

An Interview with Jeff Pippenger, December 2008

16 important questions about end-time events and biblical prophecy

The prophetic interpretations, as taught and believed by the Advent pioneers and Sister White have partly been lost in the Adventist church. Jeff has been called by God to re-discover the old Adventist knowledge about biblical prophecies, so here are 16 important questions and 16 important answers.

Please study these questions with prayer.

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 about 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, page 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*, book 1, page 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." So, if our greatest need is for a revival that means we are spiritually dead.

In *Testimonies to Ministers*, page 113, she says: "When we are understand the books of Daniel and Revelation as we should, there will be seen among us a great revival". So, there is information in God's prophetic word that brings the Laodicean church back to life at the end of the world. So, 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 so many years, what is the most important or profound thing you have understood?

That's a hard question. There are many different things to understand about prophecy. For a human being to identify what's the most important is a little bit difficult. 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 kind of like passing 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" ... that's a paraphrase.

When you come to Revelation chapter 1 (and chapter one of Revelation is not only the introduction to Revelation, it is also 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 to 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, verse 5-6 He identified Himself as the First and the Last; and then He said 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*, page 393 (in the English) sister White says, "The parable of the ten virgins of Matthew 25 illustrates the experience of the Adventist people."

In *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. That principle being that the beginning of Adventism illustrates the end of Adventism. And this is because Christ is the First and the Last, the Alpha and the Omega.

You can see this in time-prophecies very clearly. In the beginning of a time-prophecy, the history of the beginning will parallel the history at the end. For instance, consider 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 history at the beginning 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. At the beginning of the 2300-year prophecy we see ancient Israel in captivity in ancient Babylon, and when they came out of Babylon to rebuild Jerusalem, they came out in three decrees; and the third decree began 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. And 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 that ancient Israel was captive in ancient Babylon. They came out of Babylon in three decrees, which began the 2300-year prophecy, and they finished the work on the fourth decree.

At the end of the 2300-year prophecy spiritual Israel was in captivity in spiritual Babylon. And when the papacy received its deadly wound in 1798 spiritual Israel came out of spiritual Babylon, and the spiritual work they were going to do was begun when the Three Angels Messages came into history. And just as the 2300 years began on the third decree it ended when the third message came into history. However, the work isn't finished until the fourth angel's message of Revelation 18 arrives in history.

Jesus illustrates the end from the beginning, and I don't know for sure 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 of one thing, 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 this topic. Why does it take so much time for you to explain these prophetic messages?

I am not sure how to answer that one. I believe that the particular history that 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. And when this unsealing was identified in Daniel chapter 12 it identified an increase of knowledge.

The Millerites didn't understand simply a single prophetic truth. The prophetic message they understood grew as they progressed through that history. And 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, and as I have studied these prophetic truths we may have a hundred hours of DVD's -- 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 that any human being can possibly share – it is not human information.

One of the things about the Millerite history: What they understood in 1843 – what William Miller understood in 1843 - is not the same as he understood in 1818 when he began to study. That 25 years expanded his understanding. And for us here at the end of the world the same thing is happening. And 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 which we have been years learning. [EW67] I am realizing now, that one of the reasons that there is this volume of information on this subject available, that it's for these 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, which for some of us it has taken us 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 at the end". Sister White says that "the time of the end" in The Great Controversy, page 356 (in the English) is 1798. So, I have understood that the verses 40 to 45 are the prophetic events that lead to the close of probation.

Also in Great Controversy, page 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."

So, Inspiration tells us the events that lead to the close of probation have been clearly revealed, and 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. And she says, these events are important truths; and she says, Satan is there to try to prevent people from understanding these truths. She says Satan catches away every thought that might make them understand these verses, and she says because of that, those people aren't going to be ready when probation closes.

Now 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". So, the majority of Adventism doesn't 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.

And Inspiration is clear that we will understand these things. Review and Herald, April 4, 1893 says, "The events of the future will be discerned by prophecy, and will be understood." If you are a Seventh-day Adventist, if you've been a Seventh-day Adventist very long, and you have watched our evangelistic series - you know, when we are doing evangelism, we'll 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 have to deal with the Sanctuary and all that, but we don't teach them about Daniel 11. We jump

over right into Revelation. We avoid Daniel's last vision like a plague. But sister White says, "The events that lead to the close of probation have been clearly revealed", and that these events are what make us wise unto salvation.

Sister White and the Bible teach us that history is repeated at the end.

Sister White says, more than once, that every generation has special testing truths for that generation, and in Bible history, which illustrates the end of the world, because 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 William 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 that these events in these verses, that lead to the close of probation, are what make us wise unto salvation.

And 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?

I have the book. He wrote this book when he was working for Time Magazine during the time period that the Soviet Union collapsed. Daniel 11 verse 40 identifies the collapse of the Soviet Union in 1989.

Carl Bernstein tells us that every article he has ever written, and what 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.

So, 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 this entire issue of the magazine. It is the Time Magazine from February 24, 1992. And it's 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 this magazine is "Holy Alliance", and it describes the secret alliance that was formed between Ronald Reagan, the President of the United States at the time, and the antichrist of bible prophecy.

Now, 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 this book, "His Holiness". His Time Magazine article is what introduced him into this history and led him to write this book. So, the alliance between the United States and the Vatican took place in the Ronald Reagan years.

Now Ronald Reagan stated that he is a Protestant Christian. But sister White has a very provocative quote. I don't remember the reference, but I know the quote word for word. She says this: "All those who become confused on the meaning of Antichrist, will ultimately end up on the side of Antichrist." [7BC, p. 948]. And Ronald Reagan has left in here, 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. So, because of Ronald Reagan's confused 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 the Time Magazine or his book, remember these aren't Adventists. Carl Bernstein is not an Adventist; he is a secular Jew. So, 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 [Lk. 19:40; Hab 2:11].

