

# FUTURE NEWS

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## The Time of Our Visitation

*Testimonies, volume 5, 728*

"Jews were looking for the Messiah; but He did not come as they had predicted that He would, and if He were accepted as the Promised One, their learned teachers would be forced to acknowledge that they had erred. These leaders had separated themselves from God, and Satan worked upon their minds to lead them to reject the Saviour. Rather than yield their pride of opinion, they closed their eyes to all the evidences of His Messiahship, and they not only rejected the message of salvation themselves, but they steeled the hearts of the people against Jesus. Their history should be a solemn warning to us. We need never expect that when the Lord has light for His people, Satan will stand calmly by and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God's blessing be turned away from us because we know not the time of our visitation. If there are any who do not see and accept the light themselves, let them not stand in the way of others. Let it not be said of this highly favored people, as of the Jews when the good news of the kingdom was preached to them: 'Ye entered not in yourselves, and them that were entering in ye hindered.'

"We are taught in God's word that this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for 'the sound of a going in the tops of the mulberry trees' - the appointed signal that heaven would work for them.

"God cannot glorify His name through His people while they are leaning upon man and making flesh their arm. Their present state of weakness will continue until Christ alone shall be exalted; until, with John the Baptist, they shall say from a humble and reverent heart: 'He must increase, but I must decrease.' Words have been given me to speak to the people of God: 'Lift Him up, the Man of Calvary. Let humanity stand back, that all may behold Him in whom their hopes of eternal life are centered. Says the prophet Isaiah: 'Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Let the church and the world look upon their Redeemer. Let every voice proclaim with John: 'Behold the Lamb of God, which taketh away the sin of the world.'"

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## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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*Quote continued from front page.*

“It is to the thirsting soul that the fountain of living waters is open. God declares: ‘I will pour water upon him that is thirsty, and floods upon the dry ground.’ To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy word, to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.”

We are now in the process of opening the book of Revelation. We began this study in our September 2008 newsletter, so for those readers new to our newsletter, who have not read the previous ten, we would advise that they first avail themselves of the information we have already laid out, in order to be prepared to follow the material in this newsletter, and the subsequent ones.

We have been addressing the “little book” that Christ presents to His people and commands them to eat. We have identified this “little book” as being the special message for God’s people at the time of their visitation.

“Again I say to my ministering brethren in Battle Creek, Preach the Word. The last message of mercy is to be given to prepare a people to stand in these last days. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain.

“This is what has been presented to me - that we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.”  
*Manuscript Releases*, volume 21, 438.

The “little book” for God’s people today is the last six verses of Daniel eleven. These verses are the means that the “Lion of the tribe of Juda” employs to bring all the lines

of prophecy together into one sequence of events, as He reduces the biblical testimony of the prophets into the “little book.”

In our last newsletter we clearly demonstrated that the prophetic characteristics of the last six verses of Daniel eleven were:

- The events that lead to the close of probation.
- The events that transpire during the history of Laodicea.

We also demonstrated that that this prophetic history can clearly be seen to align with:

- The prophetic characteristics of the Millerite history during the history of Philadelphia.
- The prophetic characteristics of the 144,000 during the work of the fourth angel of Revelation 18:1-5

We then summarized our thoughts on this subject as follows:

“Bringing these verses into the ‘little book,’ for Revelation eighteen is also fulfilled within the history of Laodicea, we can then identify that:

- The angel descends - in 1840, in Daniel 11:40, & also in Revelation 18:1.
- The testing process begins, identifying the fall of Babylon - in 1841-1842, in Daniel 11:41-42, & in Revelation 18:2.
- The marriage is marked - in 1843, in Daniel 11:43, & in Revelation 18:3.
- The message is proclaimed and the door closes - in 1844, in Daniel 11:44-45, & in Revelation 18:4-5.”

When Christ descends with the “little book,” He confirms the prophetic message that He as the “Lion of the tribe of Juda” has already unsealed at the “time of the end.” With the Millerites, His decent confirmed the year/day principle and with the 144,000 His decent

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confirmed the repetition of the Millerite history in the history of the 144,000. But we saw that not only is Philadelphia repeated in Laodicea, but the church of Sardis is also repeated.

We then illustrated this truth by showing how Sardis, Philadelphia, and Laodicea can all be seen within the last six verses of Daniel eleven.

We will now demonstrate that Pergamos and Thyatira are also clearly set forth in these six verses. Pergamos and Thyatira are connected by a cause and effect relationship. It was the compromise in the history represented by Pergamos that prepared the way for, and established the period of Thyatira - when the papacy brought death and darkness to planet earth. A cause and effect relationship is also recognize with Ephesus and Smyrna, for it was the righteous experience that was manifested by the church in the history of Ephesus that brought about the persecution represented by Smyrna.

Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Timothy 3:12.

The Spirit of Prophecy provides a powerful key to analyze and define the last six verses of Daniel eleven, and in so doing she establishes very clearly that the histories of Pergamos and Thyatira are both repeated within these verses; and are thus repeated within the history of Laodicea. In the following passage she references the final fulfillment of Daniel eleven when she refers to the “events leading down to the opening of the judgment”; by her own testimony these must be the last six verses of the chapter, for she identifies the “time of the end” as beginning in 1798:

“...The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the

book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4.

“The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled ‘the mystery of iniquity,’ ‘the son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798...”  
*The Great Controversy, 356*

We know that Sister White understood that “the time of the end” was 1798, and therefore when verse forty begins with the words, “And at the time of the end,” it is established that the prophetic history represented by the verses that precede this verse were past history in Sister White’s day and age. So when she deals with the future fulfillment of Daniel eleven in this next passage, she must be dealing with the last six verses of Daniel eleven.

When she highlights this fact in the following passage, she does so by emphasizing the prophetic principle that history repeats. In the passage she specifically marks that verses thirty through thirty-six of Daniel eleven illustrate a prophetic history that will be repeated when Daniel eleven reaches its complete fulfillment. In other words verses thirty through thirty-six are the pattern for the last six verses of Daniel eleven.

