

# Future NEWS

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## ADD TO YOUR FAITH VIRTUE: AND TO VIRTUE KNOWLEDGE

“His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.’ 2 Peter 1:3

“After receiving the faith of the gospel, our first work is to seek to add virtuous and pure principles, and thus cleanse the mind and heart for the reception of true knowledge.

“The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding.

“Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the Inspired Word says, ‘Add to your faith, virtue.’ Those who are seeking for eternal life and a home in the kingdom of God must lay for their character building the foundation of virtue. Jesus must be the chief cornerstone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue.

“Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible.” *My Life Today*, 96.

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## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified within 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 on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

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

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

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A proof reader of the following article on the *Sabbath School Quarterly* for the third quarter sent back this article to Bud Alavezos—who penned the following article.

Dear Bud: Interesting article, however, Arthur is a mythological character who may or may not have existed. He probably was based on a real person. The earliest mention of Arthur was by British monks who have him dying in or around 537/538 (although several historians have the battle where he was supposed to have been killed around 515). Also, I am not aware of Arthur ever succumbing to the rule of Rome (pagan or Christian). The tale has many elements of spiritualism and paganism with one version having him as the descendant of Jesus, but the main focus was his attempt to prevent the English from falling into the Dark Ages brought on by the Saxons. It was not until the 1200s, or later, that the Holy Grail became a part of the Arthurian legend. Lastly, even if Arthur was accredited with protecting Christianity it cannot be necessarily associated with Papal Rome as Britain was some distance and at the fringe of its' influence—further, the death of Arthur resulted in an extended period of paganism in England with the rule of the Saxons. I just thought I would put this part in because I was reading your comment on Arthur. Signed, \_\_\_\_\_

Jeff, I received this from \_\_\_\_\_ and thought I should check it out. Where did you get the information about King Arthur being the last of the seven Pagan horns to come to the aid of the Papacy? Lastly, I came across a statement from Andrews something like; when you can harmonize all texts concerning a subject and there is no disagreement, then you have truth. I'll look it up. I would like to insert it in the article. Bud Alavezos

Brother Bud: Miller had similar thinking as Andrews.

“**RULE I**—Every word must have its proper bearing on the subject presented in the Bible. . . . **RULE IV**—To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be

in an error. . . . **RULE XI**—How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively . . . . The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as slaves.” *Miller's Works*, volume 1.

I did not have time to respond to the email about Arthur before I left. I did tell Kathy I thought Arthur is in Smith's *Daniel and the Revelation*. Since I arrived in Europe I did confirm that Arthur is identified by Smith. Jeff

“In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the pagan. (Rapin, book 2, p. 124), who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 284.

From the *Review and Herald*, January 28, 1858, in the 12<sup>th</sup> article of a series titled, *Synopsis of the Present Truth*, we find article number 12 is titled, *The 1290 and 1335 Days*. Therein we find the identical paragraph that we just recorded from Uriah Smith. The editors, no doubt included James White. From another *Review and Herald* edition we find the pioneer Otis Nichols stating:

“The sanctuary and the host, were first trodden down by the Pagans. After Paganism was restrained, Papacy came into power and made the Church of Christ desolate. Paganism hindered the establishment of the Church of Rome, as long as its governments continued: but it no longer stood in their way, after

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England, the last of the ten Pagan kingdoms was christianized. Arthur put an end to Paganism among the Britons. He was crowned a Christian monarch of the Britons, by a Catholic Bishop in A. D. 508." Otis Nichols, *Review and Herald*, December 9, 1852.

Jeff: Here's the article with Arthur omitted to avoid argument. The thought is the same. Also I included a statement from J. N. Andrews which was excellent. May the Lord bless your efforts, Bud Alavezos.

### **“Paganism” or “Christ’s work in the sanctuary”?**

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.” *Selected Messages*, book 1, 206.

### **The Lord never denies His Word**

“We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us, and ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of earnest, devoted men and women assembled for this purpose. The power of God would come upon me and I was enabled clearly to define what is truth and what is error.

“As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point under the demonstration of the Holy Spirit. I would be taken off in vision and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.” *Manuscript Release*, 760.

### **Until the close of this earth’s history**

“I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publica-

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tion, in periodicals and books, Why?—Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as ‘special light’ is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth’s history.” *This Day With God*, 126.

The passages above contain a number of issues which directly relate to a discussion of the most recent Sabbath school quarterly. To be more specific, the authors of the quarterly have taken a position on the “daily” in the book of Daniel that cannot be sustained by scripture, and a position that is in complete opposition to both the pioneers and Ellen White. J. N. Andrews wrote a statement in an article entitled *The Commandment to Restore and to Build Jerusalem* in which he writes on pages 7 and 8: “We have the truth concerning any doctrine of the Bible when we are able to present a divine harmony of all the scripture testimony pertaining to that subject.” This seems to be a very good rule for us today and is especially applicable to the subject at hand.

As can be seen from the above statements, the foundation of our faith was sound. With this in mind let us consider the pioneer understanding of Daniel, chapter 8. William Miller recognized that there were two desolating powers addressed in Daniel 8:13. After much prayer and study, he concluded that the “daily” in the passage represented Paganism. In his own words, “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 the concordance] took those words which stood in connection with it, ‘take away;’ ‘he shall take away the daily;’ ‘from the time that the daily shall be taken away.’ I read on and thought I would find no light on the text. Finally I came to 2 Thessalonians 2:7–8, For the mystery of iniquity does already work; only he

who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed. And when I had come to that text, O how clear and glorious the truth appeared There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well what is it that hinders Popery from being revealed? Why it is Paganism. Well, then, ‘the daily’ must mean paganism.” *Review and Herald*, January, 1858.