And two years before Carl Bernstein wrote his "Holy Alliance" article in Time Magazine, there was a book that came from a Jesuit, Malachi Martin, called "The Key's of This Blood". And it talks about a three-way struggle to bring in a one-world government. And the three-way struggle was between the United States, the Papacy and the Soviet Union.

The subtitle of the book explains the whole premise of the book. The title is "The Key's of This Blood", but the subtitle is "The Struggle for World Dominion Between Pope John Paul II, Mikhail Gorbachov and the Capitalist West". Now, this book is identifying the struggle that is specifically identified in Daniel 11, verse 40. This book was published in 1990, and Malachi Martin says in a general sense that everyone that's living in 1990 will be alive when there will be a One World Government implemented.

Now, I probably don't have to read this, but I will. This is the first paragraph of the book, "Willing or not, ready or not, we are all involved in an all-out, no-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. ..." So, this book is also the rocks crying out.

What this 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. And in Daniel 11, verse 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".

And 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. And 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. And the verse says that when the King of the North, the Papacy, retaliates against Atheism, the King of the South, now in the USSR, 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.

And that's 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, and that it was fulfilled in 1989. And that's the history of verse 40 of Daniel 11. And 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's 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, and I'll try to explain why.

In 1 Corinthians 10:11 Paul tells us that all these things happened as examples of the end of the world. "Now all these things happened unto them for examples: and they are written our admonition, upon whom the ends of the world are come." And 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." And then in Ecclesiastes 1:9-10 it says this, "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, wherefore it may be said, See, this is new? It hath been already of old time, which was before us."

Therefore, the whole Bible is illustrating the end of the world. So, when Isaiah 58 is studied we need to understand that Isaiah is speaking about the end of the world. And we can add a seriousness to that, because this is where sister White spent a great deal of her time commenting upon. And 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."

The 144,000 will restore the paths to dwell in. They'll raise up the old waste places. And Jeremiah chapter 6 tells us what the paths to dwell in are. Verse 16 of chapter 6 says 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. She says: "Each of the ancient prophets spoke more for our day, than the days in which they lived, so that their prophesying is in force for us, ... who live at the end of the world" [3SM,338].

So Jeremiah, Isaiah, and all the prophets are giving testimony to our day and age, and Isaiah and Jeremiah are telling us that the 144,000 will return to the "old paths". So, when we talk about what are the foundations and the pillars - the foundations for Adventism - they are the truths that began the Millerite movement.

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 EW 259 there is the beginning of a chapter, and the name of the chapter is called: "The Firm Platform". And you can see this first paragraph, it's a large paragraph, but it starts with this - this is the very first sentence of this chapter: "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body." EW, 259.

She talks about the established faith of the body. She also talks about three steps that she says are the three angels' messages. The three angels' messages came into history in the Millerite history, and as she comments on the established faith of the body in this 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. And 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 and begin to look at it. They start talking that it would be better if the foundation and platform were built this other way. Now, 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 weren't in agreement it would be confusing. In the very next verse, verse 33, it says: "For God is not the author of confusion ..."

So, when Isaiah and Jeremiah are speaking about the "old paths", Isaiah 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 will find rest for your souls", but the last part of the verse says: "We will not walk therein" (Jer. 6:16). So Jeremiah and Ellen White are in agreement.

The old paths - the foundation and platform of Adventism, are the messages that came in 1842, 1843 and 1844. There is going to be a group in Adventism, when they look at those foundational truths, they are going to say: "We will not walk therein".

Sister White says it over and over, "This is our message". 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."

So, if I want to go back to the foundational message, I know it's the message it 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 those preachers, preached the same thing. And the thing that they taught was the message that's represented on the 1843 Pioneer-Chart. The truths they represented on those charts, they are the foundation and platform of Adventism.

Sister White says: "We have no new message", "we are to proclaim the message that in 1843 and 1844 brought us out of the other churches". Do you know what sister White says about that chart in Early Writings, page 74? "I was shown that the 1843 chart was directed by the hand of the Lord, and that it should not be altered ..."

I could show you, if we had the time, where virtually every truth on that chart is rejected in Adventism today, but sister White says that the truths on that chart are the foundation and platform.

Now, the pillars of our faith, those were built upon the foundation. Anyone that's a builder knows you can't build 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, and the Spirit of Prophecy. But the foundation, the platform, that was to come under attack as history progressed, is represented on that chart.

One more, just to make our point, and then we can go somewhere else. Manuscript Releases, volume 15, page 317 says, "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 ..."

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, and we have been warned in prophecy that they would come under attack. But 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. So, if those truths are ironies, 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?

Well, 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 and to restore

those old paths, and when we get to the end of the world, we no longer remember what the foundations are. So the Lord leads His people back to the foundations. And one of the tools the Lord uses that leads us back to the foundations at the end of the world is the 1843 chart.

When I am sharing with this chart, there are many truths on this chart, and I ask the audience: Can you give a Bible study on this one truth on this chart? And virtually no one in the audience will know what that truth is. The chart allows us to introduce the foundational truths and at the same time demonstrate to God's people that we 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 by Miller on the chart. But of course we know that the 2300-year prophecy is the foundation of Adventism, and that was discovered by William Miller. But most of us don't understand that the first time prophecy that William Miller discovered was the 2520 of Leviticus 26, and William Miller does state that the first time prophecy he discovered was the 2520, and that that prophecy led him to the 2300-year prophecy.