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“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.’

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

“And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ Daniel 11:31-36

“Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 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 12:1-4” *Manuscript Releases*, volume 13, 394.

Simply states, Sister White here teaches that the history of verses thirty through thirty-six identify scenes that will be similar to the scenes illustrated in verses forty through forty-five.

This next passage provides evidence of how serious it can be to change one word of Scripture.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. Revelation 22:18-19.

It is certain that this warning is intend to include every word within the Scriptures, but in the context of where it is recorded, it is a warning about the book of Revelation; which we understand is the same book as Daniel. In this passage of Daniel which inspiration has highlighted as the ‘blueprint’ for understanding the scenes that will transpire during the events

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connected with the close of probation, there are two words that have challenged Adventism's ability to rightly divide this passage of the sacred Word. It is certain that the last six verses are the events connected with the close of probation, for Michael stands up in the climax of these verses, but Sister White has warned us that Satan would attempt to destroy our ability to understand these events by destroying our ability to understand these verses.

"...The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

"When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: 'The time will come when they will not endure sound doctrine.' 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

"But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of

learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority - not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support.

"Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." *The Great Controversy*, 594-595.

The events connected with the close of probation are salvational according to inspiration, for these truths make a man wise unto salvation. These events are the third angel's message, they are so important that God represents them as a message being "proclaimed by holy angels flying in the midst of heaven." These events are the very ones illustrated in the last six verses of Daniel eleven. Sister White has cautioned us that the truths represented in these verses would be attacked by Satan; she informs us that his attack would come from pastors and theologians that are lifted up as human guides in order to mislead the masses that are more comfortable following men instead of God's word.

In verses thirty through thirty-six there are two words that within the history of Adventism have been changed from the original understanding held by the Millerites. The first is the word "daily," found in verse thirty-one. The modern theologians of Adventism have rejected the pioneer understanding of the

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“daily” and have reverted to the understanding placed up that word by apostate Protestantism.

The pioneers identified the “daily” as paganism - a satanic power; but the modern theologians identify it as Christ’s ministry in the heavenly sanctuary - a godly power. The change is only one word, but it is a complete reversal of meaning. Is the “daily” a godly power or a satanic power?

“But when the Pharisees heard it, they said, contemptuously, ‘This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.’ These words were inspired by Satan. The enmity and prejudice of the rulers were stirred into a fury of madness; and priests and rulers, Pharisees and Sadducees, united in pouring forth their hatred. From the treasure-house of their hard, stubborn hearts came the words, ‘This fellow doth not cast out devils but by Beelzebub, the prince of the devils.’ They could not ignore Christ’s wonderful works, or attribute them to natural causes, so they said, They are the works of the devil. In unbelief they spoke of the Son of God as a human being. The works of healing done before them, works which no man had ever done or could do, were a manifestation of the power of God. But they charged Christ with being in league with hell. Their talent of speech was used to abuse the world’s Redeemer, and the recording angel wrote their words in the books of heaven. They attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn, sullen, iron-hearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin.”  
*Review and Herald, January 18, 1898.*

Calling the power of God a satanic power is the unpardonable sin, so holding completely opposite views of what the “daily” represents is not a minor difference, it has extremely serious implications for those that decide

incorrectly concerning the subject, and an even more serious implication for those who go still further and teach others to accept their false idea as to what constitutes the true definition of the “daily.”

Without dealing with the argument concerning the meaning of the “daily” suffice it to say that if you identify the daily in verse thirty-one as either choice, then the other prophetic history connected to the “daily” in that passage will need to be applied in a fashion that agrees with that definition. And of course this is the case, as is easily demonstrated in the writings of the pioneers in contrast with the writings of the modern theologians. Our point here is that how you define the “daily” in verse thirty-one defines the model of history that you will set forth in verses thirty through thirty-six, and in so doing it will define what you understand the last six verses of Daniel eleven to represent when and if you use the passage we are considering as a point of reference for the fulfillment of Daniel eleven. The change of one word, changes the events connected with the close of probation!

The other word in this passage that has been changed in the past is the word “the,” found in verse thirty-six. When Uriah Smith dealt with verse thirty-six he reasoned and wrote in his book *Thoughts on Daniel and the Revelation*, “If it could be properly translated a king, there would be no difficulty”

Smith knew the king under discussion in verse thirty-six was the papacy, but he wished to introduce his human idea about Turkey into the narrative of the final verses of Daniel eleven. In order to do so he had to find a way to make the king in verse thirty-six different than the king in verse thirty-five. Of course it is easy to see grammatically that when verse

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thirty-six says “the king” it must be referring to the king under discussion in the previous verse, so Smith suggests that “If it could be properly translated a king” then we would see a new power introduced into the verse. But the verse states “the king,” not ‘a king.’ In fact in the original, not only does it say “the” king, but the structure of the verse also forces it to be so. The papacy has been the subject of Daniel eleven from verse thirty-one all the way through to the end of the chapter, no matter what suggestion Smith may wish to insert into the passage. Again, the change of one word changes the events connected with the close of probation!

The pioneer understanding of verses thirty through thirty-six is that it represents the transitional history from pagan to papal Rome. In this sense these verses represent Pergamos and Thyatira; for Pergamos transpires under pagan Rome and Thyatira is the twelve hundred and sixty years of darkness and death when the papacy ruled the world. Therefore when Sister White quotes verses thirty through thirty-six and then states, “scenes similar to those described in these words will take place” she is among other things, teaching that the prophetic history of Pergamos and Thyatira will be repeated within the history of Laodicea. The history of Pergamos and Thyatira will be repeated within the history represented by the “little book.” We will now consider the parallel.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30.

