

FUTURE NEWS

Volume 14, Issue 3

March 2010

Christ and the Pharisees

The Signs of the Times, February 24, 1898

The Jewish leaders felt complete in themselves. They felt no need of a physician. They would not humble their hearts to accept Christ. He presented before them their hypocrisy, pride, and formalism. In their hands the pure gold had become dim. God's law, pure, far-reaching, and comprehensive, was adulterated with laws of human invention. And the farther the priests separated from right principles, the heavier the law of God was by them loaded with exactions.

"This is the danger today. As men fail to practise obedience in its simplicity, they depart from God. Plans and methods that bear the marks of man's natural attributes, are brought in to be obeyed, while the principles of truth, love to God and to man, are left out of the life. Kindness, love, and mercy, are not seen in the character.

"Christ says: 'Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' His yoke is not painful and galling. He does not require His followers to pass through the ceremonies often enjoined by men. But because of their unlikeness to Christ, and their false pretensions to obedience, men bring in a yoke that is galling to the neck that wears it. They take the power into their own hands, while acting themselves like undisciplined children. Thus in the minds of men God's ways and works are mingled with the perversity and disobedience of men.

"When Adam and Eve were placed in the garden of Eden, everything contributed to their enjoyment. They were simply instructed to dress the garden and keep it. No noxious weeds sprang up, demanding patient toil. How different from this was the work of Christ! The seeds of the Gospel were to be sown on soil in which the enemy had already sowed tares. The rubbish of error had long been accumulating. As the people separated from God, false ideas were accepted, and the leaders of the people taught for doctrine the commandments of men."

Future for America produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.future-news.org

Author & Speaker – Jeff Pippenger
jeffpippenger@msn.com

Circulation – Kathryn Pippenger
kathrynpippenger@hotmail.com

Editor – Bronwyn Peck
bronwynpeck@gmail.com

Ministries affiliated with this work:

Futuro de America – Spanish

Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada

Roland Temple
3-348 Bronte St. S.
Milton, ON L9T 5B6/ Canada
Phone: 416 -560 -9704
roland@futurenews.ca
www.futurenews.ca

Future is Now – Germany, Spain, & Portugal

Marco Barrios & Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
Phone Portugal: +351 23 6551166
info@future-is-now.net
www.future-news.eu

For an online index of all *Future News* publications, current catalog, forum discussions, and ministry updates go to:

www.future-news.org

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.

Future for America

is a self-supporting 501c3 nonprofit corporation.

We are funded by readers like you.

The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge.

Your donations are greatly appreciated.

**An Interview with Jeff Pippenger
December 2008
16 Questions and Answers about
End Time Events and Biblical Prophecy**

In December 2008 *Future-is-Now* recorded an interview at Jeff Pippenger's home in the United States.

How did it happen?

Future-is-Now frequently receives profound and important questions from different people. So we had the idea to gather some of the questions and make an interview. We thought these questions and answers were so important, that Marco and Wolfgang packed their camera equipment and travelled to meet Jeff Pippenger, to hear from him what he could tell us. The prophetic interpretations, as taught and believed by the Advent pioneers and Sister White have been partially lost in the Adventist church. Jeff has been called by God to re-discover the old Adventist knowledge about biblical prophecies and that is why we wanted to hear the answers in his own words. As a result we have 16 important questions and 16 important answers. We ask the reader to study these questions with prayer. This interview is just an overview of some important questions and topics that *Future-is-Now* and *Future for America* are sharing with their materials which are available to everyone for a closer and more complete study.

Question 1

You have devoted nearly your whole life to the study of prophecy and you are giving lectures all over the world concerning these topics. Why do you have such a fascination with this issue?

I don't really know why I am so fascinated with prophecy. But I do think that every Seventh-day Adventist is supposed to have that same kind of fascination. Sister White says it this way in *Testimonies*, volume 5, 708: "Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough

and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy."

In *Selected Messages*, volume 1, 121, Sister White tells us that our greatest need and our first work is to seek for a revival. And then on page 128 in the same passage she says: "Revival represents the renewal of spiritual life." If our greatest need is for a revival, that means we are spiritually dead.

In *Testimonies to Ministers*, 113, she says: "When we understand the books of Daniel and Revelation as we should, there will be seen among us a great revival." There is information in God's prophetic word that brings the Laodicean church back to life at the end of the world. I hope my fascination with prophecy is something that the Holy Spirit has put in my heart. But I am certain that the Holy Spirit wants to put that same interest and fascination for prophecy in the heart of every Seventh-day Adventist; because if we are not students of prophecy we'll never wake up and if we continue in our Laodicean condition, we are going to be spewed out of the mouth of the Lord.

Question 2

Having studied the scriptures for many years, what is the most important or profound thing you have understood?

That's a bad question. The different things you understand about prophecy, for a human being to identify what's the most important, is a little bit dangerous. There are several important principles and rules in Bible prophecy that I have come to recognize, and for me to say what is the most important is to pass judgment on the Lord.

From my human perspective, I think the fact that the Lord illustrates the end from the beginning is one of the most important. Sister White has a quote where she says, The Lord doesn't repeat things, unless they are very important; and that's a paraphrase. When you come to Revelation chapter 1, and chapter 1 of Revelation is not only the introduction to Revelation, it's the key to understand the rest of the book of Revelation.

The characteristic of Christ that He identifies of Himself in chapter 1 of Revelation more than any other is that He is the First and the Last, the Alpha and the Omega, the Beginning and the Ending. So, the characteristic that Christ identifies of Himself more than any other as we come to the introduction of the book of Revelation is that He is the God that identifies the End from the Beginning. And throughout His prophetic word He illustrates this attribute of Himself in a variety of ways. In Isaiah 44:5, 6 He identifies Himself as the First and the Last; and then He says, that He appointed the ancient people. He appointed ancient Babylon to illustrate modern Babylon at the end of the world. He appointed ancient Egypt to illustrate modern Egypt at the end of the world. He appointed ancient Israel to represent the 144,000 at the end of the world. He appointed Ishmael, the father of ancient Islam to illustrate Islam at the end of the world. He illustrates the end from the beginning. In *The Great Controversy*, 393, Sister White says: "The parable of the ten virgins of Matthew 25 illustrates the experience of the Adventist people."

In *The Review and Herald*, August 19, 1890 she says: "This parable has been and will be fulfilled to the very letter." There are other ways to prove this same principle. The principle being that the beginning of Adventism illustrates the end of Adventism. This is because Christ is the first and the Last, the Alpha and the Omega.

You can see this in time prophecies very clearly. The beginning of a time prophecy, the history of the beginning, will parallel the history of the end. For instance: The beginning history of the 1260 years of papal rule, when the last ruler of the Goths fled the city of Rome in 538, that beginning history of the 1260 years was illustrating when the ruler of the city of Rome, the pope, was to be taken out of the city of Rome in 1798. The history at the beginning of a time prophecy parallels the history at the end of that time prophecy.

In the 2300 year prophecy we see ancient Israel

captive in ancient Babylon and when they come out of Babylon, in order to rebuild Jerusalem, they come out on three decrees; and the third decree begins the 2300 year prophecy. But the work didn't get finished when the prophecy began, the Lord still had to raise up Nehemiah to finish the work. When Nehemiah finished the work he secured a decree from the king at that time. So, we see in the beginning history of the 2300 years ancient Israel has been captive in ancient Babylon. They come out of Babylon on three decrees that start the 2300 year prophecy. They finished the work on the fourth decree and then at the end of the 2300 year prophecy, spiritual Israel is in captivity with spiritual Babylon. When the papacy receives its deadly wound in 1798, spiritual Israel comes out of spiritual Babylon and the spiritual work they are going to do, is begun when the Three Angels' Messages come into history. Just as the 2300 years began on the third decree it ends when the third message comes into history. But the work isn't finished until the fourth angel's message of Revelation 18 arrives in history. Jesus illustrates the end from the beginning. I don't know if this is the most important insight that I've come to understand as I have been a student of prophecy - I don't know. But I am certain, that you can't understand prophecy correctly until you understand that principle. Jesus illustrates the end from the beginning.

Question 3

You have about 100 hours of DVDs on these topics. Why does it take so much time for you to explain these prophetic messages?

I am not sure how to answer that. I believe the particular history we are living has been prefigured by the Millerite history, that the end of Adventism is illustrated in the beginning of Adventism. We know at the beginning of Adventism in the Millerite time period the prophecies of Daniel were unsealed in 1798. When this unsealing was

identified in Daniel 12, it identified an increase of knowledge. The Millerites didn't simply understand a single prophetic truth. The prophetic message they understood grew as they progressed through that history. I believe that history is being repeated now in the history of the 144,000 and the Lord continues to open up prophetic truths to His people here at the end. The Lord is building a complete picture of end time events. As I looked to these prophetic truths we may have a hundred hours of DVDs; we may have produced that many on these subjects - I don't know. But I've never thought that we have come close to presenting everything that we are seeing. The Lord is opening up the Bible to His people at this time. There is more information than any human being can possibly share.

One of the things about the Millerite history from what we understand is that in 1843 – what Miller understood in 1843 - is not the same as he understood in 1818, when he began to study. Those 25 years expanded his understanding. And for us here at the end of the world the same thing is happening. What I came to realize recently is - there is a statement, where Sister White says: At the end of the world, people have to learn in a few weeks that which we have been years learning. I am realizing now, one of the reasons there is a volume of information on this subject, it is for the Seventh-day Adventists that are currently coming to understand this prophetic message. They can take the materials that have been developed over the past 15 years and learn it in a very short period of time, whereas for some of us it's taken years to get to this understanding.