So, if you look at the chart in the upper right-hand corner, you'll see the 2520 up there right next to the 2300-years prophecy. If the Lord had not led William Miller to the 2520 first, it would have been very difficult for Miller to have come across the 2300-year prophecy.

In the center of the chart there is the cross, and right underneath it - two numbers underneath it - you see the year 508, and 508 is marking the time when paganism was taken away. William Miller identified "the daily" in the book of Daniel as paganism. And he is the first person in history that came to understand it that way, that we know of.

Down here at the bottom of the chart, you see the time prophecies of the 1290 and the 1335 that are based upon the year 508, and Miller's understanding of "the daily"; that 508 being the time when paganism was subdued. So, if you take "the daily", the 2520 and the 2300 years off this chart, which are Miller's works, 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 three or four, at least three, very important answers to that, and I don't know how to prioritize their importance.

Jesus illustrates the end from the beginning. The Millerite understanding of "the daily" is that it represented paganism, and that it was the work of Pagan Rome to place the papacy upon the throne of the earth in 538. But 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". And that 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, and the United States places the Papacy on the throne of the earth at the end. Jesus illustrates the end from 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 as follows: Today in Adventism we teach that "the daily" represents Christ's Sanctuary ministry, that "the daily" in the book of Daniel is a godly power, that it's Christ sanctuary ministry. The SDA Pioneers taught it was paganism, a satanic power.

So, another issue about "the daily" that's important, is the issue of the "Spirit of Prophecy", because in Early Writings, page 74 sister White says: "I was shown that those who gave the judgment hour cry had the correct view of the daily", and there was no other view in Adventism of "the daily" until 1901.

Then there was introduced a "new view" of "the daily" introduced by a leader in Germany, Louis Conradi, one of the famous apostates in Adventist history. He introduced the Old Protestant view, that is, he re-introduced it into Adventism, the Old Protestant view, that "the daily" represented Christ's Sanctuary ministry. And sister White commented on that understanding of "the daily". She said it came "from angels that were expelled from heaven". [20 MR #1425, referring to A.G. Daniells and W.W. Prescott who adopted Conradi's view. Ed.]

So, the pioneer understanding, that "the daily" was paganism, Sister White says, that's the correct view. And then the view that came from Conradi, that it is Christ's sanctuary ministry, Sister White says, it came from angels that were expelled from heaven. So, "the daily" is not only important because it has a prophetic importance, but it also places a question concerning the "Spirit of Prophecy" into the play of things. And it's too big of a subject to just 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?

Well, 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.

Take as an example Daniel chapter 8: Many of us, at least in the English Bible, do not understand that there are two Hebrew words that are translated as "vision" in chapter 8. In the English you have the word "vision" in verse 1, you find it twice in verse 2, once in verse 13, verse 15, 16, 17, twice in verse 26 and once in verse 27.

So, the word "vision" is found there 10 times, but it's two different Hebrew words. One of those words is "mar`e" and one is "chazon" and in the 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 the English is "mar`e". In the other places where you find "mar`e" in chapter 8 it's translated as "vision", but the primary definition of "mar`e" is "appearance". And it means a singular appearance.

When it comes to "mar`e" I defined it as a "snapshot", whereas the other word, translated "vision" is "chazon" meaning the "complete" vision.

So, the "mar`e" means a single photograph, but the "chazon" is the entire DVD-presentation of chapter 8. Now, if you understand the different places where "mar`e" or "chazon" appear in Daniel chapter 8, it will give you a clearer understanding of what's being represented in chapter 8 (a clearer understanding than if you don't make the distinction between the two words).

Now, 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 it says: "Unto two thousand and three hundred evenings-mornings ...". This helps you if you want to identify this word "vision", because in verse 26 you have both Hebrew words that are translated as "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 of chapter 8); for it shall be for many days."

So, when we see the "mar`e" vision, the "snapshot vision", in Daniel chapter 8, we know it's the vision of the 2300 days. It's the vision that is 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. And the complete vision of Daniel chapter 8 begins in the time of the Medes and the Persians.

So, when we come to verses 13 and 14 of Daniel 8, this is the very foundation of Adventism. And we understand that there is a dialog, a discussion, between some heavenly beings, and there is a question raised in verse 13 which is answered in verse 14. But in order to understand the question correctly, we need to understand which 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 (this is the chazon-vision) concerning the daily (sacrifice), and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan 8:13.

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. Well, of all the hundreds of added words in the Bible, there is only one that's sister White says was added by human wisdom and does not belong to the text (EW 74).

And 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. Now, we will come to this, and the reason that we will come to this is, that there are many people that say that sister White doesn't endorse Miller's understanding of "the daily". But with the word "sacrifice" you can see, that she is endorsing William 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 ..."
And then it tells us what they are going to do: "... to give both the sanctuary and the host to be trodden under foot". Dan 8:13.

So, 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.

So, there are two positions on what "the daily" represents in this passage. And as we said before, William Miller identified "the daily" as paganism. We may not have addressed that specifically, but that is the pioneer understanding, and today we are taught to believe it's Christ's sanctuary ministry. (However, 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.

Now, how you define "the daily", defines how you look at these verses in here. If you are going to approach this the way the Millerites did, then you would understand it as follows: The question is a question of duration. It says, "How long ..." Now, the question is about a period of time, a length 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 ...? So, the modern theologians argue that this word that is translated

"how long", can sometimes be translated as "when". Again, the Hebrew word here, that is translated as "how long", they say sometimes in the Bible is translated as "when", but the men that interpreted, that put together the King James Bible, after they had looked at all the evidence, they put "how long", not "when".