Verse thirty begins with the ships of Chittim which represent the history of the second trumpet of Revelation eight. The

ships of Chittim were the Vandals that were accomplishing the portion of the judgment that was carried out against pagan Rome in consequence of the Sunday law that was passed by Constantine in the year 321. In response to that action the Roman Empire was to be divided into ten kings in fulfillment of Daniel seven. The disintegration of the kingdom was brought about by the first four trumpet powers identified in Revelation eight. Therefore verse thirty is identifying the history when the Roman Empire is crumbling and has lost its ability to rule the world with an iron fist, as it had done before the Sunday law brought national ruin. In this environment the rulers of pagan Rome opened up a dialogue with the antichrist of Bible prophecy. The verse states that they had “intelligence with those who forsook the covenant.” The Roman church is the church that falls away in 2 Thessalonians, and in so doing it forsook the holy covenant.

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.

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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.

Because of its inability to rule the world supremely as in former days, pagan Rome's became "grieved" and it began an interaction with the man of sin. From this point on, to the end of the chapter, the subject of Daniel eleven changes from the story of pagan Rome to the story of papal Rome.

In verse thirty-one pagan Rome's armies stand up for the papacy:

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

It is a historical fact that beginning with Clovis' conversion to Catholicism in 496 the European kings provided military and economic support for the papal power. In this verse, that action is expressed as "arms shall stand on his part," identifying that the military and economic support of these formerly pagan kings would stand up for the papacy.

This action is addressed in other passages of inspiration:

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things... And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. Daniel 7:8, 20.

The three horns of the Ostrogoths, Vandals and Heruli were removed by the militaries that came to the aid of the papacy:

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

The "host" in this verse is once again the military might that was given to the papacy and the "reason of transgression" is identifying the combination of the church and state that provided the ways and means for the papacy to employ the military might of the kings for her own ends.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

The beast in this verse is the papacy, and the dragon is pagan Rome. In the verse we are informed that pagan Rome provided three things for the papacy; its power, its seat and great authority:

- **Seat:** In 330, pagan Rome gave the papacy its seat to rule from Constantine it set aside the City of Rome as his capitol and left the city under the influence and control of the papal power.

- **Power:** In 496, Clovis gave his military might to the papacy, thus beginning a tradition of military support that continued until another French leader removed that support in 1798.

- **Authority:** In 533, pagan Rome gave its civil authority to the papacy with the Decree of Justinian that identified the papacy as the head of the churches and the corrector of heretics, thus providing the legal framework for the papacy to identify anyone - including the Emperor himself - as a heretic deserving of death.

Verse thirty-one states that pagan Rome's military and economic might would stand up

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for the papacy and in so doing the verse says three things would be fulfilled:

- 1) Pagan Rome would pollute the sanctuary of strength.
- 2) Take away the daily.
- 3) Place the abomination that maketh desolate.

### **1) The Sanctuary of Strength**

The sanctuary of strength for Pagan Rome was the City of Rome. Verse twenty-four of Daniel eleven sets forth a time prophecy identifying how long pagan Rome would rule the world supremely:

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. Daniel 11:24.

This verse is teaching, among other truths that pagan Rome would rule supremely for a time and it would do so from its 'strongholds.' The word "against" in the verse properly means 'and on' or 'upon' and hence can be translated as 'on top of' or simply "from"; Uriah Smith uses a biblical commentator to make this point and to demonstrate that the verse is identifying that pagan Rome would rule the world supremely for three hundred and sixty years "from" its stronghold, the City of Rome. It began to rule supremely at the Battle of Actium when it conquered its third obstacle and three hundred and sixty years later in the year 330 Constantine cast down the City of Rome as his capitol and moved it to Constantinople. Then the kingdom began to disintegrate. Therefore when Rome ruled from the City of Rome it was invincible, but when it left it began to disintegrate, thus the prophetic sanctuary of strength for pagan

Rome was the city of Rome. From the year 330 through 538 the wars that were brought against the Roman Empire by the barbarian tribes, represented by the first four trumpets of Revelation eight, brought destruction upon destruction to the City of Rome; thus pagan Rome not only "cast down" its "sanctuary of strength" but allowed it to be "polluted."

The setting aside of the City of Rome is mentioned in Revelation 13:2 as we already cited, but it is also addressed in Daniel 8:11:

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

This verse is addressing pagan Rome and identifies that the "place" of pagan Rome's sanctuary would be "cast down." The temple or sanctuary for pagan Rome was the Pantheon Temple, located in the City of Rome, so when Constantine moved to Constantinople he "cast down" the City of Rome where the "sanctuary" for paganism was located.

### **2) Take Away The Daily**

In verse thirty-one the armies of pagan Rome would also remove or take away the "daily." As the papacy was rising into power it was resisted and restrained by the political powers influenced by the religion of paganism. In the war against the Visigoths, Clovis king of the Franks broke their resistance against the papal power by 508, thus eliminating the last of any pagan resistance to the papacy's rise to power. Thus in 508 the "daily," - paganism - was taken away or removed. The taking away of paganism is also addressed in Daniel 12:11-12, where this date is used as the beginning of both the 1290 year and 1335 year prophecies, ending in 1798 and 1843 respectively.

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### 3) Place The Abomination...

Then in 538 the papacy was enthroned by the military might of the pagan Rome and began to rule the world.

Verses thirty-two through thirty-five then set forth the persecution that was accomplished by the papacy after it was placed upon the throne of the earth, and then in verse thirty-six the blasphemous arrogance of the papacy is noted. It is also noted in this verse that the papacy would prosper until the end of “the indignation,” which is the end of the 2520 year prophecy against the northern kingdom of Israel that began in 723 BC and terminated in 1798, when the indignation of God against Israel was accomplished.

