

Rome Establishes the Vision - Number Nine

Rejecting the Foundations: The Controversy of 'The Daily' and the Consequences of Denying Truth in Adventist Prophecy

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2024-08-21

We are currently addressing the prophetic line of the controversies within Advent history that have taken place concerning the various symbols of Rome. We are currently addressing “the daily” in the book of Daniel. That controversy represents a rejection of the foundations of Adventism, the rejection of the authority of the Spirit of Prophecy, and the rejection of the messenger that was chosen by God. Rejecting the work of Miller also represents a rejection of the instruction that had been given to Miller by heavenly angels, who led Miller to his understanding of the message produced by the increase of knowledge when the book of Daniel was unsealed in 1798.

Those that reject the truth identifying the power (pagan Rome) that restrained the papal power from being revealed in Second Thessalonians, manifest that they do not love the truth, and for rejecting the love of truth, they receive a lie. The lie in turn brings strong delusion upon them. The lie is the cause, and the strong delusion they receive is the effect. The lack of love of the truth is their motivation. The lie represents the choice of a pluralistic acceptance of biblical doctrine, as opposed to those who believe in absolute truth. This is why Isaiah’s representation of Paul’s strong delusion is represented as delusions, not simply a delusion. The other class are those who do love the truth, accept the premise of absolute truth, and are identified by Isaiah as those who tremble at God’s word.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog’s neck; he that offereth an oblation, as if he offered swine’s blood; he that burneth incense, as if he blessed an idol. 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. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. Isaiah 66:1–5.

Those who tremble at God’s Word are the outcasts of Israel, who in the last days are those who are represented as the ensign.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:12.

God identifies that it is He who made the house that the class who are presenting corrupted offerings claim to have made. It is that house they trust in when they proclaim “the temple of the Lord are these.”

Stand in the gate of the Lord’s house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. Jeremiah 7:2–4.

Those who “trust” in lying words, are those who believe a lie. The house which the Lord built was raised upon the foundation which He also made. The class who refused to answer when God called, chose their own ways and delighted in abominations. They chose “ways,” and “abominations,” in the plural, when Jeremiah stated that there was only one way to walk within.

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, Harken 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. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me. Jeremiah 6:16–20.

In chapter fifteen, Jeremiah calls the evil congregation that would not hearken, though they had ears, the “assembly of mockers.” This congregation was given a “watchman” in both the history of the first and second angels’ messages, and again in the history of the third angel, but they refused to walk in the good way, which is the old paths. Instead, they walked in the “ways.” For this reason, Isaiah identifies that God will choose multiple delusions, for they chose a plurality of false paths instead of the absolute way of the old paths. As with Isaiah’s testimony the assembly of mockers’ worship is rejected by the Lord. Sister White directly associates Isaiah’s plurality of delusions with Paul’s strong delusion, and she places it in the context of the rejection of the foundational truths, the foundation which the Lord built and builds His house upon.

“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.

In the passage, Jeremiah’s assembly of mockers is identified as Laodiceans, who are foolish virgins.

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

The foolish virgins manifest their lack of oil at the arrival of the Midnight Cry, when they receive a delusion that aligns with their own previous choice of which way to take, while rejecting Jeremiah’s old paths. The old paths are where rest and refreshing are to be found, and the rest and refreshing is the latter rain.

“I was pointed down to the time when the third angel’s message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.” Early Writings, 279.

It is during the outpouring of the Holy Spirit that the strong delusion is poured out upon the foolish Laodicean virgins who do not love the truth, and therefore chose a lie to believe instead of the truth. The rejection of the truth is equated with rejecting the law, for God’s law is embodied in His prophetic rules.

“Revelation is not the creation or invention of something new, but the manifestation of what was, until revealed, unknown to human beings. The great and eternal truths contained in the gospel are revealed through diligent searching and humbling of ourselves before God. The divine Teacher leads the mind of the humble seeker for truth; and by the Holy Spirit’s

guidance, the truths of the Word are made known to him. And there can be no more certain and efficient way of knowledge than in being thus guided. The promise of the Saviour was, 'When he, the Spirit of truth, is come, he will guide you into all truth.' It is through the impartation of the Holy Spirit that we are made to understand the Word of God.

"The psalmist writes, 'Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments.... Open thou mine eyes, that I may behold wondrous things out of thy law.'