It's a question of duration, and as Adventists we know that the question is answered in verse 14: "Unto two thousand and three hundred days [evenings-mornings]; then shall the sanctuary be cleansed". We know the answer is October 22, 1844, so, the answer has to be October 22, 1844. That's the foundation of Adventism. If you destroy that answer, you destroy Adventism!

So, the SDA Pioneer understanding of verse 13 is this (and remember this word, "chazon", that it means the complete vision). So, the question is this: "How long shall be the complete vision concerning the daily, and the transgression of desolation ... ?".

How long is the complete vision in Daniel, chapter 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 ... ?

(Whether it's the Millerites or the modern theologians, the transgression of desolation is the papacy), so the Millerites would understand this question as follows: How long is the complete vision, that is found in Daniel chapter 8, that begins with the Medes and the Persians, concerning paganism and papalism?

And 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 is paganism and papalism going to tread down the sanctuary and the people of God?

And the answer is: They are going to do it until 1844. But the duration is 2300 years. So, if the answer is 1844 and the duration is 2300 years - if you subtract 2300 years from 1844 - you go back to the year 457 B.C., which is right there in the history of the Medes and the Persians. It's right there in the history of Daniel chapter 8. But - here is the problem!

What I am saying here, this isn't something that I recognized, but rather, William Miller used this argument. William Miller was the first one in history who identified "the daily" as paganism.

This was new light!

So, as he brought forth the new light, the Protestants that were listening to William Miller's message said "the daily" represented Christ's sanctuary ministry. (They had another understanding also, but he was only confronted with this teaching.) So, William Miller said: If you believe "the daily" is Christ's sanctuary ministry, then you destroy the 2300 years and 1844. And you do!

If you identify "the daily" as Christ's sanctuary ministry, and 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 - well, that can't begin before Christ ascends to the Sanctuary and begins that ministry.

In their thinking, after the cross Christ ascended to the Heavenly Sanctuary and His Father received Him, received His work, and then the Heavenly Sanctuary was initiated, or inaugurated. And what was the evidence that Christ had begun His work in the Heavenly Sanctuary? It was the pentecostal outpouring! In their thinking, Christ began His Heavenly Sanctuary, High-priestly ministry at Pentecost in 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, and Adventism is a big heresy, and Ellen White is a false prophet! So, William Miller was right! If you believe "the daily" is Christ's sanctuary ministry you destroy 1844!

William Miller was the first person in history to identify "the daily" as paganism. And when he came to the book of Daniel he said that 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 find tamid roughly 105 or 106 times in the Bible. But you only find it five times in Daniel. William Miller said that he could only find "tamid" in the book of Daniel, yet "tamid" is in the Bible 105 times roughly. So, what was William Miller thinking?

He was thinking correctly, because in the book of Daniel "tamid" is different than in the rest of the Bible where you find "tamid"!

If you get a good Bible program or a concordance program you will 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. And you know who confirms that? Well, the Bible scholars that know the Hebrew, they confirm it, and in a second-hand way the translators of the King James Bible do the same thing; when you understand Ellen White's comments in Early Writings, page 74 about the italicized word "sacrifice".

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" in Daniel 8:13. I mean, 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!

So, here is what I am saying: When it comes to the word "tamid", William Miller was right. He said: I only found this word in the book of Daniel because he recognized it was a noun!

I will give you an illustration, but I don't know that it will work: 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, but 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. So again, the word "tamid" in the rest of the Bible is an adjective or an adverb, but in Daniel only, it's a noun.

If you get a good concordance, you can see that. But you can also see it from the translators of the King James Bible. When they came to the book of Daniel, they, seeing the word "tamid", must have thought: "Oh, Daniel made a mistake! Doesn't Daniel know that "tamid" is either an adverb or an adjective?" So, in order to crack Daniel, everywhere they found the word "tamid" in the book of Daniel, they added the word "sacrifice". And if you add the word "sacrifice" to "tamid", you change the noun either into an adverb or an adjective.

So, 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 ...", that's in Early Writings, page 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 William 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 teaches 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).

And 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.

But at the end of the world Babylon is divided into three parts. You can see that in Revelation 16, verse 19, and in verses 12 and 13 of Revelation 16. It tells us that these three parts are the beast, the dragon and the false prophet. Those three powers are what sister White calls the threefold union (5T 451) that is modern Babylon. And you and I have been called to identify the fall of modern Babylon. Seventh-day Adventists are to be the experts on modern Babylon.

So, we need to understand modern Babylon from its beginning to its end. And the prophetic word tells us that the last of those three powers to arrive in history is the false prophet. The false prophet is the United States. But the United States didn't begin as the false prophet. The United States begins as Protestant America but in some point in time it becomes the apostate Protestantism. Apostate Protestantism will become the false prophet of Bible prophecy.

So, if we do understand these powers in history and prophecy, we know the United States comes into history in 1776, but the United States is the power that changes. It begins as a lamb and ends up speaking as a dragon (Rev 13:11). But in the sixteen-hundreds there was no United States. The false prophet comes into history only at the end of the world!

Now, the beast is the papacy. In the time of the Apostle Paul he says: "The mystery of iniquity doth already work" (2 Thess. 2:7), and that's the papacy. The mystery of iniquity is the papacy! So, Paul was living in the first century and he says: The Papacy is already there! However, the Papacy isn't placed on the throne of the earth until the 6th century in 538AD.

So, at the end of the world you got 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. But 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, and we know the dragon in Revelation 12 was Satan. And when sister White comments on the dragon in Revelation 12, she says this: "The dragon in Revelation 12 is Satan, but in a secondary sense it's pagan Rome." (GC Appendix, Note 2). So the dragon is both: It is Satan, but it's also Satan's earthly organization (that he uses as a tool).