The “little book” is the last six verses of Daniel eleven, and these verses are the events that lead to the close of probation, and these events take place in the history of Laodicea and all of the churches of Revelation two and three repeat their history in the history of Laodicea. Sister White clearly identifies that the history represented in verses thirty through thirty-six of Daniel eleven, which is the history represented as Pergamos and Thyatira in Revelation two is repeated in the final verses of Daniel eleven.

In the struggle against communism Ronald Reagan determined to form a secret alliance with the antichrist of Bible prophecy. Reagan, a professed Christian stated that his reason for doing so was that he had determined the Soviet Union was the antichrist of Bible prophecy.

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and

of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves.

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels’ messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God’s chosen people and the world.” *The Seventh-day Adventist Bible Commentary*, volume 7, 949.

Just as pagan Rome opened up a communication with the papacy in verse thirty; Reagan in verse forty did the very same thing. Verse thirty says pagan Rome had “intelligence” with them that forsook the “holy covenant” and Reagan maintained his secret alliance with the papacy by employing the head of the Central Intelligence Committee to travel to the Vatican every two weeks and share their ongoing plans. Modern history only confirms what verse forty had already identified would take place, that the United States would provide two elements in its secret alliance with the Vatican - economic and military strength. These two elements are represented in the verse as “chariots” and “horsemen” (military might) and “ships” (economic power); these same two elements are also represented in Revelation thirteen, when the United States forces the world to accept the mark of the beast based upon an economic threat (can’t

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buy or sale) and a military one (put to death).

In verse thirty-one, after the communication between pagan Rome and the man of sin had taken place, the military and economic might of pagan Rome stood up for the papacy, prefiguring the work accomplished during the Reagan years that brought down the Soviet Union. It is a fact of history that the war waged against the Vandals, which followed this communication was a 'holy war' to help the church.

Verse thirty-one identifies that the "arms" - prefiguring the United States in the last six verses of the chapter - would do three things after they stood up for the papacy. They would pollute the sanctuary of strength, take away the daily and place the abomination that maketh desolate.

The prophetic sanctuary of strength for pagan Rome was the City of Rome and the sanctuary of strength for the United States is its Constitution, which will be "polluted" when the United States passes a Sunday law as set forth in verse forty-one of Daniel eleven.

"'And he had two horns like a lamb.' The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that 'all men are created equal' and endowed with the inalienable right to 'life, liberty, and the pursuit of happiness.' And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall

enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth." *The Great Controversy*, 441.

Not only would the military power that stood up for the papacy pollute its own sanctuary of strength, but it would take away the religion that had opposed the papacy. The religion that had opposed the papacy's rise to power prior to 508 was the religion of paganism, and the religion that had opposed Catholicism since 1798 was Protestantism. Protestantism derives its name from its work of protesting Roman Catholicism and in order for verse thirty-one to be repeated in the last six verses of Daniel eleven the military power that stood up for the papacy would also need to take away the religion that stood in opposition to papal authority. This action took place in verse thirty-one, but it is also addressed in 2 Thessalonians.

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. 2 Thessalonians 2: 5-7.

These verses are also describing the history of Pergamos and Thyatira. In these verses Paul is identifying that pagan Rome would restrain the rise of papal power until pagan

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Rome was taken out of the way. The word “letteth” in the passage is better translated as restrains, for the verses are identifying that pagan Rome was “withholding” the papacy from coming to the throne of the earth, and the papacy would continue to be restrained until paganism was taken away. This passage in Thessalonians is where William Miller came to understand that the “daily” in the book of Daniel represented paganism, for he there saw the restraining power of the papacy that was to be “taken away.”

In verse thirty-one the arms or military strength of pagan Rome would take away the resistance against papal authority, and the final resistance to the papacy’s rise to power was overcome by Clovis in 508. This action is prefiguring the change of religion that is accomplished in the United States; for though the United States began as a Protestant nation, in the time of Ronald Reagan the Protestant religion was taken away and replaced with apostate Protestantism.

The United States is portrayed as having two horns of strength in Revelation thirteen, verse eleven. Those two horns represent Protestantism and Republicanism. The papacy had to overcome both horns of strength in its war against the United States.

- The horn of Protestantism was overcome by the papacy in June of 1842 when the Protestant churches closed their doors against the first angel’s message.

- The horn of Republicanism was overcome in the Reagan years when the secret alliance was formed.

For it is impossible to be in alliance with the papacy, and yet still protest the papacy. The Bible is clear:  
Can two walk together, except they be agreed? Amos 3:3.

In the Reagan years Protestantism was taken away paralleling the removal of paganism, represented as the “daily” in verse thirty-one. The other action the military strength accomplished, was that in 538 it placed the papacy (the abomination that maketh desolate) on the throne of the earth, and by verse forty two and forty-three the papacy’s three obstacles have been overcome, her marriage with the kings of the earth has taken place and her deadly wound is healed. She has been returned to the throne of the earth paralleling verse thirty-one perfectly.

Then from verse thirty-two and onward the persecution of God’s people is illustrated, just as the persecution of God’s people at the end of the world is illustrated in verse forty-four. Finally in verse thirty-six the arrogance of the papacy is portrayed until the indignation is accomplished, and in verse forty-five the arrogancy of the papacy is again illustrated, as she employs the authority of both church & state to attempt to block the third angel’s message and to persecute God’s people, but “he shall come to his end, and none shall help him.”

Verses thirty through thirty-six are the histories of Pergamos and Thyatira and those histories parallel the last six verses of Daniel eleven perfectly; the last six verses are the events connected with the close of probation; they are the history of Laodicea; they are the “little book.”

The history of Pergamos and Thyatira are also represented in Daniel seven when the three horns - the Heruli, Ostrogoths and Vandals - are plucked up by pagan Rome when it stood up for the papacy. In the Reagan years the military strength of the United States stood up for the papacy and began the work of removing the

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three obstacles for modern Rome. The first of those obstacles was the Soviet Union (the king of the south) which came down in 1989. The second is the United States (the glorious land) which will be overcome in the very near future at the Sunday law. The third obstacle is all the countries of the world that are brought into a confederacy, under the authority of the United Nations. The history of Pergamos and Thyatira is clearly repeated in the history of Laodicea.

