position where it lacks a second witness. Gabriel identifies as did Miller that the 2520 and the 2300 are two prophecies that are one.

My Brother, I hope you take your own counsel where you stated, "Let's be willing to study into our positions carefully, prayerfully, and be willing to alter if needed, remaining open to Spirit's leading in the Scriptures of truth." Jeff.

P.S. Speaking in defense of William Miller in regard to your statement when you stated, "William Miller did not have a theology degree and probably did not appreciate the meaning of an adjective form of the word 'times' used by Moses and its use as 'intensity,' instead of the noun form for prophetic time."

Sister White endorsed William Miller's rules of prophetic interpretation, even going so far to identify that those that proclaimed the third angel's message would be employing those rules.

"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

"'1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. 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 error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound 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, and not the Bible.'

"The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

"Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And 'what,' says the prophet, 'is the chaff to the wheat?'

"None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the

ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord's commandments, we shall find that the 'path of the just is as the shining light, that shineth more and more unto the perfect day.'" *Review and Herald*, November 25, 1884.

From my experience it would only be a theologian that might attempt to deny that Sister White is here endorsing Miller's rules of prophetic interpretation, while also marking that those that give the loud cry of the third angel are those who use these rules. Her endorsement covers all his rules, of which rule fourteen states concerning the theologians that have an appreciation for the grammar of the Hebrew that Miller did not possess:

"The most important rule of all is that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, horns, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

"These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known.

"Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. **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.* Volume I, "Views Of The Prophecies And Prophetic Chronology, Selected From Manuscripts Of William Miller; With A Memoir Of His Life." Edited By Joshua V. Himes, 1842.

"Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ.

One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. As understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness." *The Great Controversy*, 599.

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 *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. Ecclesiastes 1:9–10.

"In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God." *The Desire of Ages*, 101.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. Ecclesiastes 3:15.

"The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth often accompanies a hatred of genuine truth as made manifest in life.

"The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists. The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.

"The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world." *The Desire of Ages*, 309.

"Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." *The Great Controversy*, 595.

Question: Longest & Last

Hello Jeff,

I am an SDA pastor in Australia. I have recently listened to some of your presentations on the 2520 and the indignation and have found some really excellent material presented. Thank you for the research you have done. I have found several blessings from it. I recently did a sermon that incorporated the 2520 into it. After that sermon, I had someone point out to me a quote from *The Great Controversy* about the 2300 days being the longest and last time prophecy. It is on page 351:

"The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of

His second advent. As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period."

Can you comment on this and share your thoughts. I checked the 1888 version and this line does not appear there. Your help on this would be appreciated as I see much compelling evidence for the 2520.

Secondly, can you comment on the appendix note attached to the *Early Writings*, 74 statement? Here is the appendix note on page 86:

"The view that the Lord 'had stretched out His hand the second time to recover the remnant of His people,' on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again."

I get the sense from this that she is referring to a scattering after the disappointment of 1844 as they were the ones looking for Christ and now a gathering? I would appreciate your thoughts on this Jeff. Blessings. AE.

Response

Pastor AE,

I do not identify the passage in Early Writings as the scattering of the 2520 any longer because of the comment in the appendix. I do not believe what I have taught is incorrect; I simply see the point as a possible place for people to stumble, (especially when there are many that are encouraging others to stumble over what we present.) When I first presented the passage from Early Writings I had forgotten the appendix, though I was familiar with it. I see it as an argument against the total message of the 2520; so I have dropped it.

With that being said, I do believe we have ample evidence that the scattering from 1844 through about 1850 is a parallel to the scattering of the 2520. I say this for several reasons. I will cite but a few.

In Early Writings Ellen White is referring to the 1844 through 1850 time period; but she associates this gathering time with the stretching forth of God's hand a 'second time to gather the remnant of His people' a phrase from Isaiah chapter eleven, verse eleven; it seems clear that the primary application of the second gathering of Isaiah is not the raising up of modern Israel in 1844, but primarily the final ingathering that is accomplished in the latter rain/144,000 time period.

"These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.

"'In that day,' says Isaiah, '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… 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." *Prophets and Kings*, 375–376.