So, 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. And the religion of the dragon is called paganism.

So, when the prophet Daniel wanted to symbolically represent paganism he chose the word "tamid". And in the Hebrew the word "tamid" means "continual". The word that is translated "daily" in the book of Daniel represents the power that has opposed God from the very beginning continually. It's the perfect word!

You have three powers at the end of the world. And all the prophets are speaking about the end of the world (3SM, 338-339), including Daniel. So, 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".

But, when William Miller found this word in the book of Daniel, he realized it's only [used this way] in the book of Daniel, but he didn't know what it meant.

Let's look at what he was dealing with in Daniel chapter 8. This is how William Miller describes how he discovered that "the daily" was paganism. He points to Daniel 8, verse 11: "Yea, he magnified himself even to the prince of host; and by him the daily (sacrifice) was taken away ..." So, when William Miller was seeing "the daily" he saw something that had been taken away. So, when it came to Daniel 11, verse 31 the text

says: "shall take away the daily ...", and in Daniel in Daniel 12,11: "And from the time that the daily sacrifice shall be taken away ...". So, Miller understood, that "the daily" [used as a noun] was only found in the book of Daniel, but he wasn't sure at that point what it meant. What he did understand though, was that whatever it was, it was taken away.

Now, you notice in verse 11 of Daniel 12 (and I am approaching this from William Miller's understanding, as he has left recorded in his writings), in verse 11 from Daniel 12 the daily shall be taken away and the abomination that maketh desolate set up. William Miller understood that the abomination of desolation was the Papacy. So, he understood that whatever this "daily" was, it had to be taken away, in order for the Papacy, to be set up. And in verse 31 in Daniel 11 it says: "... and shall take away the daily (sacrifice), and they shall place the abomination that maketh desolate", it was the same story. He knew, whatever this "daily" was, it had some relationship to the setting up of the Papacy, and then it had to be taken away.

So, 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? And he came to 2 Thessalonians chapter 2, and he begins speaking about [what he read] in verse 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."

Now, William Miller inserts at this point the man of sin and the son of perdition is the Papacy. He is saying, that Paul is here speaking about the second coming of Christ and Paul is telling the believers, that Christ isn't coming 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 text 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. And 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. And 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." So, Miller's commentary on verse 7 goes like this: The mystery of iniquity is the Papacy, and even in Paul's day the workings of the Papacy had begun, but there was a power that was restraining, and that power would restrain the Papacy from taking control of the world until it was taken away.

And when Miller saw that, he says: "O glorious thought, there it is, 'the daily' is paganism!" (From: RH, January, 1858; Advent Manual, page 66, William Miller). 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, then the Papacy would take control of the earth - both of those things.

Now, part of your question, if I remember right is: What's the significance of a false understanding of "the daily" for us today? If we read on a few more verses we'll see some of the significance. In verses 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." 2Thess. 2:8-12.

Those Seventh-day Adventists at the end of the world that receive the mark of the beast, are going to receive strong delusion. In fact, sister White says, "those that have had great light and opportunities" (and she uses that phrase for Seventh-day Adventists), "will be the first to be left by Holy Spirit" (3SM,

154–155).

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. And we understand that the reason that they receive this delusion is, because they don't have the love for the truth.

And this passage means a love for the truth in general. I believe that. I understand that. But the primary truth that is identified here isn't a love for truth in general, it's a love for the truth about the relationship between paganism and the Papacy.

In fact, if you get very specific, those Adventists that receive strong delusion, are those Adventists that we spoke about earlier, that sister White saw stepping off the platform and stepping off the foundation and saying: "Oh, it can be built better". But sister White says the foundation and platform is the message that was preached in 1841, '42, '43 and '44, and that included William Miller's understanding of "the daily".

In 2Thessalonians, chapter 2, the truth, that brings strong delusion to those Adventists, that receive the mark of the beast, the truth, that they do not love, that brings strong delusion to those that receive the mark of the beast, is the foundational truth of Adventism, which includes "the daily".

And what is the foundation of Adventism? The 2300 days! And if you have the wrong position on "the daily" you destroy the 2300 days and 1844!

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 that prophecy for our time, and why has this prophecy been dismissed as an error of the Pioneers?

Well, when we first came to understand the 2520 we wanted to present what we understood about it. So we had two weekend meetings planned back to back in two different cities. We had several hours the first weekend and several hours the second weekend and we recorded all presentations both weekends, and I think we ended up with 25 hours, all 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 of the things that's important about it: It's a time prophecy. It works on the year-day principle. And every Seventh-day Adventist is familiar with the year-day principle, but very few Seventh-day Adventists have ever heard of the 2520. But all of the Millerite preachers preached the 2520 – every one of them.

So, 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, because it's simply the year-day-principle, in order to stimulate their sanctified curiosity to investigate the foundations.

I am being literal now without exaggeration, I've taught the 2520 to hundreds of Seventh-day Adventists that never knew it. But the first time they see it, they understand it. They may not have tested it to see if it's true but they do understand it simply because it's a year-day time prophecy.

So, I believe the Lord is using 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. In fact 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 trumpets as being the work of Islam in this world. Why has this perception nowadays been lost and what are the consequences for us?

If you turn to Revelation 10, verse 4, you'll find something, that is sealed up there. Earlier we pointed out 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.

