

Rome Establishes the Vision - Number Three

The United States and the Prophetic Vision: A Call to Deep Biblical Study and Understanding

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In the previous two articles addressing the private interpretation that claims that the United States has been typified by the “robbers of thy people” who “establish the vision” in Daniel chapter eleven verse fourteen we cited a passage from the pen of Ellen White which stated, “The members of the church will individually be tested and proved.” That proving, testing, sifting process which is represented as the Messenger of the Covenant in Malachi chapter three cleansing the silver and gold is now under way. In Malachi chapter three it identifies a purging.

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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:3, 4.

Those who hold to the idea that the United States is the symbol which establishes the vision have been unable or unwilling to understand that the message that was unsealed in July of 2023 is what purges the candidates to be among the one hundred and forty-four thousand. In the synagogue at Capernaum the final purging of the one hundred and forty-four thousand was typified.

“Jesus told them plainly, ‘There are some of you that believe not;’ adding, ‘Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.’ He wished them to understand that if they were not drawn to Him it was because their hearts were not open to the Holy Spirit. ‘The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ 1 Corinthians 2:14. It is by faith that the soul beholds the glory of Jesus. This glory is hidden, until, through the Holy Spirit, faith is kindled in the soul.

“By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus.

“‘Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves;

but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'" The Desire of Ages, 392.

By "words of truth" the gold and silver of Malachi's illustration of the final temple cleansing of the one hundred and forty-four thousand was represented.

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. Malachi 3:1, 2.

All the prophets, including Malachi are identifying the last days. In the first of these articles we cited, The 1888 Materials, page 403, where we are informed, "He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth." Those identified in the same passage "are not close Bible students," who have "not studied to a purpose" the "passages of Scripture" where there exists "differences of opinion." Those being addressed "do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness," they "must study the Scriptures for a purpose."

The first article identified that one of the pieces of their misguided prophetic model is the passage from The Great Controversy, which records, "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. Their private interpretation claims this sentence is identifying "Romanism" as past history and "apostate Protestantism" as the modern world. After the grammatical evidence that the application they make on this sentence has been wrested from its correct meaning, they exhibited no public retraction of the false application. In fact they used the very passage to advertise their next zoom meeting. Yet we are informed that "We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth." There was no effort to retract the false claim, which appears to be evidence that those promoting this false application are not "inquiring diligently" to "know what is truth."

From the beginning of this controversy, we have approached it as if it was more than simply a disagreement between truth and error over who the robbers of thy people represent, and I still hold that position. The articles on the book of Daniel had reached a point by number two hundred where the significance of verses thirteen to fifteen of Daniel eleven had been soundly set forth. The verses represent the history from 1989 unto the soon-coming Sunday law that exists in verse forty of Daniel eleven.

We have been identifying that history as the hidden history of verse forty. We have also identified that when Sister Whites states “the book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days,” that the hidden history of Daniel chapter eleven verse forty is “that portion of the prophecy of Daniel.” Verses thirteen through fifteen represent the prophetic truth which is unsealed in the last days. Those three verses are therefore also represented as both the “Revelation of Jesus Christ” and the “Seven Thunders” in the book of Revelation that is unsealed just prior to the close of probation. When Sister White refers to that “portion of the book of Daniel,” the passage where the statement is located states:

“Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who ‘hear the words of this prophecy, and keep those things which are written therein.’

“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, 584, 585.

The word “complement” means to bring to perfection. The portion of the book of Daniel that relates to the last days, which is unsealed at the time of the end, is made perfect when combined, “line upon line” with the “Revelation of Jesus Christ,” and “the Seven Thunders.” Those three representations are the message which is unsealed, and therefore represents the “words of truth” that are employed to “purge” the one hundred and forty four thousand in the final temple cleansing of Malachi, as represented in verses thirteen to fifteen of Daniel eleven. The verse in the middle is the verse where the current controversy is represented, and as such represents the identical controversy that confronted the Millerites in their prophetic history.

To claim the “robbers of thy people” in verse fourteen is the United States is a perfect parallel to the Protestants of Millerite history claiming that the robbers represented Antiochus Epiphanes. The controversy will purge the dross from the gold and silver, but the more important issue is that the controversy has been allowed to lead those represented by the Levites of Malachi chapter three to study more deeply than ever before God’s prophetic Word. The “dirt brush Man” of William Miller’s dream is now sweeping the counterfeit coins and jewels out of the room, in advance of His work in reassembling the genuine jewels into a perfect order which shines ten times brighter than the sun.

The controversy was allowed to take place to accomplish that very work, for we have been informed that, “God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the

Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth.”

The “heresies” He allows and employs to arouse His sleeping saints are “old controversies.”

“In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God’s people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels’ messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.” Selected Message, book 2, 109.

The controversy over the “robbers of thy people” is an old controversy from the Millerite history, which is the “beginning of their confidence” that they are told to hold “steadfast to the end.” The “beginning of” the one hundred and forty-four thousand’s “confidence” is the foundational truths which are represented upon the 1843 and 1850 pioneer charts.

“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 nothing the light that Christ came from heaven to give 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.’

“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.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?—It soon fell; for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, ‘Other foundation can no man lay than that is laid’?

“So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth

proclaimed.” Review and Herald, March 3, 1904.