The scattering of 1844-1850 concludes with the gathering, and it prefigures the scattering of Miller's dream. A close examination of the scattering of Miller's dream places the gathering represented by the Dirt Brush Man gathering the jewels at the end of the world. So what I am saying is that I do not use that illustration you mention any longer, for if one possesses a shallow understanding of the different scatterings and gatherings within biblical history, then this shallow understanding may set the person up to reject the whole 2520 message. I did not see this problem initially but now I do. Very few have asked me about this, in fact you are only the second, but I think we can understand the scattering of 1844-1850 as an illustration of the scattering of Adventism represented in Miller's dream; likewise the scattering of ancient Israel is also a parallel truth. Therefore the gathering of 1844 prefigures both the gathering of 1850 and the gathering of the 144,000 & 11th hour workers at the end of time.

Along with these thoughts I would submit that the most specific application for the term the 'desolations of Zion' is the scattering of the 2520, yet Sister White employs that term in connection with the very statements that are referenced in Early Writings.

"…Said the angel, the desolations of Zion are accomplished. I saw he took away the first and established the second; that is, those who were in the faith would become rebellious and be purged out and others who had not heard the Adventist doctrine and rejected it, would embrace the truth and take their places." *Manuscript Releases*, volume 5, 202.

Here the "desolations of Zion" are connected with the taking away of the first to establish the second, which has a more direct application to the earthly and heavenly sanctuary, the first and second covenant, and more specifically to the context to ancient and modern Israel. This is identifying the end of the scattering in 1844, but she is using it in the context of the conclusion of the scattering of 1844-1850.

"Said the angel, The desolations of Zion are accomplished the scattering time is past…" *Spalding Magan*, 4.

Anyway I do not present that argument from Early Writings any longer, though I think it is valid. Hope you understand.

Concerning the 2520 and the comment on the longest time prophecy. The first time prophecy William Miller discovered was the 2520 and he informs us that it was this very prophecy that led him to the 2300 year prophecy. He understood the two prophecies to be connected, and they are. They are connected just as the 1290 and 1335 of Daniel 12 are connected. The 1290 and 1335 both begin with the same historical event in 508, and they have relevant connection in terms of what they represent and teach as well. So too, with the 2520 and the 2300 year prophecies.

The historians tells us that from 1842 until the Midnight Cry all the Millerites taught the same message, and that message was the message represented on the 1843 chart. They all taught both the 2520 and the 2300 year prophecy, but just like Miller, they understood that they were directly connected with one another. In the very quote you identify, Sister White mentions the seventy weeks and marks that it was part of the 2300 year prophecy. Prophecies that are connected to each other are part of the same prophecy and the Millerites understood and taught that the 2520 was connected to the 2300 year prophecy. For her to state, "Miller and his associates

proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire" is in agreement with the Millerite understanding of the relationship between both prophecies and with how they presented both prophecies.

This is a point that some stumble over, but it is accurate to what they proclaimed, and allows us to fulfill commands such as the following:

"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches." *Manuscript Releases*, volume 21, 437.

If the 2520 is not the longest time prophecy then how can I make that message forcible now? If it is not a time prophecy, then it is a mistake on the part of the Millerites, but nevertheless; they did proclaim it between 1840 and 1844. If I recognize the relationship between the 2300 and 2520 in the basic fashion as did Miller and his associates, then I can understand the inspired statement you are citing in such a way to uphold both passages. If I cannot understand the 2520 in this fashion, I not only raise large questions over the Millerite's understanding of the 2520, but I also challenge the integrity of the Spirit of Prophecy.

I have a personal opinion that I am not dogmatic about. Even if it is correct I have no conviction that is of importance to promote it. It is as follows.

The first time I recognized that the first 2520 ended in 1798 and the second in 1844,and that the difference therein was 46 years; and that further the Jews had stated in John 2:20 that it took 46 years to build the temple I had my own little epiphany. I realized that the Jews made this statement concerning their unwillingness to understand what Christ was teaching about His body as the Temple, but I also recognized that it was this very misunderstanding that was later used as the false premise to crucify Him.

I therefore recognized that of all the prophetic truths that we present, the 2520 is the one where the shaking will arise. Now I cannot say that I have evidence that this is so, for there are many prophetic concepts we teach that are attacked, but the 2520 is high on the list. And there are some aspects of the 2520, such as this statement that you are referencing that many can't get beyond, though those that can't get beyond it have not yet been able to reconcile the problems that arise when you consider Ellen White's many endorsements of the message presented in that time period that must be understood to include the 2520.

"While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light." *The Great Controversy*, 527. Hope this helps. Jeff.