In Revelation 10, verses 1 to 3, Christ is the mighty angel (sister White says, it's Christ - The Seventh-day Adventist Bible Commentary, volume 7, 971; Manuscript 59, 1900). He comes down out of Heaven with the little book of Daniel open in His hand and puts one foot on the land and one foot on the sea (and sister White says, the little book is Daniel in the same place), and then in verse 3 cries as a lion roars, and when he does so, then seven thunders utter their voices.

And John was about to write what the "seven thunders" uttered, but then he is told to write them not, but seal them up. Now, whatever the seven thunders represent, they were sealed up. In The Seventh-day Adventist Bible Commentary, volume 7, page 971 sister White tells us that the "seven thunders" represent two things: She says: "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". So, 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.

And in the same passage she says: "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." So, sister White tells us, that 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.

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. So, when the book of Daniel was unsealed in 1798, 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. And in Revelation 22, verse 11 it says: "He that is unjust, let him be unjust still ..." And as Seventh-day Adventists we know, this verse is identifying the close of probation. But in the verse right before verse 11, in 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. And the only prophecy in the book of Revelation that's been sealed up (Rev 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. And sister White, when she comments on these times when the Bible has been "sealed up" to men, tells us what seals up those truths. We'll read a couple of those. This is from Spalding and Magan, page 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, and then we'll try to start answering your question. 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."

So, let's get back into your question. And your question was about: Why has this perception been lost? - the pioneer understanding of the trumpets. If you look at the 1843 pioneer chart in the lower right hand corner, you see two horses, that have a warrior on them, and the horse on the top represents the fifth trumpet, Islam. And the horse below it represents Islam of the sixth trumpet. The point is this: The pioneers had a very distinct and accurate understanding of the trumpets of Revelation. And 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 Ottoman Empire. (GC, 334-335).

And when the Ottoman Empire collapsed, in Great Controversy she says: "The event exactly fulfilled the prediction". And that prediction was based upon the time prophecy in the sixth trumpet. So, when she is endorsing that understanding, she is endorsing the pioneer understanding of the trumpets. But today the modern theologians of Adventism reject the pioneer understanding of the trumpets.

And the question is: Why do we do that? Well, the "seven thunders" was sealed up and sister White says, the "seven thunders" represent the events that took place between 1798 and 1844. (7BC, 971). In other words: The history of the Millerites has been sealed up! But how was it sealed up? How is it, that we no longer understand what the Millerites believed about prophecy? We have just read how.

When sister White tells us, that at the different points in history, when biblical truths is sealed up to God's people, it's from the reception of "customs and traditions, that are handed down from generation to generation" Spalding and Magan, page 58. Let me give you an example from the book, Thoughts on Daniel and Revelation, by Uriah Smith. There are some conclusions that Uriah Smith makes in here, that I don't agree with (a couple of them) and I can explain why I think he missed on those couple places, but in this book Uriah Smith defends William Miller's position on "the daily". And in this book Uriah Smith endorses the pioneer understanding of the trumpets.

In the early part of the 20th century, the German leader Louis Conradi introduced the incorrect view of "the daily" and a few men accepted it and began to push that we should accept the new view of "the daily". And 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 had said: "Leave the books alone". The book they want to change was this one [Thoughts on Daniel and Revelation by Uriah Smith]. They wanted to go into this book and remove William Miller's understanding of "the daily", and replace it with Conradi's.

But you know, most people in Adventism any more, they don't have this book, even in the United States. 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.

But this book is becoming more archaic, out of place, unacceptable; yet sister White says every Seventh-day Adventist should own this book. And she doesn't just 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).

That book endorses the pioneer position on the trumpets, and of "the 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, which means, we don't understand them, because we have received "customs and traditions, that have been handed down from generation to generation".

But praise the Lord, just before the close of probation, the book that's sealed, the book of Revelation, is 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 (the 3rd woe) starting in 2001. That year still is in everyone's mind all over the world. What happened at 9/11 from a prophetic point of view?

Several things. Let me get a 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." Review and Herald, July 5, 1906; Life Sketches, 411.

On September 11th the "great buildings" of New York City came down. Sister White plainly says, when that takes place "Revelation 18, verses 1 to 3 is fulfilled". Revelation 18, verse 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 ("According to his calculations, this power was to be overthrown ...on the 11th of August, 1840. The event exactly fulfilled the prediction." GC, 334-335).

The pioneers correctly taught, that the first angel of Revelation 14, and the angel that comes down in Revelation 10, are the same angel. So, when the angel of Revelation 18 came down on September 11, 2001, the history of the first angel's message began to be repeated; Sister White says the three angels' messages were to be repeated (RH, 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, that 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. At that point the two classes in Adventism have been separated. One class receives the mark of the beast and strong delusion (2Th. 2:11), and one class receives the seal of God and the full outpouring of the Holy Spirit.

But Inspiration teaches that before that time period, while the "wheat and tares" are still together, before they are separated, that the latter rain begins to fall. You can see this in Testimonies to Ministers on page 507: "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestation 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."

So, on 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, and one of 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. You may be receiving it while I am not. When you and I are separated at the Sunday Law, then it's poured out without measure. Also, at that point the "third woe" began, it had arrived in history on September 11, 2001.

There is a multitude of verses in the Bible that teach upon the testimony of two or three, a thing is established (1Cor. 13:1; Mt. 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 - the third woe is also 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 Later 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, that He would warn them through the prophetic word. September 11, 2001 is that warning!

Question 14

Many of your listeners do not really want to believe that probationary time for Adventists will end with the Sunday law. What would you tell these brethren?

I tell them, that there are several ways prophetically to demonstrate that it does close at the Sunday Law. The first thing I remember is, that Christ illustrates the end of the beginning. And at the beginning of the papacy there were two Sunday Laws and at the end there will be two Sunday Laws identified in prophecy.