"We are admonished to seek for the truth as for hid treasure. The Lord opens the understanding of the true seeker after truth; and the Holy Spirit enables him to grasp the truths of revelation. This is what the psalmist means when he asks that his eyes may be opened to behold wondrous things out of the law. When the soul pants after the excellencies of Jesus Christ, the mind is enabled to grasp the glories of the better world. Only by the aid of the divine Teacher can we understand the truths of the Word of God. In Christ's school we learn to be meek and lowly because there is given to us an understanding of the mysteries of godliness." Sabbath School Worker, December 1, 1909.

To reject the message or the methodology of the latter rain is to reject the law of God. When Jeremiah stated that "they have not hearkened unto my words, nor to my law, but rejected it," he is agreeing with Hosea.

My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

The knowledge the foolish reject is the increase of knowledge, identified by Daniel as occurring at the time of the end. At the time of the end in 1798, and then again at the time of the end in 1889, there was an increase of knowledge that was formalized by the messenger which God chose to employ as He erected the foundation for each of those two parallel generations. Those foundational truths were organized by certain biblical rules which were revealed to the chosen messengers of their respective histories, and those foundational truths are Jeremiah's old paths, and they are the truths which ultimately represent the oil of the midnight and the loud cry messages. The latter rain, produces the Midnight Cry message in the history of the sealing of the one hundred and forty-four thousand, and thereafter produces the loud cry message in the history of the gathering of God's other flock that is still in Babylon. The latter rain is both a message and the methodology that produces the message. Daniel's increase of knowledge initiates a three-step testing process.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:9, 10.

Daniel's wicked are Matthew's foolish virgins who choose to retain their Laodicean condition. Their condition is manifested in the third step of Daniel's three tests, when both the wise and wicked are tried. The final test is where judgment is executed, and both classes manifest whether they have the oil.

“Again these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” Christ’s Object Lessons, 123.

The manifestation of character at the third test identifies the worshippers as either a foolish Laodicean or a wise Philadelphian. The final test is accomplished in conjunction with the latter rain message, which has been brought to light by the methodology of the latter rain. To reject the methodology of the latter rain places a soul in the position where they cannot understand the message of the latter rain. The message and methodology are identified by Isaiah as the final test.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. 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. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:9–18.

The “overflowing scourge” of Bible prophecy is the progressive Sunday law crisis which begins at the soon-coming Sunday law in the United States. Those foolish, wicked Laodiceans who do not possess the “love of the truth,” and therefore reject the increase of knowledge, believe the “overflowing scourge” will “not come” upon them, for among other things, they chose to accept a false definition of a symbol of Rome in Bible prophecy. In doing so, they produced a false prophetic model based upon their own prophetic foundation. Their foundation is built upon sand, which represents a multitude of tiny crushed rocks. The foundation of the wise is built upon the singular Rock.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. 1 Corinthians 3:10–13.

The false foundations are contrasted with the true foundation, which is Christ Jesus—the Rock. The true or false foundation is revealed in the final of Daniel’s three tests. It is “revealed by fire”—the fire of the Messenger of the Covenant, who will suddenly come to His temple. Then a class is manifested who have made a covenant with death, and a class is manifested who have made a covenant of life.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Malachi 3:1–5.

The Messenger of the Covenant comes near in judgment when the testing process of Daniel reaches the third test, and the wise and wicked are tried. The three-step testing process of Daniel begins at the time of the end, when the book of Daniel is unsealed and knowledge is increased. The increase of knowledge is brought into clarity through the work of the chosen messenger who sounds a trumpet. That messenger is addressed by Malachi as the “messenger” that “prepares the way” before the arrival of the Messenger of the Covenant who reveals by fire who has entered into covenant with Him, or who chose to make a covenant with death. In Millerite history Christ came suddenly to His temple on October 22, 1844, a waymark which prefigures the soon-coming Sunday law.

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

The final of Daniel’s three tests occurs at the soon-coming Sunday law, when the Messenger of the Covenant arrives to reveal by fire who has made a covenant with life or death which is placed in the context of the Levites. When Malachi describes Matthew’s wise and foolish virgins, who are John’s Laodiceans and Philadelphians, and Daniel’s wise and wicked, both groups are tested by fire, and they then manifest who is, or who is not, a Levite.

The Levites are the symbol of those who stood faithfully in the two rebellions of the golden calves. The first rebellion being that of Aaron, and the second being the rebellion of Jeroboam. In both illustrations the Levites represented the faithful, and both illustrations provide two witnesses of the faithfulness of a group represented by the Levites at the soon coming Sunday law. Aaron made a

golden calf. Gold is the symbol of Babylon, and a calf is an image of a beast. He then ordained a feast and the foolish people danced naked around the calf. All their rebellion was premised and motivated in their rejection of Moses, the chosen messenger.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. Exodus 32:21–28.