We have previously identified that prophetically, Sardis, Philadelphia and Laodicea are three contemporary groups in both the history of the Millerites and the 144,000. All three groups may be identified in verse forty-one, though Philadelphia is only inferred.

Verse forty-one is describing when the papacy conquers the United States at the Sunday law. The United States is represented in this verse as the glorious land; the word “glorious” here means: ‘in sense of prominence.’ It is universally recognized that the United States is the most prominent country in the world, and the word glory is just how Sister White illustrates this country:

“...The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and the glory of the whole earth.”  
*Review and Herald*, May 2, 1893.

At the Sunday law there will be many that are overthrown. But who are they? Those that receive the mark of the beast when the Sunday law first arrives are those that have had light concerning Sabbath and Sunday.

“No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic

communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.” *Evangelism*, 234.

It is not those who are outside of Adventism that are overthrown when the Sunday law initially arrives in the United States in verse forty-one; it is those of us within Adventism who have refused to prepare for the seal of God. At that time these brethren will demonstrate that they have prepared a character to receive the mark of the beast rather than the seal of God, in their previous hours of probationary time.

“God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God’s law comes to them, continue to disobey and exalt human laws above the law of God in the great crisis before us will receive the mark of the beast.” *Evangelism*, 235.

It is Adventism that is held accountable to the light upon God’s law and the Sabbath when the Sunday law arrives.

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship

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God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.” *Evangelism*, 235.

Those of us within Adventism that receive the seal of God will then be calling God’s other sheep out of Babylon, and those other sheep are represented in verse forty-one as Edom, Moab and the chief of the children of Ammon. In terms of the history of Laodicea, those that are overthrown in this verse are the Laodiceans of Adventism, whilst the Philadelphians of Adventism are calling out those that are in Sardis. All the prophetic histories of the churches in Revelation two and three are repeated in the Laodicea.

Daniel employs a literary technique in chapter eleven that has been noted by several that have studied the chapter:

1) He first identifies how Rome takes control of the world.

2) He then shows how Rome deals with God’s people.

He follows this pattern for each of the three phases of Rome:

### **Pagan Rome:**

1) Pagan Rome is first mentioned as the “robbers of thy people” in verse fourteen, but it is not until verse sixteen that pagan Rome begins to conquer the world.

2) By verse twenty Daniel begins to describe pagan Rome’s interaction with God’s people.

In verses sixteen and seventeen pagan Rome overcomes Syria, Egypt and Israel. At that point it is empowered to rule for a “time” as verse twenty-four identifies. It conquered the third of those obstacles (Egypt) at the Battle of Actium in 31 BC, and then it ruled

supremely for a “time” which prophetically is three hundred and sixty years. In the year 330 Constantine moved the capital of the Empire from the city of Rome to Constantinople and the Empire was divided into East and West. At that point the “time” (three hundred and sixty years) concluded and Rome began to crumble. It began to crumble because in 321, Constantine had passed the first Sunday law and the principle that “national apostasy is followed by national ruin” came into effect.

### **Papal Rome:**

1) In verse thirty and thirty-one, the prophetic characteristics that mark how papal Rome takes control of the world are set forth.

2) Then in verse thirty-two Daniel begins to tell how papal Rome interacted with God’s people.

### **Modern Rome:**

Daniel then sets forth modern Rome’s rise to power and deals with how she interacts with God’s people.

1) In verses forty through forty-two Daniel describes how the deadly wound is healed. As with pagan and papal Rome, modern Rome first conquers three obstacles: the Soviet Union in 1989; the United States in the very near future and the United Nations immediately thereafter. In verse forty-three the satanic marriage of the papacy and the ten kings is noted.

2) Then in verse forty-four Daniel describes the third angel’s message, (represented by tidings out of the east and the north) and the ensuing blood bath of persecution that is brought about by modern Rome.

Though Daniel marks the message and the papacy’s response to the message in verse forty-four, in reality the message began at

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the Sunday law in verse forty-one. However he is remaining consistent to the technique he employed in the previous verses, by first describing how Rome (pagan, papal and modern) takes control of the world and then how Rome deals with God's people.

Those who come to the Sunday law testing time, which begins in verse forty-one and receive the seal of God will remain pure for eternity.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God - candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” *Testimonies*, volume 5, 216.

Just as two classes of worshippers were developed and demonstrated in the Millerite history of Philadelphia, so toady in the 144,000 history of Laodicea two classes of

worshippers are being developed. One class receives the mark of the beast and the other the seal of God. Their development, either for life or death takes place prior to the Sunday law, but it is demonstrated at that crisis. Both groups will be visible when the Sunday law arrives; it is only then that they will no longer walk together.

Can two walk together, except they be agreed? Amos 3:3.

It is the Sunday law that purifies the church. At that point the church changes from the church militant to the church triumphant.

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.” *Review and Herald*, October 12, 1905.

At the Sunday law testing time the faithful of Adventism will become the church triumphant. The triumphant church is prefigured by the church of Ephesus.

“The Lord desires to see the work of the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give courage and power to his people, so in this age he longs to carry to triumphant fulfilment his purposes for his church. He bids the saints advance unitedly, going from strength to greater strength, from faith to increased faith in the righteousness and truth of his cause.” *Review and Herald*, January 11, 1912.

The triumph of God's church has been illustrated “in all ages” and Ephesus is one

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of those illustrations.