Question 4

Your main focus is on the topic of Daniel 11:40-45. Why does our church not have this profound understanding regarding these verses? Why are these verses of such importance for our time?

I am not sure that I could ever understand why people don't understand these verses. In Daniel 12:1 Michael stands up. And Daniel 12:1 begins by saying: "And at that time", identifying, that Michael stands up somewhere in the history of the previous verses. We understand that when Michael stands up, human probation closes. The verses that lead up to Daniel 12:1, when Michael stands up, are verses 40 to 45. In verse 40 it begins by saying: "And at the time of the end." Sister White says in *The Great Controversy*, 356 that the time of the end is 1798. So, I have understood that verses 40 to 45 are the prophetic events that lead to the close of probation.

In *The Great Controversy*, 594 Sister White says: "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." Inspiration tells us, the events that lead to the close of probation have been clearly revealed. The clearest revelation of the close of probation is Daniel 12:1 when Daniel stands up. So, the last six verses of Daniel 11, according to inspiration, have been clearly revealed. She says, these events are important truths and Satan is there to try to prevent people from understanding these truths by catching away every thought that might make them understand these verses and because of that, people aren't going to be ready when probation closes. When she is commenting on those that don't understand these verses, these events, she does not say: but few do not understand these verses, she says: "multitudes." The majority of Adventism does not understand these verses and it is salvational. If you don't understand the events that lead to the close of probation you are going to be found unready when human probation closes. Inspiration is clear, that we will understand these things.

The Review and Herald, April 4, 1893: “The events of the future will be discerned by prophecy, and will be understood.” If you are a Seventh-day Adventist and you’ve been a Seventh-day Adventist very long then you’ve watched our evangelistic series. You know when we are doing evangelism, we will tell the non-Adventists about Daniel 2. Everyone agrees about Daniel 2. Then we’ll teach them Daniel 7. Then we’ll teach them Daniel 8. Daniel 8 is a little bit harder, because we’ve got to deal with the sanctuary. But, we don’t teach them about Daniel 11. We jump over right into Revelation. We avoid Daniel’s last vision like a plague. Sister White says: “The events that lead to the close of probation have been clearly revealed” and these events are what make us wise unto salvation. Sister White and the Bible teach that history is repeated at the end. Sister White says more than once, that every generation has special testing truths for that generation.

In Bible history which illustrates the end of the world, as Jesus illustrates the end from the beginning, every time we investigate the special truths for that particular generation, we find a majority of the people reject the message. How many people got on the ark? How many people got out of Sodom and Gomorrah? How many of the people received Jesus when He was here on earth? How many people received the message of Miller? So, the only way I can understand why the majority of Adventism doesn’t know anything at all about the last six verses of Daniel 11 is, because Sister White says these events, in these verses that lead to the close of probation, are what make us wise unto salvation. These verses are the message for this generation, and like every other time in sacred history, when a special testing message comes to God’s people, the majority of God’s people find any excuse that’s convenient to not understand that message. That’s how I understand it.

Question 5

The famous author, Carl Bernstein, writes in his book *His Holiness* about the “Holy Alliance” between America and the Vatican. Would you tell us in your own words, when did this alliance take place, what was its purpose and what were the consequences of this alliance?

The reason Carl Bernstein wrote *His Holiness* is because he was working for *Time* magazine during the time period when the Soviet Union collapsed. Daniel 11:40 identifies the collapse of the Soviet Union in 1989. So, Carl Bernstein tells us, that every article he has ever written and he likes to write about, is men that have power. Some people like to write about romance, some people like to write about war, but Carl Bernstein likes to write about powerful men. In the time period when the Soviet Union was collapsing, *Time* magazine hired him to write an article on the collapse of the Soviet Union. His article became the whole focus of the entire magazine. The *Time* magazine is from February 24, 1992. It is called: *How Reagan and the Pope Conspired to Assist Poland’s Solidarity Movement and Hasten the Demise of Communism*. That’s the subtitle. The title of the magazine is *Holy Alliance*. It describes the secret alliance that was formed between Ronald Reagan, the President of the United States, and the antichrist of Bible prophecy. When Carl Bernstein gathered the information for this article, he gives testimony that he realized he had come across the greatest story that he would ever find - ever in his life. So, he began to gather information to write his book, *His Holiness*. His *Time* article is what introduced him into this history and led him to write this book. The alliance between the United States and the Vatican took place in the Ronald Reagan years.

Ronald Reagan has stated that he is a Protestant Christian. But Sister White has a very provocative quote. She says this: “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.” *Bible Commentary*, volume 7, 949. Ronald Reagan has left in the historical record that he came to understand that the Soviet Union was the antichrist of Bible prophecy. He was confused. It used to be that every Protestant knew that the Pope of Rome was the antichrist of Bible prophecy. Inspiration says, if you become confused on that subject, you will end up on the side of antichrist. Because of Ronald Reagan’s belief he was willing to form a secret alliance with the Pope of Rome to try to collapse the Soviet Union. When you talk about Carl Bernstein’s article in *Time* or his book, these aren’t Adventists. Carl Bernstein is not an Adventist; he is a secular Jew. As he gives his historical testimony about the fulfillment of prophecy, you have to relate to his testimony as the very rocks crying out - not an Adventist - this is the rocks crying out. Luke 19:40; Habakkuk 2:11.

Two years before Carl Bernstein wrote his article in *Time* magazine, *The Holy Alliance*, there was a book that came from a Jesuit, Malachi Martin called *The Keys of This Blood*. This book talks about a three-way struggle to bring in a one-world government. The three-way struggle was between the United States, the Papacy, and the Soviet Union. The subtitle of the book explains the whole premises of the book. The title is *The Keys of This Blood*, but the subtitle is *The Struggle for World Dominion between Pope John Paul II, Mikhail Gorbachev, and the Capitalist West*. This book is identifying the struggle that is specifically identified in Daniel 11:40. This book was published in 1990. Malachi Martin says in a general sense that everyone living in 1990 will be alive when there will be a One World Government implemented.

We probably don’t have to read this, but we will. This is the first paragraph of the book: “Willing or not, ready or not, we are all involved in an all-out, non-holds-barred, three-way global competition. Most of us are not competitors, however. We

are the stakes. For the competition is about who will establish the first one-world system of government that has ever existed in the society of nations...” This book is the rocks crying out. What the book says is that there are three powers that are going to begin a struggle with each other to take control of the earth and to bring in a One World Government. Those three powers are the Soviet Union, the United States and the Papacy. In Daniel 11:40 the Soviet Union is the king of the south, the Papacy is the king of the north, and the United States is the chariots, ships and horsemen. Verse 40 says that at the time of the end, in 1798, the king of the south, atheism, was going to begin a war against the Papacy, the king of the north. As Seventh-day Adventists we know that in 1798 atheistic France delivered the deadly wound to the Papacy. That’s Daniel 11:40. But it continues on in the verse to say, that in time, in a period of time, the king of the north would return and retaliate against atheism, the king of the south. The verse also says, that when the king of the north, the Papacy, retaliates against atheism, the king of the south, when that takes place, that the king of the north, the Papacy, would have the ally of the United States - the chariots, ships and horsemen. That is the premise of Carl Bernstein’s work. He demonstrates how in the Ronald Reagan years, Ronald Reagan formed a secret alliance with the antichrist of Bible prophecy for the purpose of sweeping away the king of the south, the Soviet Union. That was fulfilled in 1989. That is the history of Daniel 11:40. The next verse identifies the Sunday law in the United States.

Question 6

Sometimes you hear Seventh-Day-Adventists discussing the fundamentals and the pillars of our faith. Regarding this issue, there is obviously a lot of uncertainty and confusion. Would you please explain the fundamentals of Adventism and the pillars of our faith?

Well, that is a big question. Some of the people that study the writings of Ellen White tell us that Sister White refers to Isaiah 58 more than any other chapter in the Bible. In 1 Corinthians 10:11 Paul tells us: “Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.” In Romans 15:4 it says: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” Then in Ecclesiastes 1:9, 10 it says: “The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything, wherefore it may be said, See, this is new? It hath been already of old time, which was before us.”

The Bible is illustrating the end of the world. When Isaiah 58 is looked at, we need to understand that Isaiah is speaking about the end of the world. We can add seriousness to that, because this is where Sister White spent a great deal of her time commenting upon. In Isaiah 58:12, when we apply this to the end of the world, then we understand that this is a statement about the 144,000. There are many things in this verse but we are just going to take one. It says: “And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.” Isaiah 58:12.

The 144,000 will restore the paths to dwell and they'll raise up the old waste places. Jeremiah 6 tells us what the paths to dwell in are. Jeremiah 6:16 say this: “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.”

