

Restoring the Foundations

Jeff Pippenger 2004

Build—Repair—Restore

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

“In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who rebukes evil the spirit of Christ should ever be revealed.

“In their work, Ezra and Nehemiah humbled themselves before God, confessing their sins and the sins of their people, and entreating pardon as if they themselves were the offenders. Nehemiah was not a priest; he was not a prophet; he made no pretension to high title. He was a reformer raised up for an important time. It was his aim to set his people right with God. Inspired with a great purpose, he bent every energy of his being to its accomplishment. As he came into contact with evil and opposition to right he took so determined a stand that the people were roused to labor with fresh zeal and courage.

“The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth’s history. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in.” Conflict and Courage, 269.

Last Friday night, when we arrived to a Bible study at my daughter’s home, my grandson told me he had a verse for me. When we started, he shared a verse from the Psalm that he had been memorizing during the week. The verse was Psalms 11:3.

“If the foundations be destroyed, what can the righteous do?”

Today the foundations of Adventism are as strong as ever—but they have been fully rejected by the leadership of the Seventh-day Adventist Church. This pronouncement is not directed to the leadership alone, for the greatest majority of the members of the Seventh-day Adventist Church don’t know what the foundations of Adventism are. In this sense, we are all held accountable for rejecting the foundations. It is not my intent to convey the idea that I alone understand what the foundations are, but the stated position of the leadership today needs to be identified and exposed—for inspiration has raised the question, “If the foundations be destroyed, what can the righteous do?” The answer is given by Isaiah:

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

What we must do if the foundations are destroyed is build up the old waste places and raise up the foundations of many generations, and in so doing—restore the paths to dwell in. The paths to dwell in are emphasized by Jeremiah:

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, **We will not walk therein.** Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, **We will not hearken.** Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because **they have not hearkened unto my words, nor to my law, but rejected it.**” Jeremiah 6:16–19.

And then again Jeremiah states:

“Because my people hath forgotten me, they have burned incense to vanity, and **they have caused them to stumble in their ways from the ancient paths,** to walk in paths, in a way not cast up.” Jeremiah 18:15.

Today the old paths of Adventism are virtually unknown. Yet the restoration of the paths to dwell in is identified as part of the work that is accomplished by God’s end-time people. But the work of restoring of the old paths takes place with resistance from those in Adventism that proclaim that “they will not walk” within the old paths, and when the watchmen sound the trumpet identifying the old paths as the safe paths, they cry out—“we will not hearken.” Obviously the restoration of the old paths is part of the shaking of Adventism that precedes the purification of the Sunday law. As Laodiceans, it is now time to cry out as did David:

“Show me thy ways, O Lord; teach me **thy paths.** Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. . . . All the **paths** of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” Psalms 25:4, 5, 10.

In this day, when the argument between those who desire to walk within the old paths and those who do not, it is up to the Lord to plainly teach us His paths.

“Teach me thy way, O Lord, and lead me in **a plain path,** because of mine enemies.” Psalms 27:11.

The plain path of the Lord is the path of obedience.

“Make me to go in **the path of thy commandments;** for therein do I delight.” Psalms 119:35.

To walk in the path of obedience, we must submit our will unto the Lord.

“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and **he shall direct thy paths.**” Proverbs 3:5, 6.

As we walk in the old plain path of obedience, with our wills submitted unto the Lord, He will illuminate the path through His Word.

“Thy word is a lamp unto my feet, and a light **unto my path.**” Psalms 119:105.

As His Word lights up the old plain path of submission and obedience—the path itself will shine.

“But the **path** of the just is as the shining light, that shineth more and more unto the perfect day.” Proverbs 4:18.

That which enlightens the old path that we are to walk within is the sure word of prophecy.

“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 Lord has one **path of safety** for His people, and that is the path of obedience to His word. That word is given to us as our guide.” Bible Echo, August 19, 1895.

“To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man though a fool need not err therein. He realizes that ‘the entrance of thy words giveth light; it giveth understanding unto the simple.’” Signs of the Times, August 20, 1894.

Today there are two roads within Adventism, but the old paths have been forgotten, denied and attacked. It is high time to begin the work of restoring the old paths. The ancient landmarks of Adventism have been removed and God’s people know it not. Sister White just identified that “the word of God” has pointed “out the path so plainly that the wayfaring man though a fool need not err therein.” With her reference to the “wayfaring man”, she is comparing the “path” to walk in with Isaiah’s highway of holiness.

“And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” Isaiah 35:8.

Even the foolish virgins of Adventism can find the highway of holiness if they would locate and accept the waymarks, and then in faith, incline their hearts toward the highway of holiness.

“Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.” Jeremiah 31:21.

The obstacle today is that the waymarks, the high heaps, the landmarks of the old time have been removed, or at least covered up by traditions and custom that have been handed down from generation to generation.

“Thou shalt not remove thy neighbour’s landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.” Deuteronomy 19:14.

The Lord has warned men not to remove the ancient or “old” landmarks.