Question: Two 2520s

Hello Jeff,

I had a few questions. Do you think there could be two 2520s for Babylon since there is two for Gods people? In Daniel 4 Nebuchadnezzar was humbled (was fallen) for seven years equaling 2520 days. In Daniel 5 the writing on the wall adds up to the same 2520. Could both be relating to Babylon is fallen, is fallen in the second angel's message; one is a personal (local) application to Nebuchadnezzar and the other one is a (global) Belshazzar?

You couldn't justly put times attached to them, due to the fact that the prophetic time

would end up past the "time no longer" period 1844. And I know there is not time prophecy past this point. If this is not correct then what is the relation or are they one and the same? What do you think?

Also when you were in Eatonville you mentioned to me that the papacy was always the eight. Could you repeat all the information on that? I see the eight horn in Daniel 7 but what about the others? Thanks, BH.

Response

Brother BH,

I have been buried here, sorry. I think the two 2520's for Babylon are primarily providing a second witness to the two prophecies against the northern and southern kingdom of Israel. Other than Nebuchadnezzar's time period, I am not sure that we should expect to see a time element in Daniel five. The words that convey the time in chapter five were interpreted by Daniel and perhaps that is all there is. I am not sure.

Concerning the papacy being eighth, there are a few illustrations in biblical prophecy that Rome comes up eighth and is of the seven. This fact is used to identify papal Rome as the eighth head in Revelation 17:11, where it states: And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

If we can see that Rome comes up eighth and is of the seven two or three times then the Bible has established that the eighth head in Revelation 17:11 is modern Rome. This is important for you have some voices suggesting the eighth head is Satan and other erroneous ideas.

In Daniel seven, pagan Rome divides into ten nations. Three of those nations are plucked up in order to place the papacy on the throne of the earth. Therefore papal Rome came up eighth in Daniel seven. Not only did she come up eighth, but she rose in Italy, which was one of the seven remaining nations, so she came up eighth and was of the seven.

Sister White informs us that the kingdoms of history (not prophecy) is Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece, pagan Rome and papal Rome. In history papal Rome came up eighth and came out of pagan Rome, so it was of the seven.

"The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'" *Education*, 179.

Unfortunately when the modern theologians identify the kingdoms of history they leave off Israel in direct contradiction to the Spirit of Prophecy. Go figure.

In Daniel eight the Medes and Persian are the ram with two horns, then Alexander the great represented by the goat, has one horn that is broken, and when he died and four other horns then come up. That is seven horns. The little horn of verse nine is pagan and papal Rome, and it comes up eighth and is of the seven.

In Revelation thirteen the papal beast in the first three verses has seven heads, but one of the heads is wounded. Then the deadly wound is healed, thus identifying an eighth head. The eighth head is modern Rome and she came out of the seven heads, so she is of the seven. Hope this helps. Jeff.

Question: Luke 21:24

Dear Kathryn and Jeff,

I am sorry it has taken me so long to respond to you… I would like to ask you a question. Would it be alright to make a copy of the 2004 prophecy school seminar to give out with the charts? There are so many people that are struggling financially, but I also understand that you need to live. I will only do this with your permission. You have a wonderful message in that seminar and it is worth while for whatever it takes to get it out.

What is your understanding of Luke 21:24? Where does it fit in the equation of everything? How are you all keeping over there? I pray that we will be able to remain faithful. Jeff is right when he presented the fact that if we are not living the first angel's message we will not partake of the second and so forth. This is a good message for today, as it brings reform into the life, shakes you up. I read in Ellen White's writings, that if you do not present a sermon that stirs someone then it is most likely not worth presenting. You also have on other side of the coin that the people sitting in the pews refuse to hear a stirring message.

I probably will order some more charts and would like to order some more material when I go back home. All the best Kathy, thank you for you, and thank you for Jeff. Yours in Christ, MB.

Response

Sister MB,

"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 there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming 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.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"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." Luke 21:24-33.

When we deal with Luke 21 there are about four or five presentations involved; so to give you a brief answer, I must forewarn you that I am assuming that you are already fairly familiar with the prophecy, and so I will be identifying things without defending them with a thus saith the Lord. To answer you question correctly would require a booklet, if not a book.

The Millerite history is repeated to the very letter. Luke 21 was fulfilled in the generation of the Millerites and is also to be fulfilled with the 144,000.

The 2,520 time prophecy of Leviticus 26 was fulfilled against both the Northern and Southern Kingdom of Israel. It started in 723B.C. for the Northern Kingdom in the 9th year of Hoshea when Samaria was taken into captivity to Assyria; and it started in 677B.C. for the Southern Kingdom when Manasseh was carried away to Babylon. The prophecy ended for the

Northern Kingdom in 1798 and ended for the Southern Kingdom in 1844.