Sister White has a very nice statement. *Selected Messages*, book 3, 338 says: “Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for

us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’”

Jeremiah, Isaiah, and all the prophets are giving testimony to our day and age. Isaiah and Jeremiah are telling us that the 144,000 will return to the old paths. When we talk about the foundations and the pillars - the foundations of Adventism are the truths that began the Millerite movement. *The Review and Herald*, April 14, 1903: “The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.” She calls the message that they proclaimed in 42, 43, and 44 as the foundation. But she doesn't simply call it the foundation, she also calls it the platform. She says: “We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light.” *Ibid.* In *Early Writings*, 259 there is a chapter called *The Firm Platform*. It starts with this: “I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body.” She talks about the “established faith of the body.” She talks about three steps, called the Three Angels' Messages. The Three Angels' Messages came into history in the Millerite history. As she comments on “the established faith of the body” in this first paragraph, she repeatedly calls it the foundation and the platform. In the previous quote she called the foundation and platform the message of 1842, 1843 and 1844. She agrees with it in this paragraph; she is saying the same thing in this paragraph. But in this paragraph she has given a warning, because she sees men step off the platform, begin to look at it. They start talking, that it would be better, that if foundation and the platform would be built this way.

In 1 Corinthians 14:32, it says: “And the spirits of the prophets are subject to the prophets”;

which means all the prophets are in agreement with one another. If they are not in agreement it would be confusing. In the very next verse, verse 33, it says: “For God is not the author of confusion...” When Isaiah and Jeremiah are speaking about the old paths and Isaiah at the same time is talking about those that raise up the foundations of many generations; but Jeremiah, when he talked about the “old paths”, he said there was going to be a controversy. Jeremiah says: “Seek the old paths and you find rest for your souls,” but the last part of the verse says: “We would not walk therein,” Jeremiah 6:16. Jeremiah and Ellen White are in agreement. The “old paths” are the foundation and platform of Adventism, which is the message that came in 1842, 1843 and 1844. There is going to be a group in Adventism, when they look at those foundational truths, is going to say: “We would not walk therein.” Sister White says it over and over: “This is our message.” *The Review and Herald*, January 19, 1905: “God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.”

If I want to go back to the foundational message, I know it’s the message that was proclaimed in 42, 43 and 44, but how do I know what that message is? Well, I go back to Advent history and when I do, I discover there were 300 Millerite preachers and every one of them was preaching the same thing. The thing they taught was the message that is represented on the 1843 pioneer chart. The truths they presented on that chart are the foundation and platform of Adventism. Sister White says: “God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.” *The Review and Herald*, January 19, 1905. Do you know what Sister White says about the chart in *Early Writings*, 74? “I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and

hid a mistake in some of the figures, so that none could see it, until His hand was removed.” But I can show you, if we had the time, where virtually every truth on that charts is rejected in Adventism today.

Sister White says that the truths on the chart are the foundation and platform. The pillars of our faith, those were built upon the foundation. Anyone that’s a builder knows you can’t built the pillars of the house until you first lay the foundation. If you look at the 1843 chart, you won’t find the sanctuary, you won’t find the Sabbath. October 22, 1844 brought us to the point in history, where the Lord was going to establish the pillars of Adventism: The third angel’s message, the Sabbath, the sanctuary, the Spirit of Prophecy. The foundation, the platform that was to come under attack as history progressed, is represented in that chart. One more, just to make our point, and then we can go somewhere else.

Manuscript Releases, volume 15, 317: “The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” Every Adventist historian will tell you, that the truths that were proclaimed in those years are the truths on that chart. But we don’t accept those truths today. So, those foundational truths, they are the foundation. We have been warned in prophecy that they would come under attack. When we reject those foundational truths, we are not just rejecting those truths; we are saying that Ellen White was a false prophet. That’s how I read it. She says we are to continue to present those truths. If those truths are erroneous then I think she has been a false prophet.

Question 7

In your lectures you often mention that the prophetic chart of 1843 is again a message for us. Could you please explain that to us more precisely?

I have just one thought I want to add there. When you look closely at the testimonies of the Bible prophets, of the foundations, such as Isaiah 58:12, we have been told, that we'll have to return to and restore the old paths. When we get to the end of the world, we no longer remember what the foundations are. The Lord leads His people back to the foundations. One of the tools the Lord uses that lead us back to the foundations at the end of the world is the 1843 chart. When I am sharing this chart, there are many truths on this chart, and I ask the audience: Can you give a Bible study concerning the truths on this chart? Virtually no one in the audience will know what those truths are. The chart allows us to introduce the foundational truths and at the same time demonstrate to God's people the need to reinvestigate what they are, because we no longer know what they are.

Question 8

What are the most important statements of William Miller, recorded on the 1843 chart?

I don't know that there is any specific statement of William Miller on the chart. Of course we know that the 2300 year prophecy is the foundation of Adventism that was discovered by Miller. What most of us don't understand is that the first time prophecy that Miller discovered was the 2520 of Leviticus 26. Miller does state that the first time prophecy he discovered was the 2520 and that this prophecy led him to the 2300 year prophecy. If you look at the chart in the upper right hand corner, you'll see the 2520 up there right next to the 2300 year prophecy. The Lord led Miller to the 2520; it would be very difficult for Miller to have come across the 2300 year prophecy without the 2520. In the center of the chart there is the cross and right underneath it, two numbers underneath it, you see the year 508 marking the time when paganism was taken away. Miller identified the daily in the book of Daniel as paganism. He is the first person in history that came to understand

it that way that we know it today. Down at the bottom of the chart, you see the time prophecies, the 1290 and the 1335. These prophecies are based on the year 508 and Miller's understanding of the daily and that 508 was the time when paganism was subdued. If you take the daily, the 2520 and the 2300 years off this chart, which are Miller's work, it's a pretty empty chart.

Question 9

Why is the right understanding about the daily in Daniel 8:13, 14 so significant?

There are at least three or four very important answers to that and I don't know how to prioritize the importance. Jesus illustrates the end from the beginning. The Millerite understanding of the daily is that it represented paganism and it was the work of pagan Rome to place the papacy upon the throne of the earth in 538. The power at the end of the world that places the papacy upon the throne of the earth is the United States. Perhaps the most important symbol of paganism in the book of Daniel is the daily. Paganism, or pagan Rome, is a type of the United States. Pagan Rome places the papacy on the throne of the earth at the beginning; the United States places the Papacy on the throne of the earth at the end. Jesus illustrates the end of the beginning. So, if you misunderstand what the daily is, you destroy your ability to identify the work that the United States is doing in the world today in terms of placing the Papacy on the throne of the earth.

A secondary reason is that we teach in Adventism today that the daily represents Christ's sanctuary ministry. We teach that the daily in the book of Daniel is a godly power; that it is Christ's sanctuary ministry. The pioneers taught it was paganism, a satanic power. So, another issue about the daily that is important is the Spirit of Prophecy. When we look at *Early Writings*, 74 it says: "Then I saw in relation to the 'daily' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view

of it to those who gave the judgment hour cry.” There was not another view in Adventism on the daily until 1901. In 1901 there was a new view of the daily introduced by a leader in Germany, Louis Conradi, one of the famous apostates in Adventist history. He reintroduced the old Protestant view, that the daily represented Christ’s sanctuary ministry, into Adventism. Sister White commented on that understanding of the daily. She says it came “from angels that were expelled from heaven.” The pioneer understanding, that the daily was paganism, is the correct view according to Sister White. The view that came from Conradi, identifying Christ’s sanctuary ministry, came “from angels that were expelled from heaven.” The daily is not only important because it has prophetic importance; it also places a decision concerning the Spirit of Prophecy into the play of things. But this is too large of a subject to take up in a short interview.

Question 10

What are the consequences of a false understanding about the daily, especially for us, as Adventists?

We mentioned earlier that the false understanding of the daily gives you a false view of the work of the United States. Paganism, as the daily, is a type of the United States but the misunderstanding of the daily impacts many different aspects of Prophecy. As an example, in Daniel 8, many do not understand that there are two Hebrew words that are translated as *vision*. In English you have the word *vision* once in verse 1, 13, 15, 16, 17, 27 and twice in verse 2 and 26. The word *vision* is found there 10 times, but it is two different Hebrew words.

One of those words is *mar`e* and one is *chazon*. In English you find these words translated as *vision* ten times. But the word translated as *vision*, which is *mar`e*, is actually in Daniel 8 one other time. In Daniel 8:15 it says: “And it came to pass, when I, even I Daniel, had seen the

vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.” This word *appearance* in English is *mar`e*. In the other places where you find *mar`e* in chapter 8 it is translated as vision. The primary definition of *mar`e* is appearance. It means a singular appearance. When it comes to *mar`e* I’ve defined it as a “snapshot,” whereas the other word that is translated vision, *chazon*, means the complete vision.

The *mar`e* means a single photograph, but the *chazon* is the entire DVD presentation. If you understand the different places where *mar`e* or *chazon* appears in Daniel 8 it will give you a clearer understanding of what’s being represented in Daniel 8.

Daniel 8:14 is the foundation of Adventism. It says: “And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed.” This word *days* in verse 14 in the Hebrew means evenings and mornings. If you are going to have the direct Hebrew translation it says: “Unto two thousand and three hundred evenings and mornings...” This help to identify this word *vision*, because in verse 26 you have both Hebrew words that are translated *vision* in one verse. Verse 26 says: “And the vision (*mar`e*) of the evening and the morning which was told is true: wherefore shut thou up the vision [*chazon*]; for it shall be for many days.” The first part of the verse says: “And the *mar`e* (the snapshot, the appearance) of the evening and morning (*vision*), which was told is true: wherefore shut thou up the *chazon* (the complete vision); for it shall be for many days.”