### **Acknowledged on all hands**

Josiah Litch writes:

“The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put upon it by the translators. The true reading is, “the daily and the transgression of desolation;” daily and transgression being connected together by “and;” the daily and the transgression of desolation. They are two desolating powers which were to desolate the Sanctuary and the host.” *Review and Herald*, January, 1858.

Some Pioneers who not only believed that the “daily” represented Paganism, but also preserved this truth in writings include: William Miller, Josiah Litch, Sylvester Bliss, Joseph Bates, J. N. Andrews, Hiram Edson who the Whites named one of their sons after, James White who was compared to Moses in relation to Adventism in terms of biblical doctrine, Uriah Smith whose book *Daniel and the Revelation* is called “God’s helping hand”, Steven Haskell, O. A. Johnson, J. G. Matson, F. C. Gilbert the Hebrew scholar, L. A. Smith, Washerg and Loughborough.

Second and more importantly God upheld the right arm of His prophet to the Laodicean church, so she could immortalize the truth in her writings, for God knew that when she and the pioneers died, “some would come in with grievous errors.” Please note the above statement that those who believe that the Lord has spoken through Sister White will be safe from these delusions. Our only safety is in taking heed of God’s word and His prophets.

Regarding the “daily” in Daniel 8, Ellen White, in agreement with the pioneers, believed

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that "the daily" was Paganism. In *Early Writings* she states:

"Then I saw in relation to the 'daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the 'daily'; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test." *Early Writings*, 74.

Here the statement "does not belong to the text" suggests, I would say demands, that there should be no connection between the daily in Daniel 8:12 and the typical daily sacrifices. Thus the view that the *daily* is a type for Christ's work in the heavenly sanctuary is inconsistent with the above statement. In addition—those who gave the judgment hour cry were nearly all united on the "correct view" of the *daily*. Lastly she states that other views have brought in "darkness and confusion." This we can see today.

The statement would seem to be a conclusive argument that the pioneers were correct in their understanding of the *daily*, however there are in addition—some very convincing arguments from a study of the book of Daniel itself. This leads us to the third issue. Bible truth is our only safety. We need to begin with a definition of the word *daily*.

The word that Daniel uses that is translated as daily is *tamiyd* (*Strong's* 8548) which means continual, perpetual or *daily*. This word is used often in the Old Testament in connection with "the daily sacrifice." As can be readily seen, in the context of the daily sacrifice this word is used as an adjective. Daniel does not use it as an adjective. He uses it as a noun.

He is speaking of a power that has been continually or perpetually warring against God's people. It was Paganism at the Tower of Babel, it was Paganism through out Babylon, Medo Persia, Greece and Pagan Rome; and it will be

Paganism (spiritualism) that will be a part of the makeup of Modern Rome in the final battle against God's people. There is a direct connection between Paganism and the noun that Daniel uses as *daily*. Paganism has continually or perpetually warred against God's People and will continue to do so until the close of this world's history. The word *tamiyd*, which Daniel uses as a noun, applies perfectly to Paganism.

Hiram Edson, the man God chose to reveal the true meaning of the sanctuary on October 23, 1844, at the request of James White, wrote a series of articles for the *Review and Herald*. The articles were titled, *The Time of the Gentiles*. The articles recognized that there were two desolating powers spoken of in Daniel 8:13, and then went on to explain that they were directly related to a prophetic time-period of 2520 years (7 times of Leviticus 26), when ancient Israel was under the indignation of God.

Edson pointed to Daniel's prayer in chapter 9:11, where Daniel recognized that Israel was under God's curse "the oath that was written in the Law of Moses" for breaking the covenant. He concluded that there were 1260 years of Pagan rule (treading down God's people) followed by 1260 years of Papal rule. His starting point was the year 723 BC, the date Israel went into Assyrian captivity, which would terminate Pagan rule in the year 538, at which time Papal oppression began it's 1260 years of rule, ending with the deadly wound in 1798. Edson associated this treading down of Jerusalem with Luke 21:24—calling it the "times of the gentiles" or "the scattering time."

Our pioneers understood the little horn of Daniel 8 to be both Pagan and Papal Rome. In the time since they have been laid to rest, their thoughts along with their writings have been forgotten and the result has been confusion. This confusion results partially from not understanding which Rome is being addressed, specifically in verses 8–12. Here, it can be very helpful to recognize that Daniel uses a literary tool which can easily be seen in the Hebrew language, however is more difficult in English.

Verse 9 and 11 use the masculine gender, whereas; verses 10 and 12 are written in the feminine. The translators of the King James

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Bible, in recognizing this fact, used "he" in verses 9 and 11 and "it" in verses 10 and 12. To me it is helpful to remember that "MYSTERY, BABYLON" of Revelation 17, is the false church, and is prophetically the impure woman—connecting directly to the feminine gender.

Using the above premise, let's construct a scriptural approach to the pioneer understanding of these verses. Verse 9 presents very little problems.

#### VERSE 9

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

Here the little horn, being Pagan Rome (masculine), comes forth from one of the four winds (points of the compass) and not one of the four divisions of Greece. This is historically correct since Rome does not come from Greece, but was diverse from the kingdoms before it, according to Daniel 7. In support of this historical fact, please note verse 23, where "in the latter time (end) of their kingdom (Greece) when the transgressors are come to the full, a king of fierce countenance (Rome), and understanding dark sentences, shall stand up". This is a direct reference to Deuteronomy 28:49–57 which predicts that the desolation of the Jews and Jerusalem would be accomplished by Rome. In verse nine, the three areas of Rome's enthronement as the king of the north were the south (Egypt), the east (Syria), and the pleasant land (Palestine). These three areas are also identified a second time in Daniel 11:16, 17.