“Remove not the ancient landmark, which thy fathers have set.” Proverbs 22:28.

The Lord has not only warned against removing the landmarks, but He pronounces a curse upon those who would do so.

“Cursed be he that removeth his neighbour’s landmark. And all the people shall say, Amen.” Deuteronomy 27:17.

It is high time to restore the old paths.

“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.

Today in Adventism our past experience has been robbed, and that past experience is where and when the foundations were laid at the beginning of our work. We were warned that this would happen.

"After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning.

"Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth." Selected Messages, book 2, 389–390.

Those who had a "part" in the "giving of the first and second angel's messages" were the "workers" "who had had a part in the cause from the beginning." It is "those who passed through" the "experiences" of "the giving of the first and second angel's messages" who "took part in the establishment of our work upon the foundation of Bible truth" who "know the waymarks that have pointed out the right path." Those pioneer workers were entrusted with "truths." Those truths are the foundational truths that are the "beginning of" our "confidence" that we are to hold firmly "unto the end." Yet we as a people, no longer understand the foundational truths that were established during the history of the first and second angel's messages. More alarming than this is that the leaders we have so foolishly placed our confidence in today have either directly or indirectly rejected those foundational truths.

Though the foundational truths have been rejected by the leadership of the Seventh-day Adventist Church and lost sight of by the majority of the membership, they are still as strong and sound as they

ever were.

“Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much, and should be constantly searching the Scriptures to see if these things are so. God’s people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,—where He is interceding for His people.” *Evangelism*, 223.

We have been warned several times that as the history of Adventism unfolded the foundational truths would come under attack.

“The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.” *Selected Messages*, book 2, 102.

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.” *Manuscript Releases*, volume 1, 760.

The foundational truths that were established during the first and second angel’s messages are identified as waymarks or landmarks. They are the truths that are referred to as the foundation or the platform. These truths have a direct connection with each other and their connection to each other holds the complete platform and foundation together—hence those foundational truths are referred to as pegs and pins.

“Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ.” *Manuscript Releases*, volume 1, 55.

“The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that ‘in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’” *Manuscript Releases*, volume 1, 55.

“Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings.” *Manuscript Releases*, volume 1, 56.

The old waymarks are the pegs and pins that are not to be removed. Those waymarks or landmarks arrived at a specific point in history, and they arrived in a specific order. The waymarks and the location

of the waymarks must be preserved, for it is through the application of these original waymarks that God's people will demonstrate and identify for the world—"the things that will be."

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

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." Selected Messages, book 2, 104.

With all the emphasis that inspiration has placed upon preserving the foundations of Adventism, there are very few who even know for certain what the foundational truths are. Sister White has clearly identified the foundation and the platform, yet we know it not.

"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given." Review and Herald, April 14, 1903.

The foundation or the platform represents the "message" proclaimed by the Millerites before October 22, 1844. Those foundational truths were the platform that supported the pillars of truth that were erected by the correct understanding of the sanctuary immediately after October 22, 1844. Those foundational truths are still the very message that we are to proclaim today.

"God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches." Review and Herald, January 19, 1905.

"God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844." Manuscript Release, Number 760.

"Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844." General Conference Bulletin, April 1, 1903.

The truths that were proclaimed "from 1840-44" are the foundational truths that today we are to continue to proclaim.

"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.’ [Matthew 13:16, 17] Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

The foundational truths proclaimed “from 1840–44” have a direct connection with the loud cry message of the third and fourth angels of Revelation fourteen and eighteen—yet God’s people, usually, know it not!

“The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” Manuscript Releases, volume 15, 371.

The landmarks of Adventism are the truths connected with the first, second and third angel’s that arrived in history during the Millerite movement.

“The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, also the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus.’ One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.” Counsels to Writers and Editors, 30.

When we acknowledge that “we have no new message” and that our message today is the messages that were proclaimed “from 1840–44” we are confronted with the work of returning to the old paths of Adventism in order to understand just what truths were proclaimed between 1840 and 1844. When we take up the work of investigating those old paths, we find that the message that was proclaimed during that history is the message set forth upon the 1843 pioneer chart. We also find that all the Millerite preachers used the 1843 chart exclusively in their presentations. Joseph Bates speaks of the role of the 1843 chart:

“In May, 1842, a General Conference was convened in Boston, Massachusetts. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. Here was more light in our pathway. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, ‘Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.’ Habakkuk 2:2.

“After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called ‘the ‘43 charts.’ This was a very important Conference.” The Autobiography of Joseph Bates, 263.

Bates and the Millerites understood that the production of the chart was a fulfillment of prophecy, and Bates further informs us that all the Millerites were “teaching from the same chronological charts that William Miller was” and that they were “all of one stamp.” There was only one message in that time-period and it was the message represented upon the 1843 pioneer chart.

“Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, Early SDA Pamphlets, 17.

