

Rome Establishes the Vision - Number Eight

Foundations of Sand: The Rejection of Prophetic Truth in Laodicean Adventism

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In the last article we referenced the following words of Jesus.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Matthew 7:15–27.

The rebellion of 1863 marks the beginning of Laodicean Seventh-day Adventism building a false foundation upon the sand. Sand represents the satanic principle of pluralism, in contrast with the Rock of absolute truth. Absolute truth is established upon two witnesses, and the truths represented upon the two sacred charts of Habakkuk, which Adventism has progressively set aside, are derived from the Bible and confirmed by the Spirit of Prophecy. Those truths are absolute.

“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." Testimonies, volume 8, 296–297.

When September 11, 2001 arrived so did the rains of the Holy Spirit.

"The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory." Review and Herald, April 21, 1891.

When the great buildings of New York City were thrown down by a touch from God, the latter rain began to sprinkle. When September 11, 2001 arrived the floodgates of papal principles was released.

"In this time of prevailing iniquity, the Protestant churches that have rejected a 'Thus saith the Lord,' will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life." Review and Herald, December 21, 1897.

The Patriot Act marks the beginning of the protection of Roman Catholic principles, that progressively leads to the soon-coming Sunday law. On September 11, 2001 the four winds that represent Islam of the third woe, began to blow.

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

"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." Manuscript Releases, volume 20, 217.

The rain, wind, and flood arrived on September 11, 2001 and the Laodicean Seventh-day Adventist church was tested as were the Jews at the baptism of Christ, and as were the Protestants beginning on August 11, 1840. From that point until the rebellious prediction of July 18, 2020, the Laodicean Seventh-day Adventist house progressively fell, just as certainly as the Jew's temple was pronounced desolate before the cross, and just as the Protestants transitioned unto apostate Protestantism at the first disappointment of April 19, 1844.

The Laodicean movement of the third angel then entered into its final testing process, and as with the testing that began on September 11, 2001 the virgins were called to return to the old paths,

which were the foundational truths of not only the Millerite movement of the first and second angels, but also the foundational truths of the movement of the third angel.

The symbol of the rejection of those foundational truths in the context of the strong delusion is the message Paul recorded in Second Thessalonians. That message is symbolized by “the daily” in the book of Daniel, for it was in the passage of Thessalonians that William Miller came to understand that “the daily” in the book of Daniel represented pagan Rome.

There have been books penned that address the definition of “the daily” in the book of Daniel. Most are erroneous, though if you wish to review a paper from an Adventist theologian that gets it right, you could locate, *The Mystery of the Daily*, by John W. Peters. I do not intend to address that element of “the daily,” in this article. There are also other books that cover the history of the “who, what and why” that the false view of “the daily” was ultimately established within Laodicean Seventh-day Adventism.

The definition of the Hebrew word translated as “the daily”, and the history of rebellion against the foundational truth of “the daily” that began in earnest in 1901, has been repeatedly set forth in Habakkuk’s Tables and also in the recent articles on the book of Daniel.

I intend to keep the focus of “the daily” in this article on the prophetic characteristics associated with the symbol of Rome being rejected. Any who genuinely accept the authority of the writings of Ellen White simply need to read the following to know what is the correct understanding of “the daily.”

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.” *Review and Herald*, November 1, 1850.

To reject William Miller’s understanding of “the daily” is to simultaneously reject the authority of the writings of Ellen White, for she saw “that the Lord gave the correct view of it to those who gave the judgment hour cry.” She was also shown that the other views of “the daily” produced “darkness and confusion,” which are not attributes of Christ. Miller recognized “the daily” as pagan Rome when he studied Second Thessalonians.

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7, 8. ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and the ‘wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, ‘the daily’ must mean Paganism.’—William Miller, *Second Advent Manual*, page 66.”

Advent Review and Sabbath Herald, January 6, 1853.

Ultimately, Laodicean Adventism set aside the correct understanding which was given to Miller and those who gave the judgment hour cry, for apostate Protestantism's erroneous idea that "the daily" represented Christ's sanctuary ministry. That understanding is absurd on many levels, but more than being fallacious, it claims that a satanic symbol is a symbol of Christ.

"Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." *The Great Controversy*, 439.

Miller identified "the daily" as pagan Rome, the dragon, but Laodicean Adventism took the idea from fallen Protestantism that it represents Christ's heavenly sanctuary ministry. The rejection of Miller's identification of "the daily" as pagan Rome represents a rejection of a truth which is represented upon both the sacred charts that were a fulfillment of Habakkuk chapter two. It is therefore a rejection of a foundational truth, just as was the rejection of the seven times of Leviticus twenty-six.

To reject the truth that "the daily," represents pagan Rome, is to reject the foundations of Adventism and the authority of the Spirit of Prophecy. Identifying a symbol of Satan as a symbol of Christ is parallel to identifying the work of Christ as the work of Satan.