“Not in their own power did the apostles accomplish their mission, but in the power of the living God. Their work was not easy. The opening labors of the Christian church were attended by hardship and bitter grief. In their work the disciples constantly encountered privation, calumny, and persecution; but they counted not their lives dear unto themselves and rejoiced that they were called to suffer for Christ. Irresolution, indecision, weakness of purpose, found no place in their efforts. They were willing to spend and be spent. The consciousness of the responsibility resting on them purified and enriched their experience, and the grace of heaven was revealed in the conquests they achieved for Christ. With the might of omnipotence God worked through them to make the gospel triumphant.” *Acts of the Apostles*, 595.

Ephesus is connected with Smyrna by cause and effect. It is the godly testimony that was presented to the world in the time of Ephesus that brought the persecution represented by Smyrna. In verse forty-one the third angel’s message begins in earnest in terms of the arrival of the Sunday law. We have already shown how Daniel, in chapter eleven, employs a literary technique of identifying first how Rome takes control of the world and then deals with God’s people. Modern Rome’s deadly wound is not fully healed until the third obstacle has been removed. Some point to the Lateran Treaty of 1929, when the papacy received her civil power back, to mark when the deadly wound is healed, but inspiration is clear that she not only needs her civil power returned in order for the deadly wound to be healed, but she also needs to have the ability to freely persecute those she considers as heretics. It is not until the third obstacle is overcome and the marriage with

the kings of the earth has taken place that she is in control of not only the civil power, but also worldwide economic & military power, so she can once again murder those who oppose her false doctrines. This healing is identified in verse forty-three and then in the next verse the persecution is illustrated.

After she takes control of the world, verse forty-four shows how she interacts with God’s people.

“The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God’s commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth. They will be brought before kings and rulers, and before councils to meet the false, absurd, and lying accusations brought against them, but they must stand firm as a rock to principle, and the promise is, ‘As thy days so shall thy strength be.’ (Deuteronomy 33:25). You will not be tempted above what you are able to bear. Jesus bore all this and far more. The express command of God must be obeyed, for God has been working. Luke 21:8-19.” *The 1888 Materials*, 484.

In verse forty-one the church is purified in the United States and as the Sunday law test progresses to each country on the globe, Adventists in each of those countries will also demonstrate the character they have developed in their probationary time. The church prior to the Sunday law test is the church militant that is made up of the wise and foolish virgins; or the wheat and the tares; or the gold and the dross; or the wise and the wicked; or the sheep and the goats. At the

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Sunday law the church is transformed by the testing process and subsequent purging into the church triumphant and the work that was accomplished in the history of Pentecost, and the Midnight Cry is repeated with even greater power.

“These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fulness by the Holy Spirit’s power. Men will discern the value of the precious pearl, and with the apostle Paul they will say, ‘What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.’ *Philippians 3:7, 8.* *Christ’s Object Lessons*, 121.

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as suddenly as the midnight cry, and with ten times the power.” *Spalding and Magan*, 4.

Ephesus and Smyrna are repeated within Laodicea, and Laodicea is the history where the last six verses of Daniel eleven are fulfilled. Those verses are the events connected with the close of probation - they are the “little book.” We have previously identified that the seals and trumpets of Revelation operate on the principle of repeating and enlarging upon the seven churches of Revelation two and three. The first seal, represented by the white horse repeats and enlarges upon the church of Ephesus and the second seal, represented by the red horse repeats and enlarges upon the church of Smyrna. But the white triumphant horse of the first seal also represents the church triumphant in the time of the latter rain. Zechariah addresses this truth:

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd. Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together. And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD. *Zechariah 10.*

The histories of all the reform movements parallel the history of the 144,000, and that history is the history of Laodicea. The

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prophetic histories of all the churches of Revelation two and three are repeated within the history of Laodicea. The last six verses of Daniel eleven are the events that are connected with the close of probation that according to Sister White, multitudes within Adventism do not understand. These verses represent the events that lead to Michael standing up, but they are fulfilled in the prophetic history of Laodicea.

At the time of the end for the 144,000 in 1989 the “Lion of the tribe of Juda” unsealed the last six verses of Daniel eleven to His “students of prophecy” that were running “to and fro” within God’s prophetic word. As the “Lion of the tribe of Juda” produced an “increase of knowledge” upon these verses, the sequence of events within those verses were recognized and proclaimed. On September 11, 2001 the “Lion of the tribe of Juda” descended to confirm the prophetic principle which He had identified as the key to understanding the special message for this generation.

That key was represented in Revelation ten as the “seven thunders,” which according to Revelation 22:10-11, were to be sealed up until just before the close of probation. Sister White compared the sealing of the “seven thunders” with the sealing of the book of Daniel. She further taught that the “seven thunders” represented the events that transpired under the Millerite history, but also noted that they also represented future events that would be disclosed in their order. The “seven thunders” represent and confirm the principle that the Millerite history is repeated within the history of the 144,000, and since 2001 the “Lion of the tribe of Juda” has not only confirmed this profound aspect of His work, but in so

doing has placed the importance of a correct understanding of the little book - these last six verses - in terms of life or death question.

We will demonstrate how and why the last six verses of Daniel eleven are the third angel’s message in our next newsletter.

“The ideal tyranny is that which is ignorant-ly self-administered by its victims. The most perfect slaves are, therefore, those which blissfully and unawaredly enslave themselves.

“A truth’s initial commotion is directly proportional to how deeply the lie was believed. It wasn’t the world being round that agitated people, but that the world wasn’t flat. When a well-packaged web of lies has been sold gradually to the masses over generations, the truth will seem utterly preposterous and its speaker a raving lunatic” author Dresden James.

“Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been developed. The Lord will hold us accountable for the influence we might have exerted, and did not because we did not earnestly try to understand our accountability in this world. We need not think that because we are only a tiny light, we need not be particular about shining. The great value of our light lies in its shining amid the moral darkness of the world, - in shining not to please and glorify ourselves, but to honor God. If we are doing service for God, and our work corresponds to the ability God has given us, that is all he expects of us.” *Review & Herald*, September 21, 1897.