William Miller identified the prophecy against the Southern Kingdom on the 1843 Chart, but he concluded that it ended in 1843, not 1844. He made the same error with the 2,520 as he had with the 2,300 year prophecy. In 1856, Hiram Edson identified the 2,520 against the Northern Kingdom. (Note that this application to the Northern Kingdom had early on been recognized by Miller also, but he concluded that it should only be applied to Judah, the Southern Kingdom, so did not make great play of it.) Edson in his turn also recognized the 2,520 against the Southern Kingdom, but argued that the prophecy should only be applied against the Northern Kingdom, for it was identifying the "scattering" which is also the treading down of the "sanctuary and the host". Ii is only in the last few years that we have recognized that both prophecies were fulfilled, and when we did, many lights turned on in God's Word.

Edson focused on the treading down, and argued that by starting in 723B.C., when the Northern Kingdom was carried away, and ending in A.D.1798, you identify A.D.538 as the exact middle point of the prophecy, thus identifying two 1,260 year time periods. The first 1,260 from 723B.C. through 538 when Paganism trampled down the sanctuary and the host, followed by the second 1,260 when the Papacy did the same. Edson's primary point of argument is Revelation 11:2:

"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."

Edson therefore concluded that the scattering and the treading down ended in 1798. Based upon this verse he also concluded that in 1798 the "times of the Gentiles" in Luke 21:24 also concluded.

However I had personally concluded about ten years ago that the "times of the Gentiles" concluded in 1844, so when I first read Edson's argument I had a problem. I understood that his logic and application was correct, but I knew he was wrong. My primary point of argument was Daniel 8:13-14:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The treading down in these verses ends in 1844. When we discovered that the 2,520 applied to both the Southern and Northern Kingdom the dilemma was resolved. At that point we also recognized that Luke 21:24 states "times" of the Gentiles, not "time" of the Gentiles.

"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." Luke 21:24.

In Luke 21:7 the disciples ask Jesus a question: "And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?"

Jesus was answering the question of 'when' and 'what sign' would mark the end of the world. But Christ knew that the history of the Millerites would be repeated in the history of the 144,000, so He included the sign for both of these generations. He first points us to verse 24 and the "times of the Gentiles" in order to specifically identify the history of 1798 through 1844 when the Millerites were raised up and accomplished their work. So verse 24 marks the Millerite history.

In verses 25 & 26 he then identifies the signs that would lead to the Millerite history by

stating: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

These signs were dark day & red night of 1780, the falling of the stars in 1833, and the distress of nations, (which was the unrest in the Middle East between Egypt and Turkey that finally brought to a conclusion the Ottoman Empire on August 11, 1840 and empowered the first angel's message.) So verses 25 & 26 pinpoint the signs in the Millerite history.

Verse 27 then it states that, they (the Millerites) would "see the Son of man coming in a cloud with power and great glory." The Millerites did see the son of man coming with clouds. This was fulfilled on October 22, 1844 in fulfillment of Daniel 7:13:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

Sister White identifies that Daniel 7:13 was fulfilled on October 22, 1844, therefore confirming that by faith the Millerites saw Christ come with the clouds, and with power and glory at that time:

"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.

Notice that she also states that on October 22, 1844 the "coming of the Lord to His temple, foretold by Malachi," took place.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." Malachi 3:1-3.

The messenger that prepared the way for Christ to come to the Most Holy Place in 1844 was not John the Baptist, it was William Miller. But the main point here is that in order for Christ to come suddenly to His temple--he had to first build His temple. In John 2:20 the Jews identified that it took 46 years to build the temple:

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

With the fulfillment of both 2,520 time prophecies, the first in 1798 and the second in 1844 you have marked out the 46 year period when Christ raised up His spiritual temple in order for Him to come suddenly to it in 1844. Luke 21 is dealing with this history and identifying the signs that would be fulfilled in the Millerite history. Verse 32 then states that the generation that lived during the signs that were fulfilled between 1798 and 1844 would live until Jesus came in the clouds: "Verily I say unto you, This generation shall not pass away, till all be fulfilled." The Millerites saw those signs, and that generation lived until Christ came in the clouds and suddenly

to His temple in 1844!