"In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God." *The Desire of Ages*, 324.

When Laodicean Adventism rejected the foundational understanding of "the daily" and the seven times, they not only rejected the authority of the Spirit of Prophecy, and the foundations, but they rejected the work of William Miller, who had been led to his understandings by the angel Gabriel and other angels.

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 230.

"His angel" is an expression that identifies the angel Gabriel.

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it by His angel unto His servant John.’ Revelation 1:1.” The Desire of Ages, 99.

The identification of a satanic symbol as a symbol of Christ is not only a parallel to the unpardonable sin, but the unpardonable sin is also associated with the rejection of the messengers who Christ sends. “The daily” then becomes the symbol of the unpardonable sin, and when it is understood that the “chosen one,” William Miller was led to the correct understanding of that truth, and when it was thereafter rejected, it fits directly into Second Thessalonians, which is the very passage of Scripture where Miller made his discovery. To reject that truth, is evidence of not loving the truth, and that rebellion produces a removal of the Holy Spirit and the delivery of the unholy spirit of Satan, which Paul identifies as strong delusion.

Just as “the robbers of thy people”, who “establish the vision”, “the daily” is a symbol of pagan Rome. In the context of Second Thessalonians, Paul teaches that the rejection of the message of chapter two is evidence that those who do so, do not love the truth. Because they do not love the truth represented in the chapter, they receive strong delusion.

All the prophets are addressing the last days, and previous inspired passages in this article identify that the strong delusion arrives upon those who do not love the truth during the outpouring of the Holy Spirit. One class is receiving the oil, and the other class is receiving strong delusion.

The Holy Spirit is poured out during the history when the Holy Spirit is being removed from those who reject the increase of knowledge that is opened up during the two testing periods of the sealing time from September 11, 2001 to the soon-coming Sunday law. Repeating a prior passage:

“Looking down to the last days, the same infinite power declares, concerning those who ‘received not the love of the truth, that they might be saved,’ ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love.” Early Writings, 46.

Line upon line, Daniel teaches that in the last days, it is the robbers of thy people, (a symbol of Rome) that establishes the vision. The robbers are also represented as “the daily.” Solomon teaches that in the last days those who do not have the vision, perish, which is to be naked. To be made naked is to be a Laodicean, and a Laodicean is a foolish virgin.

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” Review and Herald, August 19, 1890.

To be a foolish virgin when the message of the Midnight Cry arrives is to manifest what John records in Revelation chapter sixteen as, “the shame of thy nakedness.” John’s warning in the sixth plague is in relation to the threefold union of the dragon, the beast and the false prophet who, since

1989, are in the process of leading the world to Armageddon.

Paul's message in Second Thessalonians is not simply about pagan Rome being represented by Daniel as "the daily," but the chapter is emphasizing the relationship of pagan Rome to papal Rome. Pagan Rome restrained (withholdeth) the man of sin from coming to the throne of the earth in 538. Once pagan Rome was taken away, then "the mystery of iniquity," "that wicked" who is the pope of Rome, is revealed. In the chapter Paul is identifying a specific prophetic relationship between pagan and papal Rome. To reject the teaching of the chapter is to reject the truth and receive strong delusion.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thessalonians 2:3-12.

Why are these last-day people "damned?" Why are they sent "strong delusion?" Why do they "perish" and thus reveal the shame of their nakedness? The passage states it is because they do not love the truth, and the truth set forth in the chapter identifies that pagan Rome, the fourth kingdom of Bible prophecy, would prevent papal Rome, the fifth kingdom of Bible prophecy, from ascending to the throne until paganism was taken away.

The relationship between pagan and papal Rome that is identified in the chapter is also identified by John with the relationship of the church of Pergamos and the church of Thyatira. Pergamos aligns with pagan Rome and Thyatira is papal Rome. Paul and John provide two witnesses of the relationship of the two powers, as does the book of Daniel.

In the book of Daniel, the relationship of pagan Rome with papal Rome is repeatedly set forth. In Daniel two, it is represented by the mixture of iron with miry clay. In Daniel seven both pagan and papal Rome are the "diverse" kingdoms, and though Daniel two illustrates the two powers as a mixture, chapter seven identifies that the papal power proceeds out of the ten horned kingdom of pagan Rome. In Daniel eight the little horn of verses nine through twelve is Rome in both its phases. Verses nine and eleven are the little horn in the masculine tense, thus identifying pagan Rome, and verses ten and twelve are the little horn in the feminine tense, thus identifying papal Rome.

In Daniel chapter eight, verse thirteen, pagan and papal Rome are portrayed as two desolating powers. Pagan Rome is “the daily” desolating power, and papal Rome is the transgression desolating power. In chapter eleven, verse thirty-one “the daily” desolating power of pagan Rome places the abomination desolating power, which is the papal power. In chapter twelve, verse eleven “the daily” desolating power of pagan Rome is removed in order to set up the abomination desolating power of the papacy.