Brother Jeff:

The 1840 Prophecy

Recently I received an email from a brother who was asking me to explain the apparent discrepancy that some were claiming in regards to Josiah Litch’s prophetic time interpretation that accurately foretold the fall of the Ottoman Empire on August 11, 1840 and so brought a wonderful empowerment to the Millerite movement because of verifying the accuracy of

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the year/day principles of prophecy.

It was claimed that even Josiah Litch later recanted his prediction because of this question. Whether this is so, I do not know, but I do know that sadly, Brother Litch was one who refused the advancing light after 1844 and fell away, but this does not make God into a liar.

The question, for those who have not heard the question it is: Because of the change in the calendar brought about in 1582 by the Pope of Rome, the time period of Revelation 9:15 would have ended on August 21 and not the 11th. My first thoughts on this were that what was important was that the prophetic events did empower the movement and the message was carried world-wide as indicated in the prophecy of Revelation 10. There is no doubt that prophecy was fulfilled.

But I have been pondering the situation since then, and praying and meditating on it. I knew there was an answer and I was praying to know it. Then last night in my meditations it came to me - it is so simple I had overlooked it. As usual the Bible is its own perfect expositor! Take a look at the text:

Revelation 9:15: And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Notice the arrangement of the times - it is exactly opposite from how humanly we would lay it out - we would first put the largest time and then the other times and end with the smallest - that is what we do when we calculate this prophecy. BUT that is not what the Bible is saying - it is putting the 'hour' first!!

SO when calculating it - we should follow the Bible order - first we calculate the hour:

This time period begins in July 27, 1449. So we add the hour - this leads to August 11th 1449 - then we add the day; then the month; and then the year and it comes to August 11th 1840. The pope's actions with the calendar were in October of 1582 and so have absolutely NO EFFECT on this prophecy when it is properly calculated, as after the hour is added in 1449 all the rest are years, and so the calendar change has no

effect on the outcome.

Do you think it an accident that the Lord laid that prophecy out like that? No way! It is just another example of the marvelous working of our God, Who KNOWS all the future and guides the 'wheels within the wheels' unerringly. Brothers and sisters, we have a SOLID prophetic platform to stand on - let us never step off until we step into the Kingdom of our Lord and King - Palmoni; the Wonderful Numberer! (Daniel 8:13 Hebrew) PT-Canada, <http://www.remnant-prophecy.com>

Brother Pippenger:

When speaking about Christ illustrating the end from the beginning what biblical stories illustrate this fact? I am familiar with the story of Jerusalem of ancient time restored on the 3rd decree and then Jerusalem of modern time restored on the 3rd message. Are there other illustrations similar to this one, if so where? We have a small women's Bible study group and will be going over this topic on Tuesday night. Thank you in advance for your time and the blessing your studies have been to me. I especially enjoy using the prophetic keys as a Bible study outline. BP-AR

Sister BP:

Several come to mind:

1) The historical event that marks the beginning of the twelve hundred and sixty years of papal supremacy began when the ruler of the Goths was driven from the city of Rome in 538 and it ended when the pope was taken from Rome in 1798.

2) The 391 year 15 day prophecy of Revelation 9:14, 15 began when the last Emperor of Eastern Rome surrendered his national sovereignty to the four great Ottoman sultans and it ended when the last sultan of the Ottoman Empire surrendered his national sovereignty to the four great European powers.

3) The 1290 and the 1335 year prophecies of Daniel twelve began in 508 when the work of preparation necessary to place the papacy on the throne of the earth began. It is marked by the

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submission of the Visigoths, which was brought about by the military conquests of Clovis a French king. This was fulfilled in 508, and 508 also marked the change of satanic dispensations from paganism (it was then taken away) to papalism (it then started to be set up).

The 1290 begins in 508 with a military victory by a French king and it ends in 1798 with a military victory by a French king. The 1335 begins in 508 with a change of satanic dispensations (paganism to papalism) and it ended in 1843 with a change of satanic dispensations (papalism to the false prophet).

4) The 2520 prophecy against the southern kingdom of Judah began with the breaking of the covenant and ended in 1844 with the restoration of the covenant.

5) The 2520 prophecy against the northern kingdom of Israel began with the king of Israel (king of the north) being taken into captivity and it ended with the pope (king of the north) being taken into captivity.

6) The 2300 years began on the 3rd decree and ended on the 3rd message.

7) The book of Daniel opens with the war between literal Babylon and literal Israel (Babylon being the victor) and it ends with the battle between spiritual Babylon and spiritual Israel (Israel being the victor).

8) The Bible opens with the creation of the world and it ends with the recreation of the earth made new.

Jeff

Hello Jeff

I am an SDA pastor in Australia

I have recently listened to some of your presentations on the 2520 and the indignation and have found some really excellent material presented. Thank you for the research you have done. I have found several blessings from it. I recently did a sermon that incorporated the

2520 into it. After that sermon, I had someone point out to me a quote from *The Great Controversy* about the 2300 days being the longest and last time prophecy. It is on page 351:

“The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.”

Can you comment on this and share your thoughts. I checked the 1888 version and this line does not appear there. Your help on this would be appreciated as I see much compelling evidence for the 2520.

Secondly, can you comment on the appendix note attached to the *Early Writings*, 74 statement? Here is the appendix note on page 86:

“The view that the Lord ‘had stretched out His hand the second time to recover the remnant of His people,’ on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again.”

I get the sense from this that she is referring to a scattering after the disappointment of 1844 as they were the ones looking for Christ and now a gathering? I would appreciate your thoughts on this Jeff. Blessings. AE-Australia

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Pastor AE:

I do not identify the passage in Early Writings as the scattering of the 2520 any longer because of the comment in the appendix. I do not believe what I have taught is incorrect; I simply see the point as a possible place for people to stumble, (especially when there are many that are encouraging others to stumble over what we present.) When I first presented the passage from Early Writings I had forgotten the appendix, though I was familiar with it. I see it as an argument against the total message of the 2520; so I have dropped it.