When we see the *mar`e* vision, the “snapshot vision” in Daniel 8, we know it’s the vision of the 2300 days. It’s the vision that’s identifying the appearance of Christ in the Most Holy Place in 1844. But when it comes to the word *chazon*, it means the complete vision. The complete vision of Daniel 8 begins in the time of the Medes and the Persians. When we come to verses 13 and 14 of

Daniel 8, this is the very foundation of Adventism. We understand, that there is a dialog, a discussion, between some heavenly beings and there is a question raised in verse 13 and it's answered in verse 14. In order to understand the question correctly, we need to understand what vision is identified in verse 13. Verse 13 says: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision (chazon-vision) concerning the daily (sacrifice), and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Daniel 8:13.

Forget about the identification of the heavenly discussion and deal with the question. The question is: "How long shall be the complete vision concerning the daily (sacrifice), and the transgression of desolation?" It's good to add in here, what Sister White says in *Early Writings*, page 74. In the King James Bible, every time there is a word that's added, it's italicized. Of all the hundreds of added words in the Bible, there is only one that Sister White says was added by human wisdom and does not belong to the text. Sister White says when it comes to the word *sacrifice* in connection with the word *daily* in the book Daniel, that the word *sacrifice* was added and doesn't belong there. There are many that say Sister White doesn't endorse Miller's understanding of the daily. Yet with the word *sacrifice* you can see, that she is endorsing Miller's understanding. We will deal with that in a moment, but back to the question. The question is: "How long shall be the vision concerning the daily and the transgression of desolation..." Then it tells us what they are going to do: "...to give both the sanctuary and the host to be trodden under foot." Daniel 8:13.

If you understand that there is a disagreement in Adventism today over the daily, and there is, the disagreement is that the pioneers identified the daily as paganism and the modern theologians believe that the word daily represents Christ's sanctuary ministry. There are two positions on what the daily

represents in this passage. As we said in our last interview, Miller identified the daily as paganism. We may not have addressed that specifically, but that's the pioneer understanding. And today we believe it is Christ's sanctuary ministry, but both, the Millerites and the modern theologians agree that the transgression of desolation in the verse represents the papacy - no argument there.

So, you can read this question two ways: You can read it from the Millerite understanding, that the daily is paganism, or you can read it from the modern theologians' way, that it represents Christ's sanctuary ministry. How you define the daily defines how you look at these verses. If you are going to approach this as the Millerites did, then you would understand it as follows: The question is a question of duration. It says: How long? The question is about a period of time, not a point in time. If it was a question about a point in time it would say: When? "When shall be the vision concerning the daily, and the transgression of desolation..." The modern theologians argue that this word that is translated *how long* can sometimes be translated as *when*. The Hebrew word here, that is translated as *how long*, sometimes is translated as *when*, but the men that interpreted and put together the King James Bible looked at all the evidence and put *how long*.

It's a question of duration. Adventists know that the question is answered in verse 14: "Unto two thousand and three hundred days (evenings and mornings); then shall the sanctuary be cleansed." We know the answer is October 22, 1844. The answer has to be October 22, 1844. That's a foundation of Adventism. If you destroy that answer, you destroy Adventism! The pioneer understanding of verse 13 is this, remember this word is *chazon*, it means the complete vision. The question is: "How long shall be the complete vision concerning the daily and the transgression of desolation..." How long is the complete vision in Daniel 8 concerning the daily, and the transgression of desolation...? How long is the complete vision

in Daniel 8 that begins with the Medes and the Persians, concerning the daily, paganism, and the transgression of desolation...? Then the rest of the verse tells us what paganism and Papalism are going to do: "...to give both the sanctuary and the host to be trodden under foot."

How long are paganism and Papalism going to tread down the sanctuary and the people of God? The answer is: They are going to do it until 1844. But the duration is 2300 years. If the answer is 1844 and the duration is 2300 years and you subtract 2300 years from 1844, you go back to the year 457 BC, which is right there in the history of the Medes and the Persians. It's right there in the history of Daniel 8. Here is the problem! This isn't something that I recognized, Miller used this argument. Miller was the first one in history who identified the daily as paganism. So, this was new light. As he brought forth the new light, the Protestants that were listening to Miller's message said, the daily represented Christ's sanctuary ministry. They had another understanding also, but he was confronted with that teaching. So, Miller said, if you believe the daily is Christ's sanctuary ministry, you destroy the 2300 years and 1844. And you do! If you identify the daily as Christ's sanctuary ministry, then the question of verse 13 is: How long is the complete vision concerning Christ's sanctuary ministry and the papacy? If the daily represents Christ's sanctuary ministry that can't begin before Christ ascends to the Sanctuary and begins that ministry. After the cross, Christ is ascending to the Heavenly Sanctuary and His Father receives Him, receives His work, and then the Heavenly Sanctuary was initiated, inaugurated. What was the evidence that Christ had begun His work in the Heavenly Sanctuary? It was the Pentecostal outpouring! Christ began His Heavenly Sanctuary, High priestly ministry on Pentecost 31 AD. So, Miller was right! If the question is: How long is the vision concerning Christ's sanctuary ministry and the papacy, and Christ didn't begin His ministry

until 31 AD, then the first point in history when you can start the 2300 year prophecy is 31 AD. Therefore, the Heavenly Sanctuary isn't going to be cleansed until the year 2331. So, we have over 300 years left before He begins the judgment, Adventism is a big heresy, and Ellen White is a false prophet. Miller was right! If you believe the daily is Christ's sanctuary ministry you destroy 1844.

Miller is the first person in history to identify the daily as paganism and when he came to the book of Daniel he found a word that is translated daily only in the book of Daniel. The word *tamid* is the word that is translated as daily in the book of Daniel. You can find *tamid* roughly 105 or 106 times in the Bible but you only find it five times in Daniel. And Miller said that he can only find *tamid* in the book of Daniel, yet *tamid* is in the Bible 105 times roughly. What was Miller thinking? He was thinking correctly, because in the book of Daniel *tamid* is different than the rest of the Bible. If you get a good Bible program or a concordance program, you find the other 99 or 100 times that *tamid* is in the Bible that it's either an adverb or an adjective. But unlike the rest of the Bible, Daniel uses the word *tamid* as a noun. Do you know who confirms that? The Bible scholars that know the Hebrew confirm it, but in a secondhand way the translators of the King James Bible do the same thing; when you understand Ellen White's comments on *Early Writings*, page 74. There are hundreds of supplied words in the Bible, but the only one that Inspiration said is added and does not belong there, is the word *sacrifice*. When Inspiration points out one and only one supplied word in the entire Bible that it wants to tell you something about, that's significant. When it comes to the word *tamid* Miller was right. He only found this word in the book of Daniel. He recognized it was a noun.

I will give you an illustration. In the United States we have cradles, where you put babies in.

You can rock the baby in the cradle, or you can throw a rock at the baby in the cradle. A rock is a noun and if I throw it at the baby it's a noun. But if I rock the baby in the cradle it's a verb. It's the same word. One is a verb, one is a noun. They are totally different. One, I put the baby to sleep, and one I kill the baby. The word *tamid* in the rest of the Bible is an adjective or an adverb, but in Daniel it's a noun.

If you get a good concordance, you can see that. You can also see it from the translators of the King James Bible. When they came to the book of Daniel, they saw the word *tamid*. They may have thought: "O, Daniel made a mistake! Doesn't Daniel know that *tamid* is either an adverb or an adjective?" In order to crack Daniel, everywhere they found the word *tamid* in the book of Daniel, they added the word *sacrifice*. If you add the word *sacrifice* to *tamid*, you change the noun either into an adverb or an adjective. When Sister White says: "I saw that the word sacrifice in connection with the 'daily' in the book of Daniel was added by human wisdom and does not belong to the text ...", in *Early Writings*, 74, she was saying that the translators of the King James Bible made a mistake here; that *tamid* in the book of Daniel is a noun, that Miller was right, and that Daniel uses the word *tamid* not as an adjective or an adverb but as a symbol - as a symbol of paganism.

At the end of the world there are three powers that come together against God's people. The beast, the dragon, and the false prophet, and Sister White's writings teach us that we are to understand not only those powers, but their history. There is a statement where she says that we should learn to trace the working of these powers through prophecy and through history (*Education*, 191). This makes perfect sense. The reason that Seventh-day Adventists are raised up at the end of the world is to give the fourth angel's message of Revelation 18, and part of that message is Babylon is fallen. At the end of the world Babylon is divided into three parts. You

can see that in Revelation 16:19 and Revelation 16:12, 13. It tells us, that these three parts are the beast, the dragon and the false prophet. These three powers are what Sister White calls the threefold union (*Testimonies*, volume 5, 451), that's modern Babylon. You and I have been called to identify the fall of modern Babylon. Seventh-day Adventists are to be the experts on modern Babylon. We need to understand modern Babylon from its beginning to its end. The prophetic word teaches that the last of those three powers to arrive in history is the false prophet. The false prophet is the United States. The United States didn't begin as the false prophet. The United States begins as Protestant America, but at some point in time it becomes the apostate Protestantism. Apostate Protestantism will become the false prophet of Bible prophecy. If we understand these powers in history and prophecy, we know the United States arrives in history in 1776, but the United States is the power that changes. It begins as a lamb and ends up speaking as a dragon (Revelation 13:11).

In the 1600's there was no United States. The false prophet comes into history at the end of the world. The beast is the papacy. In the time of the Apostle Paul he says: "The mystery of iniquity doth already work." 2 Thessalonians 2:7. The mystery of iniquity is the papacy. Paul was living in the first century and said the Papacy is already here. The Papacy isn't placed on the throne of the earth until the 6th century in 538. At the end of the world there is the beast, the dragon and the false prophet. The false prophet arrives at the end of history; the beast begins in about the first century. Before the beast you have the dragon.