When we are told that, “God is not giving us a new message” and that “we are to proclaim the message that in 1843 and 1844 brought us out of the other churches” we then must understand, that the message that is being endorsed—is the message represented on the 1843 pioneer chart. James White identifies that the role of the chart in that history was a component of the “original faith”—the “old paths.”

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and those who deny it leave the original faith), then it follows that BC 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” Second Advent Review and Sabbath Herald, Volume I, Number 2, James White.

The message represented upon the 1843 chart is a component of the “original faith” that the pioneers stood upon, and here at the end of the world we are to stand where the pioneers stood as they traveled down the old paths. Inspiration endorsed that the production of the 1843 chart was directed by the hand of the Lord, and further warned that the chart should not be altered.

“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.

If we reject the fact that the foundational message is the message that was proclaimed from 1840–1844 we are not simply denying the foundations, but also rejecting the inspiration of Sister White.

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.” Review and Herald, April 14, 1903.

The foundational message was presented by William Miller and his associates, but it is Miller that inspiration identifies as the specific representative of the foundational message.

“Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance.” Early Writings, 233.

Speaking of Miller inspiration calls him “the messenger himself.”

“The instigator of all evil sought not only to counteract the effect of the advent message, but to destroy the messenger himself. Miller made a practical application of Scripture truth to the hearts of his hearers, reproving their sins and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose.” The Great Controversy, 336.

Miller’s conclusions were not simply brought about through his human effort, but angel’s were sent to minister to him concerning prophetic truths.

“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.” Early Writings, 229.

The angels that had guided Millers’ mind, continued to be in Miller’s presence as he proclaimed the message that he had been entrusted with.

“Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust.” Early Writings, 232.

The foundational message of Adventism was the message that was brought about through the ministry of William Miller. Miller’s message was represented upon the 1843 chart, which all the Millerites proclaimed in unity. Miller’s message was represented upon the 1843 chart which was produced through the fulfillment of the prophecy of Habakkuk. Miller’s message was represented upon the 1843 chart which Sister White informs us was directed by the hand of the Lord and should not be altered.

Today in Adventism, the leadership specifically rejects three of the truths represented upon the chart and in so doing destroys three other prophecies represented upon the chart. The foundations have been destroyed and God’s people, by and large know it not. There is another way to demonstrate that William Miller is the messenger that set forth the foundational truths of Adventism.

“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 Millerite history was a “great” “religious movement” and the “important movements” of the past “parallel” the Millerite movement, for “God’s dealing with men” is “ever the same.” More than once, Sister White compares Miller with John the Baptist. Miller’s work has been paralleled by John and the other messengers that are raised up during those great religious movements of the past. Miller as the

messenger of a religious movement parallels John, Moses, Noah, Elijah and even Cyrus at the prophetic level.

The prophetic characteristics of the histories associated with Miller, John, Moses, Noah, Elijah and Cyrus are ever the same. Some of the histories provide more prophetic details than others, but the basic prophetic structure of all the histories are identical. We will consider three of those histories in order to identify that Miller is the man the Lord used to establish the foundations of Adventism. In so doing, we will also raise up the foundations of many generations.

The great reformatory movements begin with a "time of the end." The "time of the end" marks the fulfillment of a prophecy that within its fulfillment opens up prophetic light concerning the next epoch of sacred history. When the "time of the end" arrives there are students of prophecy that begin to understand the increase of knowledge connected with the upcoming epoch of sacred history.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

As the prophetic understanding increases a present truth message for that epoch of sacred history is recognized.

"Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated. For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few." Christ's Object Lessons, 78.

"In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began 'at Moses and all the prophets' and 'expounded unto them in all the scriptures the things concerning Himself.' Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form." Christ's Object Lessons, 127.

As the prophetic light increases the Lord chooses a man as the representative of that message. The messenger is not always a prophet. The messenger is employed by the Lord to formalize a specific message for that generation and the foundational truths for that generation are established. As history moves forward the Lord then empowers the formalized message. When the message is empowered a life or death testing process begins within the generation that is confronted with the formalized message of that time. Once the message is empowered and the testing process is initiated the enemies of the message and the work connected with the message are raised up. Following the activities of the enemies there is a manifestation of the power of God that culminates with some type of judgment. The judgment is followed by a disappointment. Following the disappointment there is a work identified for God's people, but ultimately those people stop doing the work.

We understand that 1798 was the "time of the end" for Millerite history and that in 1798 the prophecy identifying that the papacy would receive a deadly wound was fulfilled.

“And at **the time of the end** shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” Daniel 11:40.

We also understand that Daniel seven teaches that it was not until after the “little horn” that spoke “great words” against the Most High was “slain” that “one like the Son of man came with the clouds of heaven, and came to the Ancient of days” and the judgment would begin.

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until **a time and times and the dividing of time**. But **the judgment shall sit**, and they shall take away his dominion, to consume and to destroy it unto the end.” Daniel 7:25, 26.

