

# FUTURE NEWS

VOL 18 - ISSUE 5 - AUGUST 2014

“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

## The Sin of Unbelief

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**Say Ye Not, A Confederacy** *The Review and Herald, January 24, 1899.*

“There should be no reluctance on the part of man to make known the truth of the word of God, because his neighbors are not pleased with his difference of opinion. This will be a trial of faith, and there will be a temptation to shirk responsibilities because the duties presented are not agreeable. Your neighbors may choose to stand with those who do not love God with the whole heart, who selfishly serve their own interests; but is that sufficient reason why you should do the same? When the invitation is given, ‘Come; for all things are now ready,’ will you say, ‘I cannot come to the gospel feast; I cannot heed your invitation: my neighbors will think me foolish, and will ridicule me, and I cannot bear ridicule?’ Will you say, ‘I must not displease my neighbors; I must attend to my farm; I must work on the Sabbath: if I keep the commandments of God, I cannot be in harmony with my neighbors?’ Jesus says that those who slight the gospel invitation,—an invitation purchased at the cost of the life of the Son of God,—shall not taste of his supper.

“The Lord is sending an invitation in our day. Who will gladly accept it? Who will venture to refuse?”

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.’ What is their fear?—It is that if they obey the commandments of God, they will be despised and ridiculed; if they come out from the world, they will be left to suffer want. Such a fear reveals unbelief in him who provides all our blessings. He sends the showers upon our lands, and permits the sun to shine, that vegetation may flourish. One word from God could withdraw the rain and cut off our supplies of food. With locust and pestilence he could destroy our crops. The Lord has borne long with the perversity of men; but he has their deeds written in the books of heaven, and will repay for their unrighteousness and disregard of his commandments.

“Christ made no ostentatious claims to the Messiahship; he did not choose to take a

**Future News** is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

Speaker & Writer  
Office Manager  
Copy Editor  
Circulation & Future News Studio

Jeff Pippenger  
Kathy Pippenger  
Patrick Rampy  
Peck Family

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## FUTURE NEWS

PO Box 7  
Bonnerdale, AR 71933, USA  
Phone: 888-278-7744  
Fax: 870-356-3767  
[www.futureforamerica.org](http://www.futureforamerica.org)  
[www.youtube.com/futureforamerica](http://www.youtube.com/futureforamerica)

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## MISSION STATEMENT

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

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

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

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## AFFILIATED MINISTRIES

**School of the Prophets (USA)**  
Glenwood, AR 71943  
Phone: 888-278-7744  
Admissions: 870-342-6295  
[schooloftheprophets@gmail.com](mailto:schooloftheprophets@gmail.com)  
[www.arkansaschooloftheprophets.org](http://www.arkansaschooloftheprophets.org)

**Future is Now (Germany)**  
Family Bläsing +49 157 749 0008  
Hauptstrasse 5  
74189 Weinsberg/ Germany  
[info@future-is-now.net](mailto:info@future-is-now.net)  
[www.future-is-now.net](http://www.future-is-now.net)  
[www.uriahsmith.com](http://www.uriahsmith.com)

**Future is Now (Portugal)**  
Family Bläsing +351 960 155 877

**The Little Book Ministries (Latin America)**  
Marco Barrios —SC/ Bolivia  
Aurelio Barrios —SP/ Brazil  
Casilla 2589, Santa Cruz, Bolivia  
[hola@little-book.org](mailto:hola@little-book.org)  
[www.little-book.org](http://www.little-book.org)  
[www.librito.org](http://www.librito.org) (Spanish)  
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position of royal dignity. But his appearance as a man among men caused the multitude to be easily swayed by the prejudice which leavened the whole nation. From the time when Christ worked the miracle to feed the five thousand, and refused to become their king, his popularity began to wane; and he devoted himself more earnestly to the instruction of his disciples. To inculcate the truth—this was his work, this was his great burden. The twelve were far from being perfect in knowledge, and Christ would not leave them in uncertainty. His enemies sought to prejudice every mind possible. The open hostility of the Pharisees made it necessary for Christ to lay out, in clear, decided lines, the truths concerning himself, and to unmask the hypocrisy of his enemies.

“As he neared the time of separation from his disciples, his teaching became more significant and mysterious to their minds. He presented himself before the people as the bread of life. The multitude were impressed with his teaching, large crowds followed him, and precious rays of light were shed upon them; but the disciples no longer held to the hope that the Jews, as a nation, would receive Christ. And now as he clearly defined his spiritual kingdom, and discouraged the idea of a temporal reign, the worldly minded among the people, and even among those who professed to be his disciples, turned from him.

“As light is presented before us, we need to watch and pray, lest in the day of our opportunity we follow the example of the Jews; lest we receive the sayings of men rather than the truth, which would disturb our complacency; lest we refuse to live the life of Christ, and thus sacrifice the favor

of God. Those who refuse to follow where Christ leads cannot have the faith that works by love and purifies the soul. When called to trial, they will yield up their faith in Christ as their personal Savior, and become open transgressors of the commandments of God. They choose to stand under the banner of the first apostate,—the one who brought sin into the world. They choose to be one with transgressors, rather than be out of joint with their neighbors.

“Those who, because they see difficulties in their pathway, and do not want to suffer inconvenience, turn away from the most ample evidence, crucify to themselves the Son of God, and put Christ to open shame. By turning from the truth of God to a lie, they give proof that, had they lived in Christ’s day, they would have treated the Savior as did the unbelieving Jews. These will not in any sense be found excusable before God, before the angels