You can trace the dragon power all the way back to the tower of Babel, if you are identifying the dragon power as the earthly representative of Satan. We know that pagan Rome was the dragon power. Sister White commented in *The Great Controversy*, 438: "Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." So the dragon is

both: Satan, but it's also the earthly organization that it uses. You can trace the false prophet back to 1776. You can trace the papal beast back to the first century. But you can trace the dragon back to the tower of Babel; and if you want to, you can trace it all the way to the courts of Heaven, because Lucifer was thrown out of Heaven and he is the dragon. The religion of the dragon is called paganism. When the prophet Daniel wanted to symbolically represent paganism he chose the word *tamid*. In Hebrew the word *tamid* is continual. The word that's translated daily in the book of Daniel represents the power that has opposed God from the very beginning, continually. It is the perfect word!

There are three powers at the end of the world. All the prophets are speaking about the end of the world (*Selected Messages*, book 3, 339), including Daniel. Daniel is telling about the powers that oppose God at the end of the world. When he wants to represent the power that has continually opposed God's people down through time he chooses the word *tamid*, which means continual. When Miller found this word in the book of Daniel, he realized it's only in the book of Daniel, but he didn't know what it meant. Let's look of what he was dealing with in Daniel 8. This is how Miller describes his discovery that the daily was paganism. He points to Daniel 8: 11: "Yea, he magnified himself even to the prince of the host; and by him the daily (sacrifice) was taken away..." When Miller was seeing the daily he saw something that had been taken away. When it came to Daniel 11:31: "shall take away the daily...", and in Daniel 12:11: "And from the time that the daily (sacrifice) shall be taken away...", Miller understood that the daily was only found in the book of Daniel, but he wasn't sure at that point what it meant. What he did understand is that whatever it was, it was taken away.

Notice in Daniel 12:11, as I am approaching this from Miller's understanding, as left recorded in his writings; in verse 11, the daily shall be taken

away and the abomination that maketh desolate set up. Miller understood that the abomination of desolation was the Papacy. He understood that whatever this daily was, it had to be taken away in order for the Papacy to be set up. In Daniel 11:31, "...and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate", it was the same story. He knew that, whatever this daily was, it had some relationship to the setting up of the Papacy and then it had to be taken away. As he tells the story, he was searching for what this power was, with a concordance. What was this thing that had to be taken away for the Papacy to be placed on the throne of the earth? Then he came to 2 Thessalonians 2:3 "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." Miller inserts at this point the man of sin and the son of perdition are the Papacy. He is saying that Paul is speaking about the second coming of Christ and telling the believers that Christ doesn't come a second time, until there is a falling away of the Christian church and the Papacy is revealed. Then Miller reads verse 4: "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, showing himself that he is God." This is another illustration of the papal power. Then verses 5 and 6: "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."

Miller understood that when Paul wrote this letter, the Papacy wasn't in existence as a church. In verse 6, Paul is saying that there is a power that withholds the Papacy. This power will hold the Papacy back until it's time for the Papacy to be revealed. Then came the verse where all the lights came on for Brother Miller. Verse 7 says: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." Miller's commentary is as follows: "I

read on, and could find no other case in which it (the daily) was found, but in Daniel. I then (by the aid of a concordance) took those words which stood in connection with it, 'take away; he shall take away, 'the daily; 'from the time the daily shall be taken away', etc. I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' etc. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is 'the daily!' Well now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, 'the daily' must mean paganism." *Second Advent Manual*, 66. He realized that paganism or pagan Rome was doing two things: It was restraining the Papacy from taking control of the earth, but also, when paganism was removed, the Papacy would take control of the earth.

Part of your question is: What's the significance of the daily for us today if we have a false understanding? If we read on a few more verses we'll see some of the significance. In verse 8 to 12 it says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:8-12. The Seventh-day Adventists at the end of the world who receive the mark of the

beast are going to receive strong delusion. In fact, in *Selected Messages*, book 3, 154 it states, "I believe with all my heart that the Spirit of God is being withdrawn from the world, and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God."

Those Seventh-day Adventists that receive the mark of the beast at the Sunday law testing time are going to receive strong delusion, because they are going to be totally void of the Holy Spirit. We understand the reason that they receive this delusion is because they don't have the love for His truth. This passage means a love for the truth in general. I believe and understand that. The primary truth that is identified here, isn't just for truth in general, it's a love for the truth about the relationship between paganism and the Papacy. If you get very specific, those Adventists that receive strong delusion are those Adventists that we spoke about in our last interview that Sister White saw stepping off the platform and foundation saying, it can be built better. Sister White says the foundation and platform is the message that was preached in 1841, 42, 43 and 44, and that included Miller's understanding of the daily. In 2 Thessalonians 2, the truths that bring strong delusion to Adventists, that receive the mark of the beast, these truths, that they do not love, are the foundational truth of Adventism, which include the daily. What is the foundation of Adventism? The 2300 days! If you have the wrong position on the daily you destroy 1844 and you destroy the foundation of Adventism.

Question 11

The prophecy about the 2520 years has been concealed from Adventists for a long time. What is the meaning of this prophecy for our time, and why has this prophecy been dismissed as an error of the Pioneers?

When we first came to understand the 2520 we wanted to present what we understood about it. We had two weekend meetings planned back to back in two different cities with several hours the first weekend and several hours the second weekend. We recorded all presentations both weekends and I think we ended up with 25 hours in one language, in order to deal with the 2520. For you to ask me to shrink down the significance of the 2520 into an interview is... Some people can probably do it, but I don't have the ability.

One thing of importance: It's a time prophecy. It works on the year-day principle. Every Seventh-day Adventist is familiar with the year-day principle. Very few Seventh-day Adventists have ever heard of the 2520, but all of the Millerite preachers preached the 2520 – every one of them. As God leads his end of the world people back to the foundational truths of Adventism, He designed the 2520 and placed it upon the chart as a simple tool that would be easily understood by Adventists. It is simply the year-day principle in order to stimulate their sanctified curiosity to investigate the foundations.

I have taught the 2520 to hundreds of Seventh-day Adventists that never knew it. The first time they see it, they understand it. They may not have tested it to see if it's true but they understand simply because it's a year-day time prophecy. I believe the Lord uses the 1843 chart and the 2520 as a hook to lead His people back to the foundations. The Bible and the Spirit of Prophecy teach specifically that the foundations are not going to be accepted by the majority of Adventists at the end of the world. Let's read once again from Jeremiah 6:16. We've read it already, and all the prophets are speaking about the end of the world. "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." When we return to the old paths there is going to be a group of us that refuse to do so.

Question 12

The Adventist Pioneers understood the first two woes as being the work of Islam in this world. Why has this perception been lost and what are the consequences for us?

In Revelation 10:4, you'll find something that is sealed up. We've already established that Jesus illustrates the end from the beginning, and we gave a couple of arguments that Millerite history is repeated at the end of the world in the history of the 144,000. *Seventh-day Adventist Bible Commentary*, volume 7, 971 says this: "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea,

proclaiming with a most solemn oath that time should be no longer.”

In Revelation 10:1-3 Christ, the mighty angel comes down out of Heaven with the little book of Daniel open in His hand. He puts one foot on the land and one foot on the sea and then in verse 3 cries as a lion cries, and when he does, then seven thunders uttered their voice. John was about to write what the seven thunders uttered, but then he is told to write them not, to seal them up.

Whatever the seven thunders represent, they there were sealed up. Sister White tells us that the seven thunders represent two things. One: “The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.” She is saying the seven thunders represent the events that took place from 1798 to 1844, because that’s the history of the first and second angels’ messages. Two: “After the seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order.” She tells us, the seven thunders represent not only the Millerite history from 1798 to 1844, but also the history of the 144,000 at the end of the world.

In here she specifically compares the sealing up of the seven thunders as a parallel to the sealing up of the book of Daniel. And it was, when the book of Daniel was unsealed in 1798, that the increase of knowledge produced the experience of the Millerites. When she compares the sealing up of the seven thunders to the sealing up of the book of Daniel, she also compares the seven thunders to the history of the Millerites and the history at the end of the world, when the Millerite history is repeated. She is saying: At the end of the world, when the Millerite history is repeated, the seven thunders will be unsealed

and it will parallel the unsealing of the book of Daniel for the Millerites.

In Revelation 22:11 it says: “He that is unjust, let him be unjust still...” As Seventh-day Adventists we know that this verse is identifying the close of probation. In the verse right before verse 11, verse 10, it says: “And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” Just before human probation closes, there comes a pronouncement that the time is at hand to unseal the prophecy in the book of Revelation that’s been sealed up. The prophecy in the book of Revelation that’s been sealed up (Revelation 10:4) is the seven thunders.

In several sacred histories the word of God has been sealed up to that generation. The Old Testament had been sealed up to the Jews. When Sister White comments on these times, when the Bible has been sealed up to men, she tells us what seals up those truths. We’ll read a couple of those. This is from *Spalding and Magan*, 58: “When Christ came to this earth, the traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of tradition. The spiritual import of the sacred volumes was lost ... But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction.”

One more quote, *Signs of the Times*, May 17, 1905: “The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book closed to their comprehension.”