Jeremiah’s “old paths,” are the “foundations that were laid at the beginning of our work.” Those truths were founded “upon the Rock,” and in the Millerite history those foundational truths were the “present truth” message that was proclaimed in 1842, 1843 and 1844.

“May God help you to receive the words that I have spoken. Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“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. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in his providence he is turning the wheel in accordance with his own will. Let not men fasten themselves to documents, saying what they will do, and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God.” Review and Herald, April 14, 1903.

The message that was proclaimed “in 1842, 1843, and 1844” is the message represented upon the 1843 pioneer chart. In May of 1842, three hundred 1843 charts were printed. Ellen White and the pioneers all gave testimony that the chart was a fulfillment of Habakkuk chapter two’s command to write the vision and make it plain upon tables. In that very history there were three hundred Millerite preachers, and SDA historians testify to the fact that they all employed the 1843 chart.

What would possess a person to claim that the pioneer identification of Rome as the robbers of thy people, as represented upon the chart, is erroneous? What would possess someone to receive that claim? Yet, what possesses those of us that claim to accept the pioneer understanding that Rome is symbolized with the expression, “robbers of thy people,” and yet in reality not be able to defend that understanding for themselves?

In the first article we cited the following passage:

“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.” Testimonies, volume 5, 708.

I claim the “light which God” is now presenting “to us” is that we have not fully awakened to our responsibility to personally understand the first fifteen verses of Daniel eleven, and that we have not understood that verses thirteen to fifteen of that same chapter represent the truths that accomplish the final purging and sealing of the one hundred and forty-four thousand. If there were

no heresies introduced in this very history it would provide evidence that we are wide awake. But this controversy proves otherwise.

“The fact that there is no controversy or agitation among God’s people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what....

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God so that when the testing time shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

“Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound.”
Testimonies, volume 5, 708.

As we move forward in this consideration of the robbers of God’s people we will demonstrate that the argument upon verse fourteen of Daniel eleven between the Protestants and the Millerites is identical to the argument between the new and private interpretation that the United States, and not Rome, establishes the vision. The position that The Great Controversy uses the expression, “old world” to identify past history is a “supposition and ill-defined idea” and it is an illustration of an “argument that is not wholly sound.”

Those who have used the passage to uphold their supposition that the Millerites were incorrect in identifying Rome as the robbers of thy people, should fulfill their Christian obligation and publicly retract their claim, for it is unsustainable grammatically and historically. For those sitting on the side-lines of this controversy, you are responsible to rightly divide the word of truth, for you have been called to be an individual who is a student of prophecy, not a follower of a man’s idea.

Men wrest the Scriptures to their own destruction.

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 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. Ye therefore, beloved, seeing ye know these things before, beware lest ye also,

being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen. 2 Peter 3:15–18.

Peter states that it is the “unlearned and unstable” who “wrest” the Scriptures “unto their own destruction.” In agreement with that fact is Sister White’s repeated warnings to us to study for ourselves. If we are not fulfilling our responsibility to be students of prophecy, we are determining our own destruction.

It is the robbers of thy people who establish the vision, and Solomon identifies that where there is no vision the people perish.

Where there is no vision, the people perish: but he that keepeth the law, happy is he. Proverbs 29:18.

One of the definitions of “perish” is to be made naked. Where there is an incorrect understanding of the vision, it is based upon the fact that the symbol that establishes the vision is not understood, or incorrectly understood. To be among those who perish in Solomon’s warning is to secure the nakedness represented by the Laodiceans who are spewed out of the mouth of the Lord at the soon coming Sunday law. Why would we accept an idea that misrepresents the clear meaning of Sister White’s comments upon the old and new world, and that rejects the Millerite identification that it is Rome who establishes the vision, which was directly represented upon the 1843 chart, which represents the foundational truths of Adventism, and which is Christ, the Rock of Ages that is represented by all sacred illustration of the foundations?

“But every building erected on other foundation than God’s word will fall. He who, like the Jews in Christ’s day, builds on the foundation of human ideas and opinions, of forms and ceremonies of man’s invention, or on any works that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand. The fierce tempests of temptation will sweep away the sandy foundation and leave his house a wreck on the shores of time.

““Therefore thus saith the Lord God, ... Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.’ Isaiah 28:16, 17.

“But today mercy pleads with the sinner. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?’ Ezekiel 33:11. The voice that speaks to the impenitent today is the voice of Him who in heart anguish exclaimed as He beheld the city of His love: ‘O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ Luke 13:34, 35, R.V. In Jerusalem, Jesus beheld a symbol of the world that had rejected and despised His grace. He was weeping, O stubborn heart, for you! Even when Jesus’ tears were shed upon the mount, Jerusalem might yet have repented, and escaped her doom. For a little space the Gift of

heaven still waited her acceptance. So, O heart, to you Christ is still speaking in accents of love: 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' 'Now is the accepted time; behold, now is the day of salvation.' Revelation 3:20; 2 Corinthians 6:2.

"You who are resting your hope on self are building on the sand. But it is not yet too late to escape the impending ruin. Before the tempest breaks, flee to the sure foundation. 'Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, of sure foundation: he that believeth shall not make haste.' 'Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.' 'Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.' 'Ye shall not be ashamed nor confounded world without end.' Isaiah 28:16, R.V.; 45:22; 41:10; 45:17." Thoughts from the Mount of Blessing, 150–152.

We will continue this study in the next article.