With that being said, I do believe we have ample evidence that the scattering from 1844 through about 1850 is a parallel to the scattering of the 2520. I say this for several reasons. I will cite but a few.

In Early Writings Ellen White is referring to the 1844 through 1850 time period; but she associates this gathering time with the stretching forth of God's hand a 'second time to gather the remnant of His people' a phrase from Isaiah chapter eleven, verse eleven; it seems clear that the primary application of the second gathering of Isaiah is not the raising up of modern Israel in 1844, but primarily the final ingathering that is accomplished in the latter rain/144,000 time period.

**"These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth.**

**"In that day,' says Isaiah, 'there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it**

**shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people... And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' Isaiah 11:10-12." *Prophets and Kings*, 375-376.**

The scattering of 1844-1850 concludes with the gathering, and it prefigures the scattering of Miller's dream. A close examination of the scattering of Miller's dream places the gathering - represented by the Dirt Brush Man gathering the jewels - at the end of the world. So what I am saying is that I do not use that illustration you mention any longer, for if one possesses a shallow understanding of the different scatterings and gatherings within biblical history, then this shallow understanding may set the person up to reject the whole 2520 message. I did not see this problem initially but now I do. Very few have asked me about this, in fact you are only the second, but I think we can understand the scattering of 1844-1850 as an illustration of the scattering of Adventism represented in Miller's dream; likewise the scattering of ancient Israel is also a parallel truth. Therefore the gathering of 1844 prefigures both the gathering of 1850 and the gathering of the 144,000 & 11th hour workers at the end of time.

Along with these thoughts I would submit that the most specific application for the term the 'desolations of Zion' is the scattering of the 2520, yet Sister White employs that term in connection with the very statements that are referenced in Early Writings.

**"...Said the angel, the desolations of Zion are accomplished. I saw he took away the first and established the second; that is, those who were in the faith would become rebellious and be purged out and others**

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who had not heard the Adventist doctrine and rejected it, would embrace the truth and take their places." *Manuscript Releases*, volume 5, 202.

Here the "desolations of Zion" are connected with the taking away of the first to establish the second, which has a more direct application to the earthly and heavenly sanctuary, the first and second covenant, and more specifically to the context to ancient and modern Israel. This is identifying the end of the scattering in 1844, but she is using it in the context of the conclusion of the scattering of 1844-1850.

"Said the angel, The desolations of Zion are accomplished - the scattering time is past..." *Spalding Magan*, 4.

Anyway I do not present that argument from Early Writings any longer, though I think it is valid. Hope you understand.

Concerning the 2520 and the comment on the longest time prophecy. The first time prophecy William Miller discovered was the 2520 and he informs us that it was this very prophecy that led him to the 2300 year prophecy. He understood the two prophecies to be connected, and they are. They are connected just as the 1290 and 1335 of Daniel 12 are connected. The 1290 and 1335 both begin with the same historical event in 508, and they have relevant connection in terms of what they represent and teach as well. So too, with the 2520 and the 2300 year prophecies.

The historians tells us that from 1842 until the Midnight Cry all the Millerites taught the same message, and that message was the message represented on the 1843 chart. They all taught both the 2520 and the 2300 year prophecy, but just like Miller, they understood that they were directly connected with one another. In the very quote you identify, Sister White mentions

the seventy weeks and marks that it was part of the 2300 year prophecy. Prophecies that are connected to each other are part of the same prophecy and the Millerites understood and taught that the 2520 was connected to the 2300 year prophecy. For her to state, "Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire" is in agreement with the Millerite understanding of the relationship between both prophecies and with how they presented both prophecies.

This is a point that some stumble over, but it is accurate to what they proclaimed, and allows us to fulfill commands such as the following:

"All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches." *Manuscript Releases*, volume 21, 437.

If the 2520 is not the longest time prophecy then how can I make that message forcible now? If it is not a time prophecy, then it is a mistake on the part of the Millerites, but nevertheless; they did proclaim it between 1840 and 1844. If I recognize the relationship between the 2300 and 2520 in the basic fashion as did Miller and his associates, then I can understand the inspired statement you are citing in such a way to uphold both passages. If I cannot understand the 2520 in this fashion, I not only raise large questions over the Millerite's understanding of the 2520, but I also challenge the integrity of the Spirit of Prophecy.

I have a personal opinion that I am not dogmatic about. Even if it is correct I have no conviction that is of importance to promote it. It is as follows.

The first time I recognized that the first 2520 ended in 1798 and the second in 1844,

and that the difference therein was 46 years; and that further the Jews had stated in John 2:20 that it took 46 years to build the temple I had my own little epiphany. I realized that the Jews made this statement concerning their unwillingness to understand what Christ was teaching about His body as the Temple, but I also recognized that it was this very misunderstanding that was later used as the false premise to crucify Him.

I therefore recognized that of all the prophetic truths that we present, the 2520 is the one where the shaking will arise. Now I cannot say that I have evidence that this is so, for there are many prophetic concepts we teach that are attacked, but the 2520 is high on the list. And there are some aspects of the 2520, such as this statement that you are referencing that many can't get beyond, though those that can't get beyond it have not yet been able to reconcile the problems that arise when you consider Ellen White's many endorsements of the message presented in that time period that must be understood to include the 2520.

"While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light." *The Great Controversy*, 527.

Hope this helps. Jeff

### **How to Defeat Satan**

"What are the issues in this great struggle between good and evil? Why has Satan been so successful in confusing so many people? How can we deal with our doubts and overcome them?"

"The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.

"When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, '**What must I do to be saved?**' he is on the ground, seeking to match his power against the power of Christ and to counteract the influence of the Holy Spirit.

"The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them (Job 1:6), not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers. Like a skillful general he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness so to control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life." *Darkness Before Dawn*, 5.