Let’s try to get back into your question about why this pioneer perception of the trumpets has been lost. If you look at the 1843 pioneer chart in the lower right hand corner, you see

two horses with warriors on them. The horse on the top represents the fifth trumpet, Islam. The horse below it represents Islam of the sixth trumpet. The pioneers had a very distinct and accurate understanding of the trumpets of Revelation. When Sister White says “this chart was directed by the hand of the Lord and should not be altered”, this is one of nine specific quotes where she endorses the pioneer understanding of the trumpets. For instance, any Seventh-day Adventist that has read *The Great Controversy*, knows that she speaks about Josiah Litch’s prediction of the collapse of the Ottoman Empire (*The Great Controversy*, 334). In *The Great Controversy* she says that when the Ottoman Empire collapsed, “The event exactly fulfilled the prediction.” That prediction was based upon the time prophecy in the sixth trumpet. When she is endorsing that understanding, she is endorsing the pioneer understanding of the trumpets.

Today the modern theologians of Adventism reject the pioneer understanding of the trumpets. The question is why? Well, the seven thunders were sealed up, and Sister White says the seven thunders represent the events that took place between 1798 and 1844. In other words, the history of the Millerites has been sealed up! But how was it sealed up? How was it that we no longer understand what the Millerites believed about prophecy? We just read how. Sister White tells us that at the different points in history, when biblical truth is sealed up to God’s people, it’s from the reception of “customs and traditions, that are handed down from generation to generation.”

Let me give you an example. Consider the book *Thoughts on Daniel and Revelation* by Uriah Smith. There are some conclusions that Smith makes in there that I don’t agree with and I can explain why I think he missed on those couple of places, but in his book Smith defends Miller’s position on the daily. And in this book

Smith endorses the pioneer understanding of the trumpets. In the early part of the 20th century, when the German leader Louis Conradi introduced the incorrect view of the daily, a few men accepted it from Conradi and began to push that we should accept the new view of the daily. Suddenly there was an argument about the daily. If you read when Sister White was speaking of that argument you’ll find several places where she says: “They wanted to change the books”, or sometimes when she was dealing with the men who wanted to change the books, she said, “Leave the books alone.” The book they want to change was *Thoughts on Daniel and Revelation* by Uriah Smith. They wanted to go into this book and remove Miller’s understanding of the daily and replace it with Conradi’s.

Most people in Adventism don’t have this book any more. Adventists in the United States usually have all the Spirit of Prophecy books, or many of them. They may never read them, but they have a lot of them in their book cases. This book is becoming more archaic, out of place, unacceptable, yet Sister White says every Seventh-day Adventist should own this book. She doesn’t say it that way. She says: “We should be giving this book out to our neighbors.” How can we give it to our neighbors if we don’t own it? But you know what she calls this book? “God’s helping hand” (*Publishing Ministry*, 356). The book endorses the pioneer position on the trumpets and daily. The reason that we no longer accept the pioneer position on the daily, or the trumpets, or the 2520 is, because those truths were established in the Millerite history from 1798 to 1844. But the history of 1798 to 1844 is represented as the seven thunders and the seven thunders were sealed up. This means we don’t understand them because we have received customs and traditions, which have been handed down from generation to generation. Praise the Lord, just

before the close of probation, the book that's sealed and the book of Revelation are going to be unsealed. Then the Lord is going to lead His people back to the foundations of Adventism and reacquaint them with these foundational truths.

Question 13

In your lectures you are showing, the 7th trumpet (3rd woe), starting in 2001. That year is still in everyone`s mind all over the world. What happened on 9/11 from a prophetic point of view?

Let's consider this quote to start with: "Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *The Review and Herald*, July 5, 1906.

On September 11, 2001 the "great buildings" of New York City came down. Sister White plainly says that when this takes place Revelation 18:1-3 is fulfilled. Revelation 18:1 speaks about a mighty angel coming down out of heaven and the earth was lightened with its glory. Sister White says that the three angels of Revelation 8 and 14 are to be repeated. The pioneers taught that the first angel of Revelation 14 began in 1798, but that the first angel's message was empowered when the mighty

angel of Revelation 10 came down.

The pioneers correctly taught that the first angel of Revelation 14 and the angel that comes down in Revelation 10 are the same angel. When the angel of Revelation 18 came down on September 11, 2001, the history of the first angel's message was repeated. Sister White says the three angels' messages were to be repeated (*The Review and Herald*, October 31, 1899). As Seventh-day Adventists we know that when the angel of Revelation 18 descends and joins with the third angel's message, the latter rain begins to fall. That is standard understanding in Adventism. What Adventism doesn't understand is that before the Holy Spirit is poured out without measure at the Sunday law in the United States, it first begins to sprinkle upon God's people.

At the Sunday law in the United States the church is purified. One group of Adventism receives the mark of the beast and the other receives the seal of God. At that point, the Holy Spirit is poured out without measure upon those who have the seal of God. Then the two classes in Adventism have been separated. One class receives the mark of the beast and strong delusion, one the seal of God and the full outpouring of the Holy Spirit. Inspiration teaches that before that time period, while the wheat and tares are still together, before they are separated, the latter rain begins to fall. You can see this in *Testimonies to Ministers*, 507: "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."

September 11, 2001 when the mighty angel of Revelation 18 descended, when the great buildings of New York City were thrown down, one of the things that happened is that the fourth angel had joined the third. The other

things is, that the latter rain began to sprinkle upon Adventists. Some Adventists receive it, some don't. The Holy Spirit is now being poured out with measure. When Adventism is separated at the Sunday law, then it's poured out without measure. On September 11, 2001 the third woe arrived in history.

There is a multitude of verses in the Bible that teach upon the testimony of two or three, a thing is established (1 Corinthians 13:1; Matthew 16:16). The fifth trumpet was the first woe; the sixth trumpet was the second woe. The pioneer understanding is that the first woe was Islam and the second woe was Islam. Upon a testimony of two, a thing is established. If the first woe was Islam and the second woe was Islam then the third woe is Islam. On September 11, 2001, the third woe arrived in history. It began when the mighty buildings of New York City were thrown down. At this point the work of the Holy Spirit is to arouse and to awaken Seventh-day Adventists. When we are awakened we have the opportunity to enter into the finishing of the work of sanctification, that we might receive the seal of God. A careful study of the Holy Spirit demonstrates that the latter rain first awakens us and gives us opportunity to prepare. Prepare for the Sunday law, because at the Sunday law our probation closes. The Bible teaches: "Surely the Lord our God will do nothing, except he will reveal it through his servants the prophets." Amos 3:7. God's character demands that before He closes the probation upon His people He will warn them through the prophetic word. September 11, 2001 is that warning!

Question 14

Many people don't want to believe that probation time for Adventists will end with the Sunday law. What would you tell these brethren?

I would tell them that there are several ways prophetically to demonstrate that it does close at the Sunday law. One of the first things to remember is that Christ illustrates the end from the beginning. At the beginning of the papacy there were two Sunday laws and at the end there will be two Sunday laws as identified in prophecy. In past history, Constantine passed the first Sunday law in 321 AD. That compromise in the church of Pergamos, in the terminology of the book of Revelation, prepared the way for the Papacy and the church of Thyatira. When the Papacy was empowered in 538, they passed the Sunday law.

Those histories are pointing forward to our history, first the Sunday law by pagan Rome, and then a Sunday law by papal Rome. Pagan Rome is a type of the United States. First the Sunday law arrives in the United States, and then, when the Papacy is restored to power, there will be a world Sunday law. When we look at the Sunday law we realize that a Sunday law in the United States is first. You can see this illustrated in Daniel 11:41 and in Revelation 13:11. It's difficult for me to understand how Seventh-day Adventists don't understand, that their probation closes at that Sunday law. That's what the third angel's message is about, it's a warning given by Seventh-day Adventists about receiving the mark of the beast. How can I, as a Seventh-day Adventist, warn the world not to worship on Sunday, if I am worshipping on Sunday? The logic about the close of probation doesn't fit if you don't understand that at the Sunday law we have to stand for the Sabbath.

The Sunday law begins in the United States. There are Sunday laws in the United States today but those aren't the Sunday laws that fulfill Bible prophecy. The Sunday law that fulfills Daniel 11:41 and Revelation 13:11 is two-fold in nature. When you are persecuted for keeping the Sabbath and forced to observe Sunday. Sister White says it very nicely in *The Review and Herald*, December 18, 1888: "A time is coming where the law of

God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes be made void in our land; and national apostasy will be followed by national ruin..."

The first point we are making here is that the Sunday law of Bible prophecy forces you to observe Sunday and persecutes you for keeping Sabbath. This is the Sunday law we are speaking of. If they pass a law in the United States tomorrow that forbids people to buy gasoline on Sunday, that is a Sunday law, but it is not the Sunday law that fulfills Bible prophecy. When the Sunday law that fulfills Bible prophecy arrives we will be held accountable to the light that we have about Sabbath and Sunday. In this next quote from Sister White, she is describing a meeting and there was a man that interrupted her and said: I have a question for you and I want you to answer yes or no and nothing else. This is what she is describing in the following quote: "Here the discourse was broken in upon by questions from one who had kept the Sabbath a short time, but who had recently given it up. Rising in the congregation, he said, 'This Sabbath question has been a great trouble to me during the last year, and now I would like to ask a question: Is the observance of the Sabbath necessary to my salvation? Answer, yes or no.' I answered promptly, this is an important question, and demands something more full than yes or no. All will be judged according to the light that has shone upon them. If they have light upon the Sabbath, they cannot be saved in rejecting that light. But none will be held accountable for light which they have never received. I then quoted the words of Christ, 'If I had not come and spoken

unto them, they had not had sin; but now they have no cloak for their sin..." *Historical Sketches*, 234.