The relationship of the two desolating powers of Rome is a primary theme of the books of Daniel and Revelation, and that relationship is what Paul identifies as the truth that must be loved if a person will shun the strong delusion that is produced by believing a lie. God is never redundant, and each representation of the relationship of pagan Rome with papal Rome provides its own special testimony upon the subject, but to reject the symbol of Rome in the last days, is to reject the latter rain and receive strong delusion in its place. It is to be forever identified as a naked Laodicean.

The Laodicean Adventist historians, though manifesting no sacred respect for the role and work of William Miller, do identify that it was his recognition of the relationship of pagan and papal Rome that was the prophetic structure which he built “all” of his prophetic applications. Gabriel and the other angels led Miller to understand the relationship of pagan and papal Rome, but in his history, he did not see Rome as a threefold entity consisting of the dragon, the beast and the false prophet.

In his time the United States had not yet begun its role as the false prophet, for the Protestants of the United States did not become the daughters of Rome until 1844, and the foundational work of Miller had already been located upon the 1843 chart which was produced in May of 1842.

In 1989 the last six verses of Daniel chapter eleven were unsealed, and the messenger for that period of time recognized that there were three powers whose prophetic activities ran through verses forty to forty-five of chapter eleven. The king of the south in verse forty is the dragon power, the king of the north is the papal power who had been delivered its deadly wound in the beginning of the verse in 1798, at the hands of the dragon power of Napoleonic France. In the verse the papal power begins the work of healing its deadly wound. In 1989 the king of the north retaliates against the dragon power of the Soviet Union, who had then become the king of the south. When the beast of Catholicism retaliated against the Soviet Union it came with the proxy army of the United States, the false prophet of Revelation chapter sixteen. The dragon king of the south, the beast king of the north and the false prophet of chariots, horsemen and ships are all illustrated in verse forty, and the prophetic line ends in verse forty-five, when the papal power “comes to his end with none to help.”

Armageddon, in Revelation sixteen is a symbolic geographical area identifying the rebellion of mankind that precedes the return of Christ. Armageddon is a symbol of the word is made from two words, “Har” meaning mountain, and “Megiddo,” which is the valley of Jezreel. The fact that John combined a mountain with Megiddo, when Megiddo is a valley, informs the student of prophecy that Armageddon is a symbol, which contains a geographical reference, for there is no mountain in the valley of Jezreel.

The Jezreel Valley is situated between the three seas (Mediterranean Sea, Sea of Galilee, and Dead Sea) and Jerusalem. It is relatively central in northern Israel, with these three bodies of water and Jerusalem located around it in different directions. Verse forty-five of Daniel eleven is where the king of the north comes to his end with none to help, and the verse identifies his geographical end as between the seas and the glorious holy mountain of Jerusalem. Verse forty of Daniel eleven introduces the three powers that are the subjects of the healing of the deadly wound of the papal power and its ultimate end.

The first phrase of the verses identifies the time of the end in 1798, when the papacy received its deadly wound and verse forty-five identifies its permanent deadly wound. The prophetic history between the first and last death of the papal power identifies the rebellion of mankind as they restore the ascendancy of the papal power, when its deadly wound is healed in advance of the papal power's ultimate demise. The six verses bear the signature of truth, for the beginning and end are both the death of the papal power, and the middle verses are the rebellion of mankind as the first deadly wound is healed.

Miller was given light from heavenly angels upon the relation of pagan and papal Rome. The key for Miller's understanding of the prophetic model, which he employed for all of his prophetic applications, was "the daily" in Second Thessalonians. "The daily" in that chapter is pagan Rome, which is what established the vision that William Miller came to understand, for it is Rome, the robbers of thy people in verse fourteen of chapter eleven, that establishes the vision.

The messenger raised up to understand the increase of knowledge in 1829 came to understand the threefold nature of Rome. Miller was the messenger of the first and second angels, and he understood the first and second manifestations of Rome to establish the vision he presented to the world. The messenger of the third angel came to understand all three manifestations of Rome in order to establish the vision he was given to proclaim to the world.

The first manifestation of Rome was pagan Rome. Out of pagan Rome came papal Rome, the second manifestation. Out of the first two manifestations came modern Rome, the threefold alliance of the dragon, the beast and false prophet.

We will continue the line of the controversy of "the daily" in Advent history in the next article.

"One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light: 'They are not afflicted and astonished because of their moral and spiritual condition.' Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.' 'God shall send them strong delusion, that they should believe a lie,' because they received not the love of the truth, that they might be saved,' 'but had pleasure in unrighteousness.' Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

"The heavenly Teacher inquired: 'What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against

Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’

“God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? ‘How is the faithful city become an harlot!’ My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.’” Testimonies, volume 8, 249, 250.