At the “time of the end” in 1798 there were students of prophecy that began to run “to and fro” in God’s prophetic word in fulfillment of Daniel twelve. As the prophetic knowledge increased, the Lord raised up William Miller to formalize the message of that time period. The primary rule of prophecy that William Miller employed was the year–day principle. In 1840 the Ottoman Empire collapsed in fulfillment of Revelation 9:14, 15 and the year–day principle of Bible prophecy that Miller and his associates had been placing so much emphasis upon was confirmed as correct, and the message that had previously been formalized by Miller was then empowered.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” The Great Controversy, 335.

The empowerment of the first angel’s message is marked in Revelation ten when the angel who Sister White informs us is “no less a personage than Jesus Christ” came down with the little book of Daniel open in His hand. The first angel’s message was then empowered.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.” Revelation 10:1, 2.

While the descent of the angel marks the empowerment of the message, the little book that was opened marked the beginning of a testing process, for John was then told to go and take the little book and eat it. Based upon Jeremiah’s and Ezekiel’s experience when they ate the little book, we understand that the eating of the book marks the beginning of a testing process among God’s people. The test is in relation to how God’s people respond to the message contained in the book that is eaten.

“Thy words were found, and **I did eat them**; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And **I will make thee unto this people a fenced brazen wall: and they shall**

fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.” Jeremiah 15:16–21.

See also Ezekiel 3.

After the empowerment of the message and the initiation of the testing process the Protestant denominations closed their doors against the Millerite message, thus marking the activities of the enemies of that particular work and message. Then in the summer of 1844 the Holy Spirit was poured out in the fulfillment of the midnight cry and the manifestation of the power of God was marked in the sacred history. The midnight cry climaxed when judgment began and the Great Disappointment arrived. Then it was time for the faithful few to rise and measure the temple of God in order to take up the work connected with the understanding of the sanctuary, the law of God, the Sabbath and the third angel’s message. Sometime after that God’s people ceased to accomplish the work.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.” The Great Controversy, 458.14.

The Millerite history was accomplished at the conclusion of the 2300 years of Daniel 8:14 and the history of Cyrus is the beginning of the 2300 years.

The “time of the end” in the history of Cyrus was the fulfillment of the seventy years of captivity set forth in Jeremiah 25:12:

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

In Daniel nine verse two, we see Daniel representing the students of prophecy in that time period that were running “to and fro” in God’s prophetic word.

“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 recognized the fulfillment of Jeremiah’s prophecy as the prophetic announcement that it was now time for the Jews to come out of Babylon and rebuild Jerusalem. Cyrus is the man that recognized this work and formalized the message with his decree. Take note that though Cyrus is a type of Christ, he is not a prophet. Neither was Miller.

“And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty.” Prophets and Kings, 557.

Later Cyrus began to backslide on his purpose of helping the Jews accomplish their work. In Daniel ten the angel Gabriel struggled with Cyrus for three weeks in order to help him make the right decision in

regard to the work he had begun, but when Gabriel could do no more, then Christ, as Michael came and interceded with Cyrus. With the arrival of Michael the message of Cyrus was empowered just as the arrival of Christ as the angel in revelation ten empowered Miller's message.

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. 'The prince of the kingdom of Persia withstood me one and twenty days,' Gabriel declares; 'but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.' Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years." Prophets and Kings, 571.

The activities of the enemies of that time period are marked by the decree that stopped the work, just prior to the second decree of Darius.

"During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7) the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city." Prophets and Kings, 571.

Although we do not have a specific identification of the manifestation of the power of God as the next waymark within the history of Cyrus, it is established based upon the prophetic characteristics identified in the other prophetic lines describing every great reformatory movements. Prophetic waymarks, just as all biblical truths, are established based upon the testimony of two or three. When we consider these sacred lines of prophecy we find that more than three times the manifestation of the power of God is identified as following after the activities of the enemies of the work and message, and just prior to the illustration of judgment. Judgment in this history is located in the third decree, when national sovereignty is returned to the Jews and they then have the authority to enforce judgment against both civil and religious crimes.

And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Ezra 7:25-26.

Following this illustration of judgment we find disappointment identified.

"The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return." Review and Herald, February 13, 1908.

"Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small." Prophets and Kings, 613.

Those that did return were to take up the work of finishing the rebuilding of Jerusalem, but shortly thereafter they ceased their efforts to finish the work. There are other characteristics within the prophetic structure of every great reformatory movement that we have not yet identified. God's dealing with men during the great religious movements are ever the same and as with the Millerite time and the

time of the three decrees—within the history of Christ the prophetic characteristics are identical.

The “time of the end” in the history of Christ was His birth in fulfillment of Isaiah’s prophecy in chapter seven verse fourteen.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

At the birth of Christ there are several students of prophecy identified that recognize His birth. There was Simeon and Anna, the shepherds on the hills and the wise men from the east. The increase of knowledge during is represented by Herod’s actions and Christ’s life.