At the Sunday law test Seventh-day Adventists will be held accountable to the light of the Sabbath, and if they reject that light, they cannot be saved. Sister White tells us that every reform movement in history parallels every other reform movement. If you carefully look at the characteristics of each reform movement, you'll find that they have three primary way marks: First a reform message, then a manifestation of righteousness - the power of God, and then judgment is illustrated. When judgment is illustrated one of the things that happens is a door closes.

I'll give you an illustration. Noah brought a message of reform. When the animals got on the ark, there was a visual manifestation of the power of God, but judgment was demonstrated when the door of the ark was closed. Was probation closed when the door of the ark was closed? Absolutely!

Elijah brought a message of reform. When fire came out of heaven there was a manifestation of the power of God, and that was followed by the judgment, which was carried out against the prophets of Baal. Had probation closed on the prophets of Baal? Absolutely! Moses brought a message of Sabbath reform to the Jews, while they were in Egypt, then the plagues in Egypt, which represent the power of God. Finally, the judgment of the firstborn and the door closed for Egypt.

John the Baptist brought a message of reform. The manifestation of the power of God was the triumphal entry of Christ into Jerusalem followed by the judgment of the cross. In the Millerite movement, Miller brought a message of reform. The manifestation of the power of God was the Midnight Cry of the summer of 1844. That concluded, when two doors closed simultaneously on October 22, 1844. The door into the holy place closed and at the same time, the door of the parable of the ten virgins closed, because the Millerites perfectly fulfilled the parable of the ten

virgins. On October 22, 1844, probation closed on the Millerites. 49,950 continued to lift their prayers to the Holy Place and 50 moved into the Most Holy place of Christ. That history is to be repeated to the very letter. In our history today, the reform message of the Millerite history is repeated in the Laodicean message. As the latter rain is poured out on God's people, which started on September 11, 2001, warning that the next thing to happen, is the Sunday law. This Sunday law parallels October 22, 1844, it parallels the cross, it parallels the judgment of the first born in Egypt, and it parallels the closing of the door on Noah's Ark.

Bible prophecy is crystal clear. At the Sunday law probation closes for Seventh-day Adventists. Sister White plainly says it and the different lines of prophecy illustrate it. This is one of the most important truths to understand in end time Bible prophecy. Sister White says that when we understand the books of Daniel and Revelation as we should, that we will see among us a great revival. She says, "Our greatest need is for a revival." She tells us that the events connected with the close of probation have been clearly illustrated. Those are her words! She doesn't say, the events connected with Michael standing up, she says, "the events connected with the close of probation." She is emphasizing the close of probation and the last six verses of Daniel 11 are those events.

Daniel 11:40 identifies the collapse of the Soviet Union in 1989, and the next verse, verse 41, the Sunday law in the United States is identified, at which point probation closes for Adventists in the United States. God awakens His people through prophecy. The way that He does this is from those verses in Daniel 11.

If I understand that in Daniel 11:40 the Soviet Union came down in 1989, and I also understand that the next thing that happens is the Sunday law in the United States, and I also understand the truth that at the Sunday law my probation closes, this truth is, what the Holy Spirit uses to awaken

me and prepare me for the Seal of God. Every reform movement is the same. It begins with a reform message. Daniel 11: 40, 41 is that reform message. It's speaking to Laodicean's. It's saying, the next thing that happens is our probation closes. If that is true and through the power of the Holy Spirit I bring my life into agreement with that truth, what happens in my life is I experience a revival. This is God's design to bring a revival to the Adventist church.

Sister White tells us that there is nothing that Satan fears so much, than if God's people would awaken. Satan has placed a lot of strange ideas in Adventism in order to destroy the truth that at the Sunday law our probation closes. I might think, that verse 40 was fulfilled with the collapse of the Soviet Union in 1989, and I might believe that the next verse, verse 41, is identifying the Sunday law in the United States but if I don't understand my probation closes at that point in time, then all it is, is an interesting passage in prophecy, there is no urgency, there is no conviction.

There was a man that I used to travel with and we would speak together. He decided that probation doesn't close at the Sunday law. "We serve a God of mercy," he said. "God wouldn't bring Adventists to the Sunday law and then close their probation," he countered. This is his logic. He does believe that probation closes at some point in time. He doesn't believe, that you can continue to sin until Jesus comes. He is just unwilling to admit that probation closes at the Sunday law. So, here is my question to him: Brother, if probation doesn't close at the Sunday law, does it close five days after the Sunday law, or two weeks after the Sunday law, or six months after the Sunday law, or five years after the Sunday law? That is absolutely absurd!

At the Sunday law, God will raise up a group of people that are going to clarify the issues between Sabbath and Sunday. That's when the testing process begins! There is at least eleven different times in the writings of Ellen White where she

compares the image on the plain of Dura in Daniel 3, to the Sunday law. When Shadrach, Meshach and Abednego are confronted with the image test in Daniel 3, they are illustrating the close of probation. They are also illustrating the close of probation at the Sunday law test, according to Sister White. But there is nowhere in Daniel 3, where Shadrach, Meshach and Abednego say to Nebuchadnezzar, “Can you give me five more days, can you give me two weeks, six months, five years?” At the Sunday law test, probation closes for Seventh-day Adventists, just like the door closed on Noah’s Ark.

Question 15

We can hear faithful preachers all over the world saying, “Our generation is going to witness Jesus’ coming.” However, the Adventist forefathers were preaching the same message as well, but they are all dead. How can we know, that we are actually the last generation?

In Luke 21 the disciples asked Jesus what would be the signs of His coming at the end of the world. In verse 7 Jesus begins to identify the destruction of Jerusalem and the temple. Sister White says that as Jesus was identifying the destruction of Jerusalem and the temple to the disciples, He was at the same time illustrating the end of the world (*The Review and Herald*, November 5, 1889). If you carefully go through Luke 21, which we don’t have the time for in this interview, you will find that Jesus is being very specific to sequential history as he proceeds through Luke 21. He is not jumping here and there; it’s progressive history. If you look at Luke 21 verse 24 it says: “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Jesus has been telling this sequential history, and when He gets to verse 24, He gets to the 1260 years of papal rule, because He is talking about Jerusalem being

trodden down of the gentiles. If you keep your finger there and go to Revelation 11:2, which says: “But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” The gentiles tread down the Holy City; they tread down Jerusalem for 1260 years. If we go back to Luke 21:24, it says: “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

That brings us to 1798. Remember what Jesus is answering. He is answering the disciples’ question about what the signs of the end of the world are and His second coming. In verse 24 it brings in the papal rule for 1260 years, and then in verse 25 it says: “And there shall be signs in the sun, and in the moon...”, and we know that the “signs in the sun and the moon” were on May 19, 1780. Now, in Matthew 24, which is the same sermon by Jesus, only recorded by Matthew, when Jesus is speaking about the 1260 years of papal rule in Matthew 24:22 He says: “Except those days should be shortened, there should no flesh be saved.” There is three times in *The Great Controversy* alone, where Sister White comments on those days being shortened. She points out that persecution of the Dark Ages ended 25 years before 1798 (*The Great Controversy*, 306). Matthew 24 tells us that immediately after the tribulation of those days there will be manifestations in the sun and the moon. The persecution of God’s people ended by 1773 and in 1780 the manifestation in the sun and the moon. In Luke 21:25 it then says: “...and in the stars...”

The stars fell in 1833. “...and upon earth distress of nations...” It can be shown that the “distress of nations” in the Millerite history was the problems that Islam was bringing in the Middle East and verse 25 continues on: “...the sea and the waves roaring; Men’s heart failing them for fear, and for looking after those things which are come on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory.” As Jesus is answering the disciples about the signs of the end of the world, He introduces them to the signs that usher in the Millerite history, the 1260 years of papal rule, the “dark day”, the “falling of the stars”, and the “distress of nations” identified in the 391 year and 15 day time prophecy represented in Revelation 9:15. He says, “And then shall they see the Son of man coming in a cloud with power and great glory.” Luke 21:27.

Some Adventists don't realize it, but the Millerites did see the “Son of man coming in the clouds”, for they saw October 22, 1844. According to Daniel 7:13, and Sister White agrees (*Maranatha*, 248), on October 22, 1844 Christ came with the clouds before the Ancient of Days as He began the investigative judgment. “It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time.” *The Desire of Ages*, 799. The whole prophetic testimony in the Bible is the voice of Christ. Christ is the One that designed the Millerite history to be repeated to the very letter in the history of the 144,000. When He is answering the disciples about the end of the world, He illustrates the signs for the Millerites, because the Millerites are the beginning of Adventism. Then He designs the sign for the end of Adventism, the 144,000. He identifies that sign through a parable. In verse 29 it says: “And He spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that the summer is now nigh at hand. So likewise. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say into you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my word shall not pass away.” Luke 21:29-33.