Those who danced were Laodiceans who manifested the “shame of their nakedness,” which is the warning of the sixth plague, a warning of the necessity to correctly understand the threefold makeup of modern Rome as the dragon, the beast and the false prophet. That warning sharply contradicts Uriah Smith's private interpretation that destroyed the truths associated with the six plague and Armageddon.

Those who manifested their Laodicean condition had rejected the authority of the chosen messenger and manifested the same confused understanding as those who choose to identify the satanic symbol of “the daily” as the godly symbol of Christ's sanctuary ministry. They attributed their deliverance to a symbolic god, but the god they chose to worship was a symbol of the god of Egypt, and Egypt is a symbol of the dragon. As with Laodicean Adventism they rejected the truth that “the daily” is a symbol of pagan Rome, the dragon, and identified the satanic symbol as a symbol of Christ.

Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. Ezekiel 29:2, 3.

Aaron's rebels believed the lie that a symbol of the dragon, represented by the golden calf was the god that had delivered them from the bondage of Egypt. Laodicean Adventism believes the lie that a symbol of pagan Rome (the dragon), represented by “the daily,” is a symbol of Christ whose work is to deliver men from the bondage of sin in His ministry in the heavenly sanctuary. They also rejected the chosen messenger, as did Laodicean Adventism in the controversy over the symbolism of “the daily.”

In the first generation (1844 to 1888) of Laodicean Adventism, they rejected Miller's work in identifying the seven times. In the second generation (1888 to 1919) they began the process of rejecting the truth of "the daily." In their third generation (1919 to 1957) they had reverted to the understanding of apostate Protestantism that the robbers of thy people is Antiochus Epiphanes. On September 11, 2001 they rejected the role of Islam in Bible prophecy when the third woe arrived on that date. Each of those four truths were upheld by Miller and are represented upon Habakkuk's two tables, and each are foundational truths attributed to the work of Miller, who Sister White calls the "chosen one."

Jeroboam's rebellion began at the beginning of the northern kingdom which consisted of the ten tribes who made Jeroboam their first king. Jeroboam made two golden calves and placed one in Bethel, meaning house of God, and the other at Dan, meaning judgment. Together Bethel and Dan represent the combination of church (Bethel) and state (Dan.) And as with Aaron's rebellion the calves were made of gold, a symbol of Babylon, and both were an image of a beast. As with Aaron, Jeroboam ordained an annual feast and identified the calves as the god's that delivered God's people out of Egypt.

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. 1 Kings 12:26–33.

Jeroboam "devised in his own heart," which represents the work of Uriah Smith in introducing a "private interpretation" in which to build his prophetic model. Jeroboam followed the pattern of Aaron and thereby misrepresented a god of Egypt as the true God. The god that both Aaron and Jeroboam produced was based upon a misapplication of a symbol of Rome's twofold nature as a symbol of statecraft and churchcraft. Aaron and Jeroboam were both identifying an image of the dragon power, with the symbolism of an image of a beast. Thus, both those sacred histories of rebellion represent the great test of the people of God, by which their eternal destiny will be decided. That test according to inspiration is the test of the formation of the image of the beast.

The first controversy over the symbol of Rome as the robbers of thy people, which made its way on to the 1843 pioneer chart argued that Antiochus Epiphanes was the robber, in place of the fact that

the robbers are Rome. The first controversy represented the last controversy over the robbers of thy people being Rome, where it is now argued that the United States is the robbers, and not Rome. However, Antiochus is a symbol of the United States in verses ten through fifteen of Daniel eleven, so the beginning lie and the ending lie about who is represented is identical.

The darkness and confusion over what Antiochus represented in the last days, produces a confusion over the image of the beast, as did the rebellion of Aaron and Jeroboam. The confusion over the image of the beast is occurring at the very time when the great test for the people of God is the formation of the image of the beast.

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.” Manuscript Releases, volume 15, 15.

When Sister White endorsed Miller’s view of “the daily” representing pagan Rome, she stated that since 1844, “other views”, in the plural, have been embraced which produced “darkness and confusion.” The confusion produced by false views of “the daily,” which is a symbol of pagan Rome, as the “robbers of thy people,” produces confusion and darkness concerning the distinction between Rome and Rome’s image.

The first and last controversies over a symbol of Rome occurred between a former covenant people who were being passed by and a people who were then becoming the new covenant people of God. The controversy included an unwillingness to be governed by the established rules of grammar, for the word “also” in verse fourteen, was disallowed by the Protestants, thus claiming that the robbers must be the same power represented within the previous verses.