But we know that the Millerite history is repeated in the history of the 144,000. Our sign is set forth in the parable that Christ gave in verses 29-31:

"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." The shooting forth of the leaves identifies our sign.

Biblically the harvest is the summer and the summer is the end of the world: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20. "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. At the end of the world, during the history of the 144,000 the sign that will test that final generation is the 'budding leaves of spring.'

"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." *The Great Controversy*, 308.

That which makes the trees bud in the summer in the Middle East is the latter rain. The latter rain is our sign. Some in Adventism will see the sign, most will not. But when it starts, then you know for sure that you are the last generation! The following is but a few of the passages that identify and emphasize the fact the latter rain is our sign, and that we are required to recognize when it begins to fall:

We Must Recognize the Manifestation of the Power of God

"Only those who are living up to the light they have will receive greater light. 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.

An Unwillingness to Yield up Preconceived Opinions

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. *Selected Messages*, book 1, 235.

All Who will Recognize

"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. 'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.' Isaiah 61:11. The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

Opposing the Work Connected with the Loud Cry

"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 Ministers*, 300.

Not!

"In searching the Scriptures you are not to endeavor to interpret their utterances so as to agree with your preconceived ideas, but come as a learner to understand the foundation principles of the faith of Christ." Counsels on Sabbath School Work, 25.

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists." *Evangelism*, 196.

We Must!

"Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word. *Christ's Object Lessons*, 112.

The Truth for this Time

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

How are we going to Know?

"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 us, 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.

When I share Luke 21, I have already established several points. There is not the time or space in an email to do so. But it needs to be stated that prophecy demonstrates that the latter rain is now sprinkling. I say sprinkling to make the distinction about when it falls upon the wheat and the tares of Adventism, but when the Sunday purifies and separates the wheat and tares, then the latter rain is to be poured out without measure. We have recently recorded a ten-part series where we identify when and how the latter rain began to sprinkle. It is called the Eatonville meetings. (Eatonville is the town where we recorded it.) You should have Kathy send you this series. I think it is around fifty dollars, but if you don't currently have the funds, I am sure Kathy would send it on anyway. It is a message that can't be put on a shelf until later. I hope this brief, but incomplete answer stimulates your sanctified curiosity. Jeff.

"The day is coming when every Seventh-day Adventist in the United States would give everything that he has, and his life almost, if he could be outside of the United States. Let me say that again. I am speaking something now that interests every Seventh-day Adventist. The day is coming, and is not far off, when every Seventhday Adventist will wish to the depths of his soul that he were out of the United States; and multitudes will condemn themselves, and will fret themselves under the condemnation, that they did not go out of the United States when they had the chance. You know that this sign is given us, 'when our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for papal falsehoods, and delusions then we may know that the time of the marvelous working of Satan is at hand, and that the end is near.' Have you seen anything of that kind? Has anybody here ever seen anything that suggested the repudiation by the United States of the principles of its Constitution as a Protestant and republican government? Then you have seen some indications of the sign." A.T. JONES, General Conference Daily and Quarterly Bulletins combined, Vol. IV. April 16, 1901. p. 265.

Question: The 2520 & the SOP

Greetings in the Lord Jesus.

I wanted to ask about the prophecy of the 2520; why didn't sister white comment specifically about it and why didn't she protest when a new chart was composed by James after the 1850 chart?

Response

Hello Brother,

My name is Michael and I work for *Future for America*. I will do my best to answer your questions.

Both of these questions are actually quite common. In fact, I myself have wondered the very same things. I pray that by the Grace of our Lord I can resolve these issues for you my friend.

2520 Explicitly Mentioned

"The experience of the disciples who preached the 'gospel of the kingdom' at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of his second advent. As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the Judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period." *Great Controversy*, 351.

"'The preaching of each' represents the preaching of the disciples and the Millerites for the paragraph states, 'The preaching of the disciples' 'was based on the seventy weeks of Daniel 9,' and the 'message given by Miller' 'announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part.' The disciples were preaching about the seventy weeks and Miller was preaching about the end of the 2300 years. The seventy weeks and the 2300 years are identified as different portions 'of the same great prophetic period.'

"The seventy weeks and the 2300 years are a portion of the same prophetic period, therefore the 2300 years cannot be the great prophetic period, for she specifically identifies it as a portion of the same great prophetic period of which the seventy weeks is also a portion.

"The seventy weeks can correctly be identified as a portion of the 2300 years, but the 2300 years cannot be a portion of the 2300 years for it represents the whole of 2300 years, not a portion.