In past history Constantine passed the first Sunday Law in 321 AD. That was the compromise in the church of Pergamos, in the terminology of the book of Revelation, that prepared the way for the Papacy - the church of Thyatira. And when the Papacy was empowered in 538, they passed a Sunday Law too.

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. So, first the Sunday Law arrives in the United States, and then, when the Papacy is restored to power, you have a world Sunday Law. So, when we look at the Sunday Law, we realize that first comes a Sunday Law in the United States.

You can see this illustrated in Daniel 11:41 and in Revelation 13:11, and it is difficult for me to understand how Seventh-day Adventists don't understand that their probation closes at that Sunday Law. That is what the third angel's message is about. It is 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 just doesn't fit if you don't understand that at the Sunday Law we have to stand for the Sabbath.

But anyway - 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 twofold in nature: it's when you are persecuted for keeping the Sabbath and forced to observe Sunday.

Sister White says it very nicely in 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. ..."

So, 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 for buying gasoline on Sunday, that is a Sunday Law, but that is not the Sunday Law that fulfills Bible prophecy. When that Sunday Law arrives we will be held accountable to the light that we have about Sabbath and Sunday.

This next quote from sister White is describing when she was having a meeting and there was a guy that interrupted her and said: I have a question for you and I want you to answer- Yes or No - and nothing else, that's what she is describing in that 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. ..." Now notice her next statements: "...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. Now, I didn't say that. Ellen White says that.

Sister White also 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 waymarks: First, a reform message, then a manifestation of righteousness - the power of God, and then judgment is illustrated. And when judgment is illustrated one of the things that happens is that a door closes.

I'll give you an illustration: Noah brought a message of reform. When the animals get on the ark, you are seeing a 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 down out of heaven you had 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. And then you have the plagues in Egypt that represent the power of God. And then you have 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 in Jerusalem, and then you have the judgment of the cross.

In the Millerite movement, William Miller brought a message of Reform. The manifestation of the power of God was the Midnight Cry of summer 1844. And 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 then, probation closed on the Millerites. 49,950 continued to lift their prayers to the Holy Place, and 50 moved to the Most Holy place with 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. And as the Latter Rain is poured out on God's people, starting on September, 11, 2001, it is alerting God's people that the next thing to happen is the Sunday Law. And that Sunday Law parallels October 22, 1844; it parallels the cross; it parallels the judgment on the first born in Egypt, and it also parallels the closing of the door on Noah's ark. Bible prophecy is crystal clear, that at the Sunday Law probation closes for Seventh-day Adventists. Sister White plainly says that, 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, "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 does not 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 in the next verse, verse 41, the Sunday Law in the United States is identified, at which point probation closes for Seventh-day Adventists in the United States. God awakens His people through prophecy. And the way that He does it, is from those verses in Daniel 11.

If I understand that in verse 40 of Daniel 11, that 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, these truths are 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 the message of reform - a reform message. Daniel 11:40-41 is that reform message. It's speaking to we Laodiceans. It's saying to us, the next thing that happens is that our probation closes. If I understand that that is true from Bible prophecy, 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 Seventh-day Adventist church.

But sister White tells us that there is nothing that Satan fears so much than if God's people would awaken. So Satan has placed a lot of strange ideas in Adventism in order to destroy the truth that at the Sunday Law our probation closes. Because 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 that my probation closes at that point in time, then all it is, is an interesting passage in prophecy, and there is no urgency, there is no conviction.

There is a guy that I used to travel with - we used to speak together. And he decided that probation doesn't close at the Sunday Law. "We serve a God of mercy, God wouldn't bring Seventh-day Adventists to the Sunday Law and then close their probation". This is his logic. Here is my response to him - because 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: Ok, my 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 is going to 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 are at least eleven different times in the writings of Ellen White where she compares the image on the plain of Dura in Daniel chapter 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 illustrating the close of probation at the Sunday Law-test, according to sister White.

And 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 had been 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's the signs of His coming in the end of the world. In verse 7 Jesus begins to identify the destruction of Jerusalem and the temple. And sister White tells us that as Jesus was identifying the destruction of Jerusalem and the temple to the disciples, He was also at the same time illustrating the end of the world. (MS 40, 1897).

If you carefully go through Luke 21, which we don't have the time for in this interview, you 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 in 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."

So, 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, verse 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 trod down the Holy City, they trod down Jerusalem, for 1260 years. So, if we go back to Luke 21:24, which says: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." That brings us to 1798.

And remember what Jesus is answering. He is answering the disciples' question about what are the signs about the end of the world and His second coming. So, 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" was 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 be no flesh be saved."

There are three times in the Great Controversy alone, were sister White comments on those days being shortened. And she points out that the persecution of the Dark Ages ended 25 years before 1798 (GC 306). And Matthew 24 tells us, immediately after the tribulation of those days, that you will see the manifestations in the sun and the moon. And the persecution of God's people ended by 1773, and in 1780 you have the manifestation in the sun and the moon.

And in verse 25 (of Luke 21) it then says: "... and in the stars ...". The stars fell in 1833. "... and upon earth distress of nations...", and you can show 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 coming 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."

So, as Jesus is answering the disciples about the signs of 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.

And He says: "And then shall they see the Son of man coming in a cloud with power and great glory." Lk. 21:27. And some Seventh-day 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 with what I am going to say (Mar. 248.3), on October 22, 1844 Christ came with the clouds before the "Ancient of days" as He began the Investigative Judgment.

But there's a quote were sister White says: "It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time." (DA 799.2). The whole prophetic testimony in the Bible is the voice of Christ. Christ is the One that designed that the Millerite history shall be repeated to the very letter in the history of the 144,000.