#### VERSE 10

And it waxed great, *even* to the host<sup>h</sup> of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

Now we see Papal Rome (feminine) attacking God directly as foretold in Daniel 7:25 by speaking great words against the Most High (calling himself God on earth and claiming to

have power to forgive sin) and thinking to change times and laws (second and fourth commandments). This power is seen as casting down some of the host and the stars to the ground and trampling on them (God's people during the Dark Ages).

Verses 11 and 12 seem to be the verses where more difficulties arise.

#### VERSE 11

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

In this verse Pagan Rome "masculine" being the subject of the verse, warred against the prince of the host as he took the life of God's only begotten Son. At this point we need to have a better understanding of the phrase "taken away". This is critical to the understanding of the second half of this verse.

#### Take Away

Daniel uses two different words which the translators of the King James Bible have translated as "taken away".

In verse 11 the word used is "*ruwm*" (*Strong's* 7311) which, rather than suggesting taking away, actually means exalted or lifted up. According to *Strong's* concordance, Daniel used this word in chapter 5 verse 20, speaking of Nebuchadnezzar's heart being lifted up (*ruwm*) and then again in verse 23, where Belshazzar lifted up (*ruwm*) his heart against God. Also in Daniel 11:36, speaking of the king of the north "he shall exalt (*ruwm*) himself and magnify himself above every god" and in Daniel 12:7, speaking of the man clothed in linen when he "held up (*ruwm*) his right hand and his left hand unto heaven". It is clear from Daniel's use of the word *ruwm* that whatever the term *daily* is, in verse 11—it was exalted or lifted up.

This is a very important issue since neither Pagan nor Papal Rome lifted up or exalted what is considered the new view of the *daily* (Christ's work in the heavenly sanctuary), whereas Paganism (the pioneer view) was exalted by Pagan Rome.

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In contrast to chapter 8 verse 11, in chapter 11 verse 31, Daniel uses the word "*suwr*" (*Strong's* 5493 meaning to take away), in which the *daily* is actually taken away in order to place the abomination that maketh desolate. Also in chapter 12 verse 11, the year 508 begins the 1290 year prophecy, for in 508 the last of the 7 barbaric tribes came into a church-state relationship with the Papacy, thus marking when Paganism was taken away. The 1290 years end in 1798—when the pope was taken captive. It is evident that the daily (paganism) was taken away and removed in 508, but not so in chapter 8 verse 11, for in this verse Paganism was to be exalted. How did this happen?

How was Paganism exalted by Rome? As Rome conquered the surrounding nations she would bring those conquered nations 'gods' back to Rome, and then place them in the Pantheon Temple to be worshiped. In this sense Rome exalted Paganism: Rome accepted Paganism's various forms, creeds and gods and then Rome lifted up and exalted them by placing them into their own special room in the temple of the gods, which is once again, the Pantheon Temple.

At this point it would be well to note that Daniel used two different Hebrew words that are translated into English as *sanctuary*. In Daniel 8:11 he uses the word "*miqdash*" (*Strong's* 4720) which can refer to either God's sanctuary or to a heathen sanctuary. Two verses later, in verse 13, and also in verse 14, he uses the word "*qodesh*", which can only refer to God's sanctuary. The question arises; why did he use two different words in such close proximity? Is he being careless? I think not.

In addition to the distinction between two different words that are both translated as *sanctuary*, the verse states that it was the "place" of his sanctuary that was cast down. Heaven is the place of God's sanctuary and no earthly power can cast down heaven. Applying the pioneer understanding that the sanctuary of this verse represents the Pantheon Temple, this verse then parallels the time prophecy in Daniel 11:24.

In verse 24, Pagan Rome forecasts her devices against (*Strong's* 5921 which can also mean from) the strongholds for a time or for 360 years. In the year 31 BC Rome conquered Egypt and began to rule the world supremely. 360 years later Constantine left Rome and relocated the capital of his empire to Constantinople in the year 330. Historians can see no earthly reason why he would remove his capital to such a remote area, however it had been foretold by God, in Daniel 8:11 as well as Daniel 11:24 and in Revelation 13:2. As a result of this move the "place" (the city of Rome) of his "sanctuary" (the Pantheon Temple) was cast down, and his seat (the city of Rome) was given to Papal Rome. Ezekiel 28:18 lends support to the suggestion that "*miqdash*" can refer to a Pagan sanctuary as it states that Satan has defiled his "sanctuaries" (*miqdash*).

In contrast "*qodesh*" (*Strong's* 6944) can only refer to God's sanctuary. There is little controversy throughout mainstream Adventism that the sanctuary mentioned in Daniel 8:13, 14 refer to God's heavenly sanctuary.

## VERSE 12

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

Here, the armies of the seven kings (an host) came to the aid of the Papacy, conquering and destroying until the Ostrogoths, the last of the three horns (Daniel 7:8, 20), were finally driven from Rome. From this point in time "it" (feminine, Papal Rome) cast truth to the ground, practiced and prospered as the 1260 years of Papal cruelty began. The term "transgression of desolation found in Daniel 8:13", is suggesting an unlawful relationship, a combination of church and state, a "transgression." In 533, Justinian decreed the bishop of Rome to be the head of all the churches and the corrector of heretics. This decree gave Rome power over the consciences of men and was enforced by the power of the state. This combination of church and state was a "transgression of desolation".

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The question asked in verse 13 brings even more light as does also an understanding of the word vision. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" To paraphrase, the question is: "How long will the daily and the transgression of desolation tread down both God's people and his sanctuary?" Here the pioneer position of the "daily" is sound and the new view does not make sense. Let me explain.