“Herod now invited the magi to a private interview. A tempest of wrath and fear was raging in his heart, but he preserved a calm exterior, and received the strangers courteously. He inquired at what time the star had appeared, and professed to hail with joy the intimation of the birth of Christ. He bade his visitors, ‘Search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also.’ So saying, he dismissed them to go on their way to Bethlehem.” The Desire of Ages, 62.

And Jesus increased in wisdom and stature, and in favour with God and man. Luke 2:52.

The increase of knowledge led to the raising up of a messenger that formalized the message for that time.

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Matthew 3:1–4.

The formalized message was empowered when a symbol of divinity descended.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and **he saw the Spirit of God descending like a dove**, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3:16, 17.

It was the baptism of Christ that empowered John’s message.

“Repairing to the temple where He was teaching, they proceeded to question Him: ‘By what authority doest Thou these things? and who gave Thee this authority?’ They expected Him to claim that His authority was from God. Such an assertion they intended to deny. But Jesus met them with a question apparently pertaining to another subject, and He made His reply to them conditional on their answering this question. ‘The baptism of John,’ He said, ‘whence was it? from heaven, or of men?’

“The priests saw that they were in a dilemma from which no sophistry could extricate them. If they said that John’s baptism was from heaven, their inconsistency would be made apparent. Christ would say, Why have ye not then believed on him? John had testified of Christ, ‘Behold the Lamb of God, which taketh away the sin of the world.’ John 1:29. If the priests believed John’s testimony, how could they deny the Messiahship of Christ? If they declared their real belief, that John’s ministry was of men, they would bring upon themselves a storm of indignation; for the people believed John to be a prophet.

“With intense interest the multitude awaited the decision. They knew that the priests had professed to accept the ministry of John, and they expected them to acknowledge without a question that he was sent from God. But after conferring secretly together, the priests decided not to commit themselves. Hypocritically professing ignorance, they said, ‘We cannot tell.’ ‘Neither tell I you,’ said Christ, ‘by what authority I do these things.’” *The Desire of Ages*, 594.

Not only was John’s message empowered at the baptism, but at that point Christ went into the wilderness to be tested. Just as Michael descended to empower the message of Cyrus, and the angel descended in Revelation ten to empower Miller’s message, the dove had descended to empower John’s message. And just as John took the little book and ate it in Revelation ten marking the beginning of a testing process, so Christ immediately went into the wilderness to be tested. After this we find the activities of those opposing the work and message of John. The action that marks this waymark specifically is when the Sanhedrin chose that Christ should die, rather than the whole nation perish.

“And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.” John 11:49, 50.

Following this waymark we should see a manifestation of the power of God that parallels the manifestation of the power of God in the midnight cry experience of the Millerites.

“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!’ [Matthew 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 Spirit of Prophecy*, volume 4, 250.

This manifestation of the power of God concluded with an illustration of the judgment at the cross only to be followed by a disappointment.

“I was carried back to the time when Christ rode triumphantly into Jerusalem. The joyful disciples believed that He was then to take the kingdom and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed, crying, ‘Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.’ The excitement disturbed the Pharisees, and they wished Jesus to rebuke His disciples. But He said unto them, ‘If these should hold their peace, the stones would immediately cry out.’ The prophecy of Zechariah 9:9 must be fulfilled; yet the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld Him bleeding and mangled upon the cruel cross. They witnessed His agonizing death and laid Him in the tomb. Their hearts sank with grief; their expectations were not realized in a single particular, and their hopes died with Jesus. But as He arose from the dead and appeared to His sorrowing disciples, their hopes revived. They had found Him again.” *Early Writings*, 244.

The disciples were then given the task of carrying the message of the cross to the world, but they ceased to accomplish their work and decided to go fishing.

“There is an object before all Christians. They are to do the work Christ did while here upon earth. ‘Wist ye not,’ He said, ‘that I must be about My Father’s business?’ I came to show what the Lord requires of all who would win eternal life. Christ’s work was performed according to the law of service, and He says to us, ‘Without Me ye can do nothing.’ After His ascension He appeared to His disciples, who had returned to their fishing. So wearied and discouraged were they that at first they did not recognize His voice. He asked them if they had taken anything, and the mournful answer was returned. ‘We have toiled all night, and have taken nothing.’ In clear, calm tones Christ’s words sounded over the water, ‘Cast the net on the right side of the ship, and ye shall find.’ They hastened to do His bidding, yet saying at the same time, ‘We have toiled all night without success; it is not likely that we shall be successful now.’ But the success that always follows obedience crowned their efforts. They were not able to draw in the net, so full was it of fish. Immediately they forgot the fruitless labor of the night. They saw Jesus as a risen Saviour, and believed in Him. From this miracle they learned the lesson which all need to learn,—that without the co-operation of Christ, all work will be hard and profitless.” Signs of the Times, May 23, 1900.