"Miller was preaching the 2300 years and she says that the 2300 years is a portion of a great prophetic period. The 2300 years and the seventy weeks is a portion of the great prophetic period of 2520 years." Jeff Pippenger.

Above I have quoted a statement from Sister White and Brother Pippenger's response to a question that I posed to him earlier this year concerning the statement quoted by Mrs. White. Grammatically his argument is sound. Therefore, this seemingly ambiguous passage becomes a wonderful proof for an explicit reference to the 2520.

Besides this reference, why did she not mention the 2520 year prophecy of Leviticus 26? Simple, she was not told to say anything more.

Personally, I have come to the conclusion that the 2520 was to be a test and that it symbolizes the old paths (pioneer understanding of prophecy) which Sister White repeatedly says we must know (and even reprint). This test is on the willingness (or unwillingness) to return to the understanding given to our forefathers, who we have been told again and again were lead by the Lord "step by step" until their feet rested upon a "solid, immovable platform." The 2520 was a fundamental part of that platform.

We were given two charts (1843/1850 charts), and both bear the stamp of approval by Spirit of Prophecy; Sister White states that these charts are a fulfillment of Habakkuk's tables (Habakkuk 2). So, both of the two foundational charts are a fulfillment of a prophecy (the same prophecy) and both were thus given by God that His people might give an answer for the faith that was in them, that they might not be ashamed.

To me, I need no other proof, Even though Sister White never says (in so certain terms) "the seven times of Leviticus 26 is 2520 years and it ended in 1844," I can rest assured that the whole of God's word and the testimony of the past experience and leading of God's people affirm this very sentiment; it is by faith that we must live, not by sight.

Why the Silence?

I have already alluded to this answer. Sister White spoke only what she was told to speak, and she wrote no more than God commanded. If God wanted us to be tested at the end of the world on the scattering of the jewels of William Miller's second dream and on the truth of the 2520 year prophecy and all its implications, then it makes sense that He chose not to command such a comment of rebuke for the turning away from the old paths and the setting up of the image of jealousy that took place in 1863. I pray that this was helpful to you my Brother. Blessings.

Question: A Babe in the 2520 Message

Dear Jeff,

I thank God for using you. I am a baby in Christ in this new, but old message. I got from you guys the DVD set called Habakkuk's Tables. Again, pray for me to be able to chew and digest the hidden manna. In my little study, the east wind causes the famine in Amos. So, is it wrong to apply the 2520 days to 9/11? Also, I considered September 2008 when our economy crashed, and then I applied another 2520, which ends September 2015 when the king of the north comes to the glorious land. Am I reading too much in to it? Did the east wind sink some ships in 2008? Also please send information about your camp meeting in the mail.

Please feel free to impart more hidden manna. By God's grace, I will send my tithe and offering to you. I believe in the messages. May God bless you and keep you humble to finish His work. Also please explain to me chart 1863. I am being told that it was to replace the other two charts. But I don't believe it. God has shown me too much with the other two charts. How do I defend against the 1863 chart, as well as the fact that James and Ellen were there when it was made? Thank you, and put God first. I do not have the internet, so I go to a store and use theirs. Brother I.

Response

Hello Brother I,

We are glad to hear from you. Please forgive the tardy response. We have given your contact information to the people who handle the prophecy school registration. We look forward to seeing you this September.

In regard to your questions:

The 2520

I do not understand your application of the 2520 from 9/11 to 2008 or from 2008 to 2015. This sounds a bit like Jonathan Kahn's theory, which I would strongly warn against due to his method of interpretation, namely, a literal interpretation.

The 1863 Chart

The best defense against the 1863 chart is the silence of the Spirit of Prophecy in regard to its prophetic significance. Whereas, Sister White clearly identifies the 1843 and 1850 charts as "Habakkuk's tables." Note the following statements:

"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.

"As early as 1842, the direction given in this prophecy, to “write the vision, and make it plain upon tables, that he may run that readeth it,” had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk**. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: 'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.... The just shall live by his faith.'" *Great Controversy*, 392.

"God showed me the necessity of getting out a chart. **I saw it was needed and that the truth made plain upon table**s would affect much and would cause souls to come to the knowledge of the truth. Letter 26, **1850**.

"On our return to Brother Nichol’s, **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 third angel’s message with the two former being made plain upon tables. I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those who hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw, which will appear in the paper....Letter 28, **1850**" *Manuscript Releases*, volume 5, 202.

God Bless, Tyler.