Two words "*chazown*" (*Strong's* 2377 which means the entire vision) and "*mar'eh*" (*Strong's* 4758 meaning an appearance or snapshot) are both translated by the King James translators into English as vision, and therein lays the problem.

The question in verse 13 is: "How long shall be the entire (*Chazown*) vision concerning the daily and the transgression of desolation to tread down both the (*heavenly*) sanctuary and the host (*God's people*)? The question concerns the entire vision. It includes all of Paganism, beginning with Babylon, (though Babylon is prophetically implied and acknowledged), then Medo-Persia, then Greece followed by Pagan Rome—only to be then followed by the Papal Rome. The idea that the *daily* is Christ's work in the heavenly sanctuary is not consistent with the fact that Christ did not enter the heavenly sanctuary until after his ascension. Again the question is not "when" but "how long" and the answer is that both Paganism and the Papacy would tread down God's sanctuary and His people.

This brings us to "*mareh*" the second word translated as vision. The Hebrew word "*mar'eh*" meaning appearance or snapshot is used in Daniel 8:16. To summarize verses 15 and 16, after Daniel had seen the entire (*chazown*, verse 15) vision, he heard a voice tell Gabriel to make him understand the snapshot (*mareh*) vision. Presumably there was something that Daniel didn't understand about the vision. Some small portion of the vision, some snapshot, some "*mareh*". Verse 17 brings illumination, where Gabriel states; "Understand,

O son of man: for at the time of the end shall be the (*mareh*, snapshot) vision."

Daniel saw something at the very end of the vision that he did not understand. Subsequently Gabriel begins at the very beginning of the vision, specifically naming the kingdoms of Medo-Persia and Greece. After this Gabriel tells Daniel about a nation who would destroy many. This was done by both Pagan and Papal Rome. This vision in Daniel 8 portrayed two false systems of religion warring against God's people and His sanctuary, first Pagan Rome and finally those who were professing to be followers of the Son of God (Papal Rome). Note that throughout this vision there is a repeat and enlarging of the visions of Daniel 2 and Daniel 7. Daniel was heartsick at the destruction he saw of God's people and His sanctuary. Verse 27 states that he fainted and was sick certain days. In verse 26 Gabriel states that the (*mareh*, snapshot) vision of the evening and morning which was told is true. In other words he saw a picture of the evening and morning. What would this be? It must obviously be related to the sanctuary and its sacrifices. I would suggest that he saw a picture of the sanctuary in 1844 with Christ as our High Priest as He moved from the Holy Place into the Most Holy Place to begin the work of judgment and the blotting out of sins. A quote from *The Great Controversy* seems to lend support for this proposal:

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

Again using the rule of "repeat and enlarge" you can see that in Daniel 7:13, Daniel saw Jesus going to His Father. In Daniel 8:14 he saw that Jesus was not only God's Son, but that he was our High Priest as well and

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personally involved in the work of the blotting out of sin.

Daniel was told in the last half of verse 26, to shut up the (*chazown*, complete, entire) vision for it shall be for many days (2300 years). In verse 27, Daniel explains that he was astonished at the (snapshot, *mareh*) vision but none understood.

Daniel 11:31 also speaks of the *daily*; however the word (*suwr*) used here actually means to take away.

#### **DANIEL 11:31**

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

Here the subject of the verse is the arms (seven kings of Daniel 7). These seven kings polluted the sanctuary (*miqdash*) of strength often, in that the city of Rome was the scene of many military battles. Not only did these seven kings individually renounce Paganism, as they accepted Catholicism, they also came to the aid of the Papacy. The process which began when Clovis of France in 496, declared himself to be Catholic, ended as England the last of these seven tribes accepted the Catholic faith in the year 508. Again, the word "*suwr*" literally means to take away and that is exactly what happened to the daily (Paganism). Being in alliance with the Papacy, they warred against the three tribes that had accepted the Arian form of Christianity. By the year 538 the Ostrogoths, the last of these remaining tribes, was decimated and driven from the city of Rome. Rome no longer had any rivals and the abomination that maketh desolate was placed or set up.

Again the pioneer position is sound and consistent whereas; the new view is inconsistent with the answer given in verse 14. The question was; how long is the entire vision? The answer was 2300 days (years) and then the sanctuary shall be cleansed. Accepting the new view that the *daily* is Christ's work in the heavenly sanctuary presents a problem with the 2300

days. Beginning at the year 100, being the earliest date that the mystery of iniquity was at work to take away Christ's work in the sanctuary, and adding 2300 years, one would arrive at the year 2400. This would result in the sanctuary being cleansed at approximately 2400. Obviously this view not only destroys the 1844 movement, but cannot be reconciled with either Daniel 9:25 (the starting date of the 2300 years prophecy) nor Daniel 12:11,12, which sets forth the 1290 and 1335 year prophecies.

#### **DANIEL 12:11-12**

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Upon using the marginal reading, the verse states that from the time the *daily* is taken away "to set up" the abomination that maketh desolate there shall be a thousand two hundred and ninety days. Verse 10 speaks of the time period when God's people would be made white, purified, and tried. This prophecy must be speaking of that period of Papal rule during the Dark Ages which began in 538. Thirty years earlier, in the year 508 Paganism had been taken away. Adding 1290 years to 508 takes us to the year 1798—the very year that the deadly wound was inflicted. This position makes perfect sense and all the dates have historical significance. The new view is again not consistent with the historic facts.