The history of the Millerites, the history of the three decrees and the history of Christ start with a “time of the end.” The “time of the end” marks the beginning of an progressive increase of prophetic light, that illuminates the upcoming period of sacred history. As the light develops the Lord selects a messenger that He uses to formalize the message for that generation. Thereafter the Lord empowers the message, while simultaneously marking the beginning of a testing process. The activities of the enemies of that work are then manifested and thereafter there is a manifestation of the power of God. The manifestation of the power of God climaxes at an illustration of judgment that is immediately followed by a disappointment. A work is then assigned to the people of God, which they at some point in time cease to accomplish. Every reformatory movement is the same. The history of Moses is a type of the history of Christ. Moses prophesied that the Lord would raise up a prophet like unto himself.

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

Though lacking a specific prophetic fulfillment for the “time of the end” in the history of Moses, still Moses’ birth can be identified as the “time of the end” in that history, for Moses was a type of Christ and the “time of the end” in the history of Christ was His birth. The birth of Moses identified the upcoming epoch of the deliverance of ancient Israel from the bondage of Egypt. Moses spent his first twelve years in the school of higher education that was conducted by his mother and then went to the schools of Egypt, thus representing an increase of knowledge. This symbolic increase of knowledge was continued as the Lord took Moses into the wilderness for forty years to get an even more important increase of knowledge as he tended sheep in a country setting. The message was formalized at the burning bush and then Moses returned to Egypt to accomplish his work.

“And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, **that thou mayest bring forth my people the children of Israel out of Egypt.**” Exodus 3:7–10.

Before Moses arrived in Egypt, Christ came down and empowered his work.

“And it came to pass by the way in the inn, that **the Lord met him**, and sought to kill him.”
Exodus 4:24.

Moses had left off the circumcision of his son and would not have had the spiritual power necessary to accomplish his work in Egypt had he been disobedient to that rite.

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

Not only was Moses work empowered at this point, but his wife, as a woman prophetically representing the church—accomplished the act of circumcision. The test that is here illustrated identifies a testing process that confronts the church, while identifying that the church and the members thereof must participate in the act of circumcision of heart during this testing time. Moses’ test of circumcision parallels Christ baptism. At both waymarks the message was empowered and a test is identified. Baptism is of course—a type of circumcision for both are a pledge of obedience.

“About forty days after the birth of Christ, Joseph and Mary took Him to Jerusalem, to present Him to the Lord, and to offer sacrifice. This was according to the Jewish law, and as man’s substitute Christ must conform to the law in every particular. He had already been subjected to the rite of circumcision, as a pledge of His obedience to the law.” The Desire of Ages, 50.

“Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and, as such, to make known His will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned His will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character.” Review and Herald, September 19, 1907.

When Moses returned to Egypt in Exodus chapter five he presented the message of Sabbath reform. When Israel accepted the message Pharaoh was angered at Israel’s decision to no longer work on Sabbath and he increased the bricks that were to be made and also commanded the Hebrews to gather their own straw. Thus we see illustrated the activities of the enemies of that work and message. This was followed by the manifestation of the power of God in the plagues that were brought against Egypt. The climax of the plagues was judgment upon the firstborn, and immediately thereafter the Hebrews found themselves between Pharaoh’s army and the Red Sea.

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from

Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea." The Great Controversy, 458.

After this Moses assigned the people the work of preparing themselves for the receiving of the law.

And the Lord said unto Moses, Go unto the people, and sanctify them to day and tomorrow, and let them wash their clothes, And be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. Exodus 19:10, 11.

The people began the work, but before Moses was finished receiving the law the people had stopped the work and they were dancing around the golden calf. Every great reformatory movement is the same. Within these histories we find the primary argument that identifies William Miller as the man the Lord used to establish the foundations of Adventism. The messenger in each of these movements is marked by the Lord as establishing the foundation of that generation. In the time of Cyrus, but before the second decree of Darius the foundation of the temple was completed.

And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, **because the foundation of the house of the Lord was laid.** Ezra 3:10, 11.

The foundational message in the time of Christ was proclaimed and established by John the Baptist, who Sister White often compares with William Miller.

And were **baptized** of him in Jordan, **confessing** their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from **the wrath to come?** Bring forth therefore fruits meet for **repentance:** And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to **raise up children unto Abraham.** And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with **the Holy Ghost,** and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and **gather his wheat** into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3:6–12.

The foundational message in the history of Christ was proclaimed by John and it consisted of baptism, confession of sin, repentance, a warning against the wrath that was soon to come, while identifying that the Lord was going to divorce ancient Israel and gather a new people unto Himself. It also pointed to the promised of the dispensation of the Holy Spirit. John was used to establish the foundational message of his time, just as the foundations of the temple were completed within the history of Cyrus' decree. The foundational message in the history of Moses was that the Lord desired to take the Hebrews away from Egypt in order that they might worship Him. The foundation to that message of worship is the reform message that Moses began with when he came to Egypt. That message was the Sabbath, which is the foundation of true worship.

Therefore when we consider the great reformatory movements of the past, that inspiration informs us are ever the same and parallel one another, we find that the messenger of each of those histories is the one the Lord uses to establish the foundations.