When Jesus is focusing on the very end of the world in order to answer the disciples, He gives a parable. He says to look at the trees, the fig trees and the other trees. There are several passages in the

Spirit of Prophecy, where Sister White identifies the fig trees as representing God's people and the other trees the gentile world (*Signs of the Times*, February 21, 1878; *The Review and Herald*, January 11, 1881). He is making a distinction between God's people and the people outside of Adventism. He says: “Look at the trees, when they begin to shoot forth, you know that summer is near.” Jeremiah 8:20 says: “The harvest is past, the summer is ended, and we are not saved.” The harvest is the summer. Matthew 13:39 says the harvest is the end of the world. When Jesus says: “Look at the trees, when they begin to shoot forth, you know that summer is near,” He is saying to look at the trees, because when they shoot forth, you know that you are at the end of the world, because the summer is the harvest and the harvest is the end of the world.

Sister White comments on this in *The Great Controversy*, 308: “Christ had bidden his people watch for the signs of his advent, and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ he said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ He pointed his followers to the budding trees of spring, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’”

Adventists and anyone that studies knows that what causes the trees in the Middle East to spring forth in the spring time is the latter rain. What Jesus is saying to us in Luke 21 is that when you get to the time of the latter rain, according to verse 32, “This generation shall not pass, till all be fulfilled.” When the latter rain begins, you are in the last generation of earth's history and as we read earlier on from *The Review and Herald*, July 5, 1906, that when the great buildings of New York City are thrown down, then the word of Revelation 18: 1-3 will be fulfilled. When the Twin

Towers came down on September 11, 2001, the mighty angel of Revelation 18 descended, the latter rain began to sprinkle upon the wheat and tares of Adventism in an attempt by the Lord to awaken us in time that we might prepare for the coming Sunday law. The generation that was alive when this sign was fulfilled (2001), is the final generation of earth's history. This generation does not pass until all is fulfilled (Luke 21:32).

We, as Christians, are to live with the expectancy of the Lord's soon return. And in agreement with Christ's character, "Surely the Lord our God will do nothing, except he will reveal it through his servants the prophets." Amos 3:7. September 11, 2001 is the warning to God's people that in the very near future our probation is going to close at the Sunday law. It is our sign, as Adventists, that the latter rain has begun to sprinkle and the trees are budding forth, and that we either prepare our characters for the seal of God or we are about to receive the mark of the beast. Our expectancy of the Lord's return is now confirmed with a prophetic fulfillment. We are the final generation!

Question 16

This interview will probably be spread all over the world. Tell us, how we should personally prepare for this upcoming time?

There are many ways to answer that question. Certain issues of reform have been set forth for Adventists. The health message is the right arm of the third angel's message (*Kress Collection*, 50; *Counsels on Diet and Foods*, 73). It's interesting how Sister White says something isn't a test, but perhaps they are. She tells us that the health message is not to be made a test of fellowship, but she also says that those among us who continue to use flesh food will go out from among us. The health message is not a test of fellowship, but if we don't get on board with the health message we are not going to have the physical, mental, and spiritual strength to stand

through this testing time. We are entering in the time where every earthly support is going to be cut off.

You can demonstrate from the writings of Ellen White that there is no justification for an Adventist to be living in the cities after 1888. Recently, in the United States, there have been all kinds of false dreams popping up, making predictions about tremendously horrible things that are about to happen in the cities of the United States. Some brethren that were living in the United States, that had emigrated here from foreign countries, in the past few months, when they heard these false dreams, returned to their countries of origin. It's obvious that they were motivated by fear. We need to be living in the country. In 1901 Sister White said: "Out of the cities, out of the cities, out of the cities, this is my message!" But we are not supposed to move out of the cities because we are motivated by fear. The purpose of living in the country is to be in an environment where we can more completely develop the character of Christ. We are supposed to be in the country, where we can enter into the ABC's of true education. There is a sanctifying process that goes on as we learn the ABC's of true education. Still, some of us are not even aware what the ABC's of true education are. It is gardening! We need to be out in the country, where we are having a lifestyle, which the Holy Spirit can round off the rough edges and prepare us for the seal of God.

At the end of the world we are to be the people of God that keep the commandments of God, have the faith of Jesus, and have the Spirit of Prophecy. There isn't any light in the Bible or Spirit of Prophecy that the 144,000 aren't going to understand fully. This is the highest calling of all times. I'll drop back to one more answer about what we need to do in this time. The Millerite history is repeated to the very letter at the end of the world. In 1798 the book of Daniel was unsealed and according to Daniel 12, at that point there was an increase of knowledge. That knowledge

was life or death. Hosea 4:6 says: “My people are destroyed from a lack of knowledge.” Daniel 12:10 it is said that the wise would understand the increase of knowledge, but the wicked would not understand the increase of knowledge. Sister White says that every generation has a special message of present truth for their generation. The special message for the Millerites is what we call the first angel’s message. The first angel’s message is the everlasting gospel. The gospel is first set forth in God’s word in Genesis 3:15. It’s a pronouncement against Satan but it’s a promise for you and me. The Gospel pronouncement is that the Lord would put enmity between the seed of Satan and the seed of Christ.

The Millerites proclaimed the everlasting gospel, and the everlasting gospel produces two classes of worshippers. It can be illustrated, these two classes of worshippers, in the Millerite history with a variety of biblical symbols. In Daniel 12, the two classes were the wise and the wicked. The wise understood the increase of knowledge, the wicked didn’t. In the parable of the ten virgins which the Millerites fulfilled, you have the wise virgins and the foolish virgins. In the parable of the wheat and tares, the Millerites had wheat and had tares. In the parable of the wheat and tares, who separated the wheat and tares? It was the angels! The angels separate the wheat and tares. The history of the Millerites is the history of the first and second angel’s message. The everlasting gospel was proclaimed in that history. The everlasting gospel is a promise that two classes of worshippers will be produced. But the Millerites didn’t only proclaim the everlasting gospel, they experienced it. When they got to October 22, 1844 there were 50,000 Millerites and on that day 49,950 continued to pray to the Holy Place and Satan began to answer their prayers and only 50 moved into the Most Holy Place with Christ. They had not only proclaimed the everlasting gospel, they experienced it. Through

the proclamation of the two angel’s messages, the wheat and tares were separated.

That history has left on record a testimony for you and me. The testimony is this: At the end of the world when the Lord raises up the 144,000 representatives of His character, there is going to be an increase of knowledge from His prophetic word. The wicked in Adventism won’t understand or accept that increase of knowledge, but the wise will. The wise are going to recognize it. The wise are going to begin to devour that increase of knowledge. The Bible teaches that Christ is going to sanctify us, make us holy. But how does Christ make us holy? “Sanctify them through thy word. Thy word is truth.” The process of sanctification that is carried out among the 144,000 is perfection of character that is accomplished through the 144,000 coming to understand the unfolding prophetic message that Christ has given them. The promise in the Bible is that God’s word will not return unto Him void. The purpose of the increase of prophetic knowledge among the 144,000 is to produce a sanctified character prepared for the seal of God. We fulfill our test right where we began in this interview. The first quote we used was from *Testimonies*, volume 5, 708, where she speaks of Adventists: “As a people we are called individually to be students of prophecy.” The work of studying prophecy is not simply to understand end time events. The work of a student of prophecy is to allow God’s word to sanctify you in preparation for the seal of God.

Closing prayer by Jeff Pippenger: Heavenly Father, as we understand, we are at the end of earth history, as we understand that we are now the final generation, we ask that you continue and guide your people into all truth and draw us into a deep study of your word. We ask that as we study your word it will be sweet in our mouth and that you would take that word and sanctify us fully that we may be among those that perfectly reflect your character to a dying world in a Sunday law testing time that is just before us in Jesus’ name, Amen.

2010 PROPHECY CAMP ~ AS HONEY FOR SWEETNESS

June 13th - 20th

Hosted by:

Path of the Just Ministries 934 W. Henderson #185 Porterville, CA 93257
(951) 808-3214 www.pathofthejust.org

Speakers Include:

Darrio Taylor, Manuel Carrasco, Kevin Howard, Jamal Sankey, Jeff Pippenger, & Floyd Mayberry

Held at:

Pine Valley Bible Conference Center 8668 Pine Creek Rd. Pine Valley, CA 91916

The following prices include meals and course syllabus.

Reservation deadline is Sunday, May 16, 2010.

Payments made after May 16th will incur a late payment fee of 15%. We are operating on a first come first serve basis. Reserve your spot with a nonrefundable \$50.00 deposit for each individual in your party (2 & under are FREE). If flying, please plan to arrive in San Diego, CA at San Diego International Airport (SAN) on the morning of Sunday, June 13, 2010 and plan to depart on the evening of Sunday, June 20, 2010. We are arranging an airport pickup schedule for these days so please call with your flight details ASAP. Round trip transportation fee of \$25.00 is due at pickup. Contact Cyndi Carrasco at (323) 552-6109 or camp@pathofthejust.org

Accommodations:

LODGE

\$350

\$ 175 (ages 3-11)

Each private lodge can sleep up to 5 people, 6 if you have a baby. Linens are included, as well as towels. They come with a double or queen bed, twin bunk bed, and bathroom. The 14 rooms with private bathrooms have already been reserved. The remaining 26 rooms have shared bathroom facilities but these rooms will go quick.

Reserve yours now!

DORM

\$ 325

\$ 162.50 (ages 3-11)

Each dorm sleeps up to 12 in bunk beds. Each has a restroom, shower, and 2 sinks. They also come with in room heat controlled by a thermostat.

RV/5th WHEEL

\$ 275

\$ 135 (ages 3-11)

Spots are available for RVs and 5th Wheels of varying sizes to hookup. However, they must be self-contained. Hookup locations are close to restrooms.