In addition, verse 12 pronounces a blessing on those who come to the 1335 days. Again, beginning at 508 as the starting point and adding 1335 years (Year-day principle), you come to the year 1843. This blessing is directly related to the first and second angels' message and is also mentioned in Revelation 14:13. In the context of the third angels' messages, John writes:

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Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

There was a special blessing pronounced upon those who came to this time period. Here we are speaking of the very pioneers who with Ellen White brought us truth in its purity and went in by faith into the Most Holy, through the open door of Revelation 3:7, given to the church of Philadelphia.

In closing I could ask this question; why expend so much energy in order to oppose such a seemingly trivial issue? Is the daily a trivial issue? The Pioneer view is that it is Paganism, the work of Satan. The new view is that it is Christ's work in the heavenly sanctuary. These views are diametrically opposed to one another. Both views cannot be correct. It must be one or the other. The pioneers are in agreement with Sister White's statement in *Early Writings* page 74, quoted at the beginning of this article. Advocates of the new view suggest that that statement dealt mainly with time setting. Can we take this to suggest that the statement; that "nearly all were united in the 'correct' view of the daily" is unimportant? God forbid! If so, where do we pick and choose as to what is truth or what is error? Another issue, 1 Corinthians 14:32–33 states:

And the spirit of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints.

In this article we have shown that there is no disagreement between the pioneers, Ellen White or Daniel.

One final thought in support of the pioneer position. In Daniel 8:19 Gabriel tells Daniel that he will make Daniel know what shall be in the "last end" of the indignation. This suggests that there is a "first end" of the indignation. Does it not?

William Miller saw the end of the indignation as the fulfillment of 2520 years of God's indignation against His people for their breaking of the covenant, as set forth in Leviticus 26.

Miller started the time prophecy in 677BC, when Manassas, king of the two tribes that made up the southern kingdom—was carried to Babylon by the Assyrians.

Hiram Edson agreed with Miller in the sense that he too, recognized the "seven times" of Leviticus 26 as the time of God's indignation against His people because of their rejection of the covenant. Edson however, identifies the starting date as 723BC, when Israel, the northern 10 tribes—went into captivity by the Assyrians. As stated earlier, 1260 years of Pagan oppression added to the 1260 years of Papal oppression takes you to 1798, which was the year that the Papacy received the deadly wound. The point is that there are two parts of the indignation. This lends support to the pioneer position on Daniel 8:13.

Often when discussing the daily, the new view advocates will use Ellen White's statements that we should not get into arguments concerning the daily. I agree! We should avoid arguments, or disagreements at all cost, unless we are being directed by the Lord to do so. However, there has been a major change of position. At the time period when Sister White commented upon the argument that was taking place about the daily in the book of Daniel—nearly all were united on the correct view of the daily and she was very concerned about God's people having a united front. Consistently when dealing with this issue, she would use the statement; "at this time", or "in this present situation" and other similar qualifiers. It seems to me that times have changed. Presently nearly all the leaders are united in a false understanding of the *daily* in regards to these verses. Yes, the Papacy has trampled down truth to the ground. It has directly assaulted both God's people and His sanctuary. Yes, he has spoken great words against the Most High, but as can be seen in this article, the new view is inconsistent with the book of Daniel; specifically in Daniel 8 verses 11 and 13 as well as Daniel 11:31 and Daniel 12:11. Its inconsistent with Leviticus 26. A faulty exegesis of these verses as a basis for our sanctuary message can only weaken our message.

Where are the watchmen on the walls of Zion?

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## Why do I believe the third woe began on September 11, 2001?

### Part One

By Jeff Pippenger

There are many points of truth that must be established before we arrive at the point where we specifically address the third woe.

In past issues of our monthly newsletters we have set forth certain prophetic principles. Though we acknowledge that very few people have read these magazines, I intend to refer to some of those previously identified principles in ‘a matter of fact’ style. If you are new to our prophetic discussions, and wish to catch up, our previous newsletters are on the ministry website at [future-news.org](http://future-news.org).

The pioneers were correct on their understanding of the seven trumpets, the seven seals and the seven churches. Their basic approach to the churches, seals and trumpets is most certainly part of the foundational understandings that Sister White warns will come under attack in the final controversy.

#### Those who would unsettle the established faith

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. **The destiny of souls hangs upon the manner in which they are received.**’

“I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had

placed them upon a **solid, immovable platform**. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews

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were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of

these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

“I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.” *Early Writings*, 259–261.

Sister White not only raises a warning about an attack upon the foundations, but she compares the Millerite time-period, when the foundations were established, to the time-period when Christ walked among men. She emphasizes that in both the days represented by John the Baptist through Pentecost and the days represented by William Miller through the disappointment of 1844, we see a purification process brought upon God’s followers that is used among other things to gather a remnant of people together as God’s dispensation changes.

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In the days of Christ the dispensation was changing from the earthly sanctuary to the heavenly. In the days of Miller and his associates the dispensation was changing from Christ's holy place ministry unto the Most Holy Place ministry. We are now approaching a time-period when the dispensation of judgment changes from the judgment of the dead unto the judgment of the living. Both the history of the Millerites, and of the history of the days when Christ walked among men illustrate that a purification process takes place in connection with a change of dispensations.

The stories of Moses and Noah are also histories when a dispensation was changed. Noah served when the focus of worship was the gates of the Garden of Eden, and Noah served in a time when the focus of worship was changed to altars. Moses served when worship changed from altars unto the earthly sanctuary. In both stories, we find that a purification of God's people took place during the change of dispensations. Upon the testimony of two, a thing is established; and we have just considered that the time of Noah, Moses, John the Baptist and William Miller were times which identified a purification process that is brought upon God's people during a change of dispensations. This is the testimony of four, not simply two.