Inspiration identifies William Miller as the messenger of his time, and his message according to the

historians and the pioneers was the message that is illustrated on the 1843 pioneer chart. The message that is illustrated on the 1843 pioneer chart is the only message that all the Millerite preachers proclaimed. Therefore the message on the 1843 pioneer chart is the Millerite message that was proclaimed from 1840 through 1844 and that message is the foundational message of Adventism. Today the leadership of the Seventh-day Adventist Church has discarded that message for fables that have come from the fallen churches of Babylon and the foundations have been destroyed.

In the past we have discussed the fact that the men at the Biblical Research Institute of the Seventh-day Adventist church have adopted apostate Protestantism understanding of the “daily” in the book of Daniel. In so doing they reject the pioneer understanding of the 1290 year and 1335 year prophecy of 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.

The “daily”, the 1290 and the 1335 prophecies are all illustrated on the 1843 chart and when you determine that the “daily” represents Christ’s sanctuary ministry as the leadership suggests today, then you eliminate the ability to identify the year 508 as the time when the “daily” was taken away. Christ sanctuary ministry began in the year 31 and there is no historical support for any event that took place in 508 that can be understood as Christ’s sanctuary ministry being removed at that point. So in rejecting William Miller’s foundational understanding of the “daily” you destroy the symbolic meaning of the “daily” and the two time prophecies that are represented upon the chart.

Although the men at the Biblical Research Institute will deny it, when you identify the “daily” as Christ sanctuary ministry you also destroy the 2300 year prophecy of Daniel 8:14. This is very simple to see, but totally ignored by those who hold the view that the “daily” represents Christ’s sanctuary ministry. The simplicity of this logic is in the very foundation of Adventism—which is Daniel 8:14. But verse fourteen is simply the answer to the question raised in verse thirteen.

“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?”

After the vision covering the history from the Medes through papal Rome is set forth in the first twelve verses of Daniel eight, Daniel hears a dialogue between some heavenly beings. In verse thirteen a question of duration is raised. The question is concerning “how long” the vision would last concerning two specified entities. (I am aware that the Hebrew word translated as “how long” can be understood as “when”—but the context of the discussion in verse thirteen and fourteen identifies that the Hebrew word translated as “how long” is identifying a duration of time. It is obvious the translators of the King James thought the same, for they translated the word as, “how long” not “when.” The duration of time is the subject of the vision concerning the daily and the transgression of desolation.)

The daily and the transgression of desolation are “to give both the sanctuary and the host to be trodden under foot” for a period of time. During that period of time both the daily and the transgression of desolation will tread the sanctuary and host under their feet.

The foundational understanding of the “daily” was first understood and identified by William Miller as paganism. This foundational understanding was preached by Miller and his associates who gave what is termed the “judgment hour cry.” Miller’s understanding of the “daily is endorsed by inspiration in Early Writings page seventy-four when Sister White 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.”

The false view of the “daily” that is now promoted by the leadership of the Seventh-day Adventist Church is that the “daily” identifies Christ’s sanctuary ministry and Sister White informs us that this particular understanding came “from angels that were expelled from heaven.” In a manuscript where she rebukes A. G. Daniells for promoting this false view of the “daily” she tells us she saw the “after results” of accepting apostate Protestantism view of the “daily” as Christ’s sanctuary ministry and she says that it would bring confusion. God is not the author of confusion.

“Now I am to tell them [that] when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.” Manuscript Releases, volume 20, 21.

It is clear that to accept the Daniells’ idea that the “daily” represents Christ sanctuary ministry is rejected by inspiration and that Miller’s foundational view that the “daily represented paganism is endorsed. If we believe that the “daily” represents Christ’s sanctuary ministry, then the “daily” could not arrive in history before Christ began His sanctuary ministry in AD 31. This is the problem with verses thirteen and fourteen. If the vision concerning the daily and the transgression of desolation is identifying duration of time that concludes at the end of 2,300 years in 1844, then the starting point of the vision must agree with the ending point. If we start in AD 31 and add 2,300 years we destroy 1844 and Adventism!

No one argues that the transgression of desolation in verse thirteen is the papal power, so when we interpret verse thirteen to state: “How long shall be the vision concerning Christ sanctuary ministry that began in the year 31 and the transgression of desolation that began in the year 538” we are assigning a starting point to the vision that destroys 1844. The earliest starting point you can assign to the vision is the 31 and you thus place the cleansing of the sanctuary off until the year 2331.

If we retain Miller’s foundational understanding that the “daily” represents paganism and the transgression of desolation represents the papal power, then the question is: “How long shall be the vision concerning paganism that started in the vision of Daniel eight with the Medes and the Persians in 457 and the papacy that began in 538” the 2,300 years have a perfect fulfillment in 1844.

When you are wrong on the “daily” you directly destroy the reference of the “daily” on the 1843 chart, and you remove your ability to establish the 1290 and 1335 year prophecies illustrated on the chart, and you indirectly destroy the 2300 year prophecy. So much for protecting the “pegs and pins.”