So, when He is answering the disciples about the end of the world, He illustrates the signs for the Millerite time, because the Millerites are the beginning of Adventism. And then He describes the sign for the end of Adventism, the 144,000. And He identifies that sign through a parable.

In verse 29 He 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..." And this is your question: "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". Lk 21:29-33.

So when Jesus is focusing in on the very end of the world in order to answer the disciples, He gives a parable. And He says: "Take a look at the trees, the fig trees and the other trees". And 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 (ST, February 21, 1878; RH, January 11, 1881).

So, 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." And Jeremiah 8:20 says: "The harvest is past, the summer is ended, and we are not saved." So, the harvest is the summer. And Matthew 13:39 says: "The harvest is the end of the world." So, when Jesus says: "Look at the trees, when they begin to shoot forth, you know that summer is near", He is saying: "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.

Now, sister White comments on this in Great Controversy, page 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. ... He pointed His followers to the budding trees of spring ..." GC, 308.

Now, we know as Seventh-day Adventists (and the world knows that studies it), that what causes the trees in the Middle East to spring forth in the springtime 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 in this interview from Review and Herald, July 5, 1906, sister White says: "When the great buildings of New York City are thrown down, then the word of Revelation 18, verses 1-3 will be fulfilled."

When the TwinTowers came down on September 11, 2001, the mighty angel of Revelation 18 descended, and the "Latter Rain" began to "sprinkle" upon the "wheat and tares" of Adventism. It is an attempt by the Lord to awaken us in time that we might prepare for the coming Sunday Law.

And the generation that was alive when this sign was fulfilled in 2001, is the final generation of earth's history. "This generation does not pass, till all be fulfilled". Lk. 21:32.

We were always as Christians to live with the expectancy of the Lord's soon return. But 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. 9/11 is a 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 Seventh-day Adventists that the Latter Rain has begun to sprinkle, that 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, please, how should we, personally, prepare for this upcoming time?

Well, there's probably many ways to answer that question. There are certain issues of reform that sister White has set forth for Seventh-day Adventists.

The health message is the right arm of the third angels message. (Kress Collection, 50; Counsel on Diet and Foods, 73) It's interesting how sister White says some things are not a test, but perhaps they are. She tells us that the health message is not to be made a test of fellowship, but she tells us: "Those among us that continue to use the 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 into the time were every earthly support is going to be cut off. You can demonstrate from the writings of Ellen White that there is no justification for a Seventh-day Adventist living in the cities after 1888. Now, recently in the United States there has been all kind of false dreams popping up, making predictions about tremendously horrible things that are about to happen in the cities of the United States. And I know some brethren that were living in the United States that had immigrated here from foreign countries, that in the past few months, when they've heard these false dreams, they've returned to their countries of origin. But it's obvious that they were motivated by fear.

Of course, we do need to be living in the country. In 1901 sister White said: "Out of the cities! out of the cities! - this has been my message for years." Counsels on Health, 231.2 . But we are not supposed to move out of the cities because we are motivated by fear. The purpose of living in the county is to move into an environment were 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. But some of us are not even aware what the ABC's of true education are. And it's gardening!

We need to be out in the country where we can have a lifestyle that the Holy Spirit can use to 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 want to understand fully (shouldn't try to bring into our experience). This is the highest calling of all time!

But 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. And that knowledge was life or death. Hosea, chapter 4, verse 6 says: "My people are destroyed from a lack of knowledge." And in Daniel 12:10 it's said: "The wise would understand the increase of knowledge, but the wicked would not understand the increase of knowledge." Sister White says: "Every generation has a special message of present truth for that

generation." The special message for the Millerites is what we called the first angel's message. And the first angel's message is the everlasting gospel. And the gospel is first set forth in God's word in Genesis 3:15.

It is a pronouncement against Satan but it's also a promise for you and I. 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 worshipers. And you can illustrate the two classes of worshipers 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. And 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. And the history of the Millerites is the history of the first and second angels' messages. And the everlasting Gospel was proclaimed in that history. And the everlasting Gospel is a promise that two classes of worshipers would be produced.

But the Millerites didn't just only proclaim the everlasting Gospel - they experienced it, because 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 (EW, 258-261), and only 50 moved into the Most Holy Place with Christ.

They had not only proclaimed the Everlasting Gospel, they had experienced it. And through the proclamation of those two angels' messages, the wheat and tares had been separated. And that history has been left on record as a testimony for you and I.

And the testimony is this: At the end of the world when the Lord raises up 144,000 representatives of His character, there is going to be an increase of knowledge from His prophetic word. And the wicked in Adventism won't understand or accept that increase of knowledge, but the wise will. The wise are going to recognize it. And the wise are going to begin to devour that increase of knowledge.

And the Bible teaches that Christ is going to sanctify us, make us holy. But how does Christ make us holy? "Sanctify them through thy truth. Thy word is truth." Jn. 17:17. The process of sanctification that's carried out among the 144,000 is a perfecting that is accomplished through the 144,000 coming to understand the unfolding prophetic message that Christ has given to them.

The promise in the Bible is that God's word will not return unto Him void. And the purpose of the increase of prophetic knowledge among the 144,000 is to produce a sanctified character prepared for the seal of God. It's now time that we fulfill our test, right where we began in this interview. The first quote we used was from Testimonies volume 5, page 708, where she says, and speaking of Seventh-day 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 from Jeff Pippenger:

"Heavenly Father, as we understand, we are at the end of earth's 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 the Sunday Law testing time, that is just before us. In Jesus' name, Amen."