That being stated, we are still attempting to discuss the pioneer understandings of the seals, trumpets and churches in the book of Revelation. The pioneer understanding of the trumpets, seals and churches was built upon long-held and well-recognized rules of prophecy that were considered to be accurate by a good part of the Protestant world—and it was 'the Protestant world' in a time-period when 'the Protestant world' still remembered what the distinctions between Protestant and Catholic are. Plus: the pioneers had William

Miller's rules of interpretation, and Miller's rules are still valid. They are still easily defensible. They have also been endorsed by inspiration.

### **Angels of heaven were guiding his mind**

"Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he [Miller] compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: 'The entrance of Thy words giveth light; it giveth understanding unto the simple.' Psalm 119:130.

"With intense interest he studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were

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expressed were defined in other scriptures, and when thus explained, were to be literally understood. 'I was thus satisfied,' he says, 'that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein.'—Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. **Angels of heaven were guiding his mind and opening the Scriptures to his understanding.**" *The Great Controversy*, 320.

The pioneers reasoned that the sixth and seventh church represented their day-and-age. They believed that the sixth seal began just prior to "the time of end," which they defined as beginning in 1798. They also recognized that sixth seal concluded at the second coming of Christ. It is easily established in God's prophetic word that the sixth seal begins in the mid-nineteenth century and concludes when Jesus returns. The pioneer position on the sixth seal is still sound. The falling of the stars in the sixth seal is the same event that Joel spoke about, and that Jesus spoke about when He was paraphrasing Joel.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And **I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the**

**great and the terrible day of the Lord come.**

And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

For, behold, **in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.**

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head; Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their

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border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head: And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken *it*.

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great.

Multitudes, multitudes in the valley of decision: for the day of the Lord *is* near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will* be the hope of his people, and the strength of the children of Israel.

So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: **then** shall Jerusalem be holy, and there shall no strangers pass through her any more.

And it shall come to pass **in that day**, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the Lord dwelleth in Zion. Joel 2:28-3:21.

This is some of what Jesus paraphrases of these previous verses:

Immediately **after the tribulation of those days** shall the sun be darkened, and



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the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Matthew 24:29.

And then John states in the sixth seal:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And **the stars of heaven fell unto the earth**, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. Revelation 6:12-13.

Sister White ties all of these prophecies concerning ‘the falling of the stars’ to the event that took place in 1833. To reject the pioneer position on the sixth seal requires an explanation of why the pioneers and Sister White so firmly identified that the falling stars in the sixth seal was fulfilled in 1833.

The pioneers made their conclusion of the sixth seal in agreement with the first five seals. The history associated with the first five seals is what allows you to establish that the falling stars, in the sixth seal was fulfilled in 1833. The pioneers place the first seal, “behold a white horse”—in the time period of the Ephesian Church. John the Revelator was the historical figure associated with the history represented by the white horse that went forth to conquer. During this history the gospel was carried unto the entire earth. Notice that the first seal repeats and enlarges upon the first church.

The pioneers reasoned that just as the church of Smyrna represented the persecution that roughly took place from the year 100

through the year 321, so too the second seal, the other “horse *that was red*” repeated and enlarged upon the history represented by the church of Smyrna.

The third church of Pergamos paralleled the third seal and “a black horse” of compromise, representing the history of compromise as illustrated by Constantine and the aftermath of his work of introducing paganism into Christianity. The church of Thyatira is the Dark Ages of papal rule. This history is repeated and enlarged upon in the fourth seal with “a pale horse” of death and darkness.

Before we continue the preceding thought, take note that the structure of the seven churches, seals, and trumpets tie all three histories together. With the seals, the first four seals are represented by a horse. The last three seals are not. With the trumpets the first four trumpets are trumpets, but the last three trumpets are woes. Upon the testimony of two a thing is established. There must be some prophetic distinction between the first four and the last three churches. There is of course a valid understanding of this distinction, but we will leave that off for now.

The churches, seals and trumpets are tied together internally within the book of Revelation. The churches, seals, and trumpets are prophetically one unit. They all reach their conclusion in the seventh church, seal, or trumpet, and they each have the first four symbols distinguished differently from the last three symbols. The three symbolic lines of history progress in a fashion that prepares the student to understand each of the following symbols.

The first seal represents the history beginning at the cross, until the year 100. From that point the second seal sets forth the persecution time-period from 100 to 321. The third seal takes the history from the church

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of compromise in 321, until the fruits of the compromise established the papacy on the throne of the earth in 538. The fourth seal identifies 538 through 1798, and then there is a break in continuity.

There are no more horses, and in the fifth seal we see a question raised that highlights the role of 144,000 at the end of the world. The fifth seal repeats and enlarges upon the history of the fourth seal, in the sense that it identifies the cry of the martyrs that took place in the Dark Ages of the fourth seal. This is a purposeful connection by Inspiration. But although the fifth seal is repeating and enlarging upon the fourth seal, it is more importantly developing the truth that the sixth and seventh seal address so specifically. That truth being: the development of the 144,000.

The fifth seal asks “When God’s justice will be executed against the wicked?” it asks, “When will God’s justice be executed against the wicked who have persecuted God’s people?” The answer introduces the reader to the fact that there would be one more blood bath against God’s people at the end of the world.

That blood bath takes place in the history of the development of the 144,000. The pioneer argument about the sixth seal representing the Millerite time-period is based upon their analysis of the first five seals. The pioneer understanding of the histories represented in the seals is supported by actual history and by the historians, as is the history represented by the seven churches and the history represented by the seven the trumpets. The history of the churches is repeated and enlarged upon in the seals, and it is repeated and enlarged upon in the trumpets.