Recently as we have been considering the 2520 year time prophecy of Leviticus 26 there have been three friends that have emailed the Biblical Research Institute to find out how they understand this prophecy, which is of course also represented upon the 1843 chart. One of the email inquiries also asked about the fifth and sixth trumpets, which are also illustrated upon the chart. Here is that email and the response:

Dear Elder Pfandl,

Some friends of mine are very busy studying the old 1843 chart and are wondering about the 2520 year prophecy on it, and we also wonder how the Islam of the 5th & 6th Trumpets connects with Islam nowadays. Do you have any light on these questions? Thank you for your consideration. Blessings! PR

Dear PR:

The 1843 chart was used by the Millerites with good success, but not everything on the chart is correct. One of the issues concerns the 2520 years. Please note, Judah was not taken into captivity in 677; King Manasseh was taken to Babylon for a period of time, but he was restored to the throne and cleaned house before he died (2 Chronicles 33:14–16). Judah continued as a kingdom until 586 when Jerusalem was destroyed by the Babylonians.

The year-day principle cannot be used in Leviticus 26:28. The New American Bible correctly translates “I will increase the chastisement for your sins sevenfold.” The Hebrew text only has the word “seven” there is no reference to a time period. “Seven (fold or times)” is a proverbial expression for the full, complete measure of discipline (it is also used in 26:21, 24, 28, Psalms 79:12). Seven was an appropriate number of completeness in view of the importance of “seven” in the Israelite religion. The year-day principle should only be used for time periods in apocalyptic texts (Daniel and Revelation). Outside of these books God always clearly spelled it out when he applied a day for a year (Numbers 14:34; Ezekiel 4:6).

Most current Adventist interpreters do not identify Islam with the 5th and 6th trumpet. See J. Paulien, R. Stefanovic, and J. Doukhan on these texts. While Islam is a current issue, we must avoid interpreting Scripture with the newspaper. In the 60s and 70s communism was the great evil; well, it is gone. At the moment it is Islam, for how long? We don't know! For now, Islam does not appear in my interpretation of Scripture.

With kind regards and best wishes,

Gerhard Pfandl, Ph.D. Associate Director Biblical Research Institute

With that statement the Biblical Research Department has destroyed the 2520 time prophecy and the Islam of the fifth and sixth trumpet. There goes two more “pegs and pins” from the foundation of Adventism. In so doing we also reject the Spirit of Prophecy, for the Spirit of Prophecy specifically endorses the pioneer understanding of the fifth and sixth trumpet at least nine times; Nine times!

When Sister White endorses Josiah Litch's prediction of the collapse of the Ottoman Empire she is endorsing the pioneer understanding of the fifth and sixth trumpet.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” The Great Controversy, 335.

Litch was not the only Millerite to teach this truth, William Miller and all the Millerites taught the truth identified by Litch and endorsed by Sister White in the previous passage. Litch is simply the man who published the tract upon the subject. Miller dealt with the fifth and sixth trumpet as Islam in his presentations. The Millerite understanding of the trumpets is represented upon the 1843 chart that “was directed by the hand of the Lord” and that we have been told “should not be altered.” The fifth and sixth trumpet as Islam is also represented on the 1850 chart prepared by Otis Nichols. Sister White states of the 1850 chart:

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

We are told concerning the 1850 chart that there is "a prophecy of this chart in the Bible" and "that God was in the publishment of the chart by Brother Nichols." Today the Biblical Research Institute tells us that, "most current Adventist interpreters do not identify Islam with the 5th and 6th trumpet," and in so doing they are not only destroying the foundations but they are also denying the light on this subject provided by the prophet of the Lord.

We have already referenced in this article six quotations where inspiration tells us things such as,

"God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844.**" *Manuscript Release*, Number 760.

Those six references, along with the endorsement of Litch's prediction in *The Great Controversy* and the two endorsements of both the 1843 and 1850 chart inform us nine times that the foundational message represented upon the 1843 chart was "directed by the hand of Lord" and that the message there represented "should not be altered."

As John the Baptist, Cyrus and Moses were used by the Lord to establish the foundations in their generations, so William Miller was used by the Lord to establish the foundations of Adventism. Sister White identifies the messages of 1840 through 1844 as the "platform" and "foundation" of Adventism, while repeatedly warning God's people that the foundations would be attacked. The "foundations" of Adventism today have been destroyed through the modern theologian's teachings and the lack of understanding of pioneer truths by the majority of God's people here at the end of the world. In identifying this fact we have raised up the foundations of the generation of Moses, the generation of John the Baptist and the generation of Cyrus in an effort to point us back to the old paths. There is more to recognize in connection with the fact that the foundations have been destroyed and in our next newsletter we will illustrate how the Biblical Research Institute is incorrect in their analysis of the 2520 time prophecy of Leviticus 26.

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

"The time has come when we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test." *Manuscript Releases*, volume 1, 53.

"Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord." *Manuscript Releases*, volume 1, 56.