It represented a wresting of the Scriptures when Antiochus was forced to be the robbers. It was a private interpretation, for any false doctrine in opposition to truth is a private interpretation. The controversy itself became a foundational truth, for it was recorded upon the 1843 pioneer chart. The ratification of the chart by inspiration confirmed and validated “the robbers” as a symbol of Rome, and magnified the seriousness of the truth, for to reject the doctrine was to reject both, the foundations and the authority of the Spirit of Prophecy.

The correct understanding of the robbers of thy people representing Rome, added to the prophetic model which angels gave unto William Miller, for it agreed with the prophetic model he came to understand and present, that being: that pagan and papal Rome were the foundation of all his prophetic applications.

Uriah Smith's private interpretation identifying the king of the north in verse thirty-six of Daniel eleven as France, and then as Turkey in verse forty, consisted of two false identifications of the king of the north. Smith's rejection of the foundations in 1863, produced a blindness that disallowed him from seeing a most basic rule of prophecy, that being: that roughly at the time of Christ prophecy illustrated the modern spiritual entities that were typified by the ancient literal entities. Paul specifically taught this truth as he identified that what came first was the literal and afterward the spiritual.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corinthians 15:46.

Smith was of the covenant people who had replaced apostate Protestantism as God's people, but he championed their rebellion when he rejected the seven times, and introduced his 1863 chart. Applying his private interpretation produced a false understanding of Armageddon in Revelation chapter sixteen, which is another test over the correct understanding of Rome.

With the first controversy over the robbers, Smith represented those who had been involved with the first fulfillment of the parable of the ten virgins. Thus, with his personal view of the king of the north, he represents a covenant people who were being passed by between 1856 and 1863, as they became the Laodicean Seventh-day Adventist Church. As with the Protestants in the controversy of the robbers, Smith disregarded the grammatical authority of the passage he wrested with his private interpretation, because grammatically the king of the north from verse thirty-one to verse forty-five is always and only the papal power.

With the controversy of "the daily," lies were introduced into Advent history by Willie White and A. G. Daniells to uphold the old Protestant view that "the daily" represented Christ's sanctuary ministry. That particular history has been identified in Habakkuk's Tables, but is important to note the false witness associated with the promotion and establishment of the incorrect view, for the correct understanding was recognized by Miller in Second Thessalonians, where the issue is the contrast between those who love the truth and those who believe a lie.

"The daily" controversy adds to the line upon line understanding that the final controversy of Rome takes place in the time of the outpouring of the Holy Spirit. As the Holy Spirit is being poured out from above, a power from beneath is rising up and possessing those who receive it as the power of God, though it is a strong delusion.

"The two great powers in controversy are working, one from beneath, the other from above. Every man is under the secret influence of the one or the other, and his acts will reveal the character of the inspiration from which they proceed. Those who are united with Christ will work always in Christ's lines. Those who are in union with Satan will work under the inspiration of their leader, opposed to the Holy Spirit's power and action. The will of man is left free to act, and by action is revealed what spirit is moving upon the heart. 'By their fruits ye shall know them.'" The 1888 Materials, 1508.

The prophetic contrast in the controversy of "the daily" is the identification of a symbol of the dragon as a symbol of Christ. Those who reject the truth, are also rejecting the role of Miller who

discovered this truth, and in so doing they are rejecting the Holy Spirit and accomplishing the unpardonable sin.

We will take up a controversy over Rome that occurred shortly after September 11, 2001 in the next article.

“We are living in a time when life is most precious and most interesting. The end of all things is at hand. Startling developments will be continually unfolding before us; for unseen agencies are at work, manifesting intense activity. The powers of darkness from beneath are moving upon human agents, and evil men are cooperating with evil angels to war against the commandments of God and the faith of Jesus; at the same time a power from above is moving upon those who will yield to divine influences, and the people of God are cooperating with heavenly intelligences. Nothing short of real, genuine faith will survive the strain that will come upon every soul of man in these last days to test and try him. God must be our refuge; we cannot trust in form, profession, ceremony, or position, or think that because we have a name to live, we shall be able to stand in the day of trial. Everything that can be shaken will be shaken, and those things that cannot be shaken by the deceptions and delusions of these last days, will remain. Rivet the soul to the eternal Rock; for in Christ alone there will be safety. Jesus described the days in which we are living as days of peril. He said, ‘As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.’ ‘Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.’ ‘When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ Our course in this life will decide our eternal destiny there; it is left with us to say whether we shall be with those who inherit the kingdom of God, or with those who go away into outer darkness. God has made every provision for our salvation; then let us avail ourselves of that which has been purchased at infinite cost. ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’” Youth Instructor, August 3, 1893.