God’s prophetic word is illustrated and established through the employment of several specific rules. One of those rules is called “repeat and enlarge”. The rule of repeat and

enlarge informs us that one line of prophetic testimony is to build upon other lines of prophetic testimony—line upon line, here a little, there a little.

I have also spoken by the prophets, and **I have multiplied visions**, and used similitudes, by the ministry of the prophets. Hosea 12:10.

The principle of repeat and large goes on to teach that when a prophetic line of history is set forth by inspiration, that the following lines of prophetic truth are not only to be brought together with other similar lines, but the rule also identifies that when the prophetic line is repeated, it enlarges the information associated with the overall prophetic line of history that is being built upon.

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 any thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us. Ecclesiastes 1:9,10.

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. 1 Corinthians 10:11.

Prophetic lines repeat previous prophetic lines, and all the while they enlarge the light connected with that particular line of history. The seals need to be approached with a good understanding of repeat and enlarge, or among other things, we may develop an understanding of the seals that destroys the foundational pioneer positions.

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Correct application of the lines of prophecy when using the principle of repeat and enlarge always produces a clear and easily recognized truth. When you bring the prophet's testimonies together they always produce unity, and never confusion.

And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32,33.

**"RULE IV**—To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

**"RULE VI**—God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one." *Miller's Works*, volume 1.

It can be shown that the history represented by the sixth seal is the same history represented in the seventh seal. The seventh seal repeats and enlarges the sixth seal.

All that is identified in Inspiration, about our responsibility to defend the foundations erected by the pioneers, requires that when someone in Adventism suggests their own idea about what the seals, the churches, or the trumpets represent, they must first identify and explain conclusively why they believe the pioneers were and are incorrect.

To simply present a message about these subjects that disagrees with the foundational position, while making no comment about the pioneer understanding is unacceptable. Teachers of new ideas should always explain

their so-called new light in terms of its relationship with old light. Always.

### **No aftersuppositions**

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. **No aftersuppositions, contrary to the light God has given are to be entertained.** Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, **God has given us as a foundation for our faith.** He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit.

"A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus **their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.**

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. **And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God." *Counsels to Writers and Editors*, 32.

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It is the foolish virgins who Christ is addressing in Luke 24:25:

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Luke 24:25.

Christ is essentially saying, O foolish virgins of Adventism: Your problem is that you are “slow of heart to believe all that the prophets have spoken”. Luke 24:25.

One thing that makes a foolish-virgin foolish—is that they are slow of heart to accept Bible prophecy. We are to fill our mind with the prophecies:

**FOR SINCE THE FATHERS FELL ASLEEP, ALL THINGS CONTINUE**

This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance: **That ye may be mindful of the words which were spoken before by the holy prophets**, and of the commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed

with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3:1-7.

We are to accept prophecy with a ready trained mind—a ‘mind-full’ of the prophecies, as Peter suggests above. The reason why we should have our mind-full of the prophecies, according to Peter is that we will have a controversy over present truth concerning the return of Christ; and that the point of that controversy will be the application of the rule of Bible prophecy called repeat and enlarge!

Peter here teaches that the scoffers who argue against the final present truth message will refuse to accept the correct understanding which demonstrates that histories in God’s word illustrate the end of the world. The scoffers are willingly ignorant of the fact that God’s creative word never fails. Peter here identifies this truth by employing God’s word to use the flood of Noah to represent the Second Coming of Christ. As Peter lifts up the Bible as the stumbling block that the scoffers reject at the end of the world, he also teaches that the principle of repeat and enlarge operating within God’s word is part of what is missed by those who are labeled as “scoffers” in our day.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

For precept *must be* upon precept, precept upon precept; line upon line, line upon line;

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here a little, *and* there a little:

For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and **this is the refreshing: yet they would not hear.**

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Wherefore hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isaiah 28:9-16.

That passage is a classic in God's word for emphasizing and identifying the rule of repeat and enlarge. Notice that not only is this rule addressed, but there are two groups of people

addressed in the passage: One is the "scornful men" that rule over the "people" in "Jerusalem"—and the other are those who would allow themselves to receive "knowledge" from the Lord. Once again there are two groups of Adventists here at the end of the world when this passage is fulfilled.

One group will not hear the rule of prophecy that teaches about repeat and enlarge, "here a little, there a little", and another group who do accept and employ this rule. Notice that this controversy takes place during the "refreshing" which Sister White clearly upholds as the latter rain time period. The passage is teaching that when Adventism is purified at the Sunday law, there will be two groups, the wise and the foolish, those with mark of the beast, those with the seal of God—or: one group who understood and employed the rule of repeat and enlarge, and one group who refuses to accept and apply the rule of—repeat and enlarge.

"You must **never, never** seek to lift one pin, remove one landmark, that the Lord has given to his people as truth.

"There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work.

**"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.** We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositar-

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ies of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning and of comfort, of hope and of love, to those who are in the darkness of error and sin." *General Conference Daily Bulletin*, February 20, 1899.

We have nothing to fear except we forget the experience and history of how God established His covenant people at the end of the world in the Millerite time-period, or if we forget the teachings that He established in that very history. Or we might say, "We have everything to fear of the future if we forget the history of the Millerite period and the foundational truths which the Lord then established." The work of the Millerites has been lined up with the work of restoration that took place from the first unto the third decree. It was in the time of the first decree that the foundations of the temple were laid. The Millerites are prefigured by Zerubbabel laying the foundation stone. The 144,000 are prefigured by Zerubbabel placing the capstone upon the literal temple in the prophetic history illustrated by Ezra, Nehemiah, Zerubbabel, Haggai, Joshua and Zechariah.

The obvious reason that it is dangerous to forget the Millerite history is that it prefigures our day and age—but you will only recognize this if you choose to believe that God repeats and enlarges His many various prophetic lines. We may understand the history of the Millerites, but if we choose not to employ that history in order to shine light upon our current history, then we will parallel the experience of the foolish virgins in the Millerite time-period.

### Food for the flock

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' **Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God.**

"We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in my vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility. . . .

"In the days of the apostles the most foolish heresies were presented as truth. **History has been and will be repeated.** There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears." *Notebook Leaflets*, volume 2, 158.

### Ye shall in no wise believe

Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for **I work a work in your days**, a work which ye shall

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## Readers' Response

in no wise believe, though a man declare it unto you.  
Acts:13:40-41.

Notice that Acts here states that there is a time-period at the end of the world when the "despisers" will "wonder" and "perish". The reason suggested for those despisers perishing is that God would do a work in their lifetime that would create two groups within His people. The group that perishes is the group that refuses to listen to men "declare" "unto" them that there would be "a work" that takes place "in your days". The group that perishes will refuse to recognize the repetition of history, even though there were men 'declaring' this very principle "unto" them. This principle is once again: the rule of repeat and enlarge.

In the passage the despisers who perish will "in no wise believe" a message that applies the rule of repeat and enlarge. The passage is identifying our day and age, and we are either wise or foolish virgins, so the group that "in no wise believes" the principle that portrays the end from the beginning, are the unwise believers who also are the foolish virgins in the parable of Matthew 25. What comes upon the despisers of the message at the end of the world has been spoken about many times within the prophetic testimonies. That is what Luke is saying when he states: "Beware therefore, lest that come upon you, which is spoken of in the prophets". There is a special punishment for Seventh-day Adventists at the end of the world, and many of the prophets speak about this fact.

Dear Brother Jeff,

May God richly bless you and your ministry as you continue to proclaim the Three Angel's Message to the world. My mom in Mexico and many brethren greet you and still thank you for your visit 7 years ago. Use this gift as best you may need.

K.G.—ID

Greetings from Oregon,

About 4 months ago I started listening to your series of tapes (The Overflowing Scourge and The Purification of the Church). Then I ordered the Bible school tapes. I have been so blessed to hear our precious historical truth being proclaimed. I've been an SDA for 33 years and I love Jesus, I read daily and I love and appreciated His ways and standards. He is so precious and reasonable. I've been growing closer to my dear Lord through these tapes. Until now, prophecy and history were so boring and perplexing. Now it is coming alive with much meaning and understanding.

I write this in hopes of encouraging you to be strong and of a good courage. Joshua 1. We are on the threshold of eternity. Oh to see His face. What a blessed glorious hope we have. Kathy has been so pleasant and kind to me when I call. "Look to Him and be ye saved." Maranatha.

C.H.—OR

Dear Jeff Pippenger,

I have been much blessed by your series of studies dealing with Daniel 10-12. I am 26 and was raised an Adventist. I never took the time to study the prophecies. I always held the idea that they were too hard to understand. Besides I knew the basic events that would transpire before the Lord comes.

I have been amazed as I have begun to dig into some of the prophecies. Not only do they give much detail, but they also give a firm foundation to stand on. As I study my mind i beginning to clear of some misconceptions I held.

Thank you for taking the time to write out so many studies. Your studies along with the Bible, encyclopedia, and other literature on prophecy have blessed me this past month. I hope you will be able to use this gift in your ministry.

Maybe you could help me answer a question. In the past I have pulled back from any long term commitment because I believe the Lord is coming soon. I am now considering taking some medical missionary training. I would have to commit at least 6 months, maybe a year. I struggle know what to do. I don't want to live my life as if the Lord, as well as the end time events, will not be happening for a long time, and yet I have come to a place of decision in my life. Is there anything in the Bible or Spirit of Prophecy that will shed light? Please send me whatever you can think of.

B.M.—TN

Dear Phyllis (*Future News Canada*),

Thank you for the regular sending of the Newsletters & tapes which I listen to & learn from during the months.

Since the June 2004 change of life situation because 'Rest accorded to my wife Joy', I find myself quite alone in this property & sometimes think of leaving it or sharing it with a young family who need a country living arrangement.

I read of the possibility to announce in *Future News* so here is my small notice:

### **Country Living Canada**

Very Tranquil small new (1993 build) home.

Small 28'x 26' 2 bedrooms, basement all finished.

Electronique heat controls & firewood stove included.

Property Completely Landscaped with grass & added 3 dozens trees (oak, cedars, maples, pines, elms, poplars, roses on 4 corners), many flowers and a vegetable garden also.

200'x 200' self contained with its own well & septic system good for a 3 bedroom living accommodation. A row of rocks to serve as erosion support all along the lake edge.

In the south-eastern part of the Province of Quebec about 1 hour to Maine, New Hampshire, Vermont & New York border crossings and 3 hours to Montreal international airport. Some folks may want to arrive or depart directly from the lake itself in a small hydroplane. There are only 6 year round residents on the lake and about 10 seasonal (late spring to September first weekend). There are no noisy outboard motors because the lake is not deep enough & is only 3 miles long & not very deep. I would sell \$155000. Canadian: Previously approved mortgage necessary.

I would also consider sharing with a faithful young family, if deemed convenient, who could take over eventually when I am put to rest myself.

My home phone is 1-819-549-2816; my email is biblevision@bellnet.ca

Consider Prayerfully In The Blessed Hope,

Reynald Mc Kibbin

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■ While supplies last we are offering a thumb index E.G. White study Bible covered in black leather. We will not be ordering any more of these and only 8 copies remain. They are available on a first come first serve basis for the price of \$40.00. Call 1-888-278-7744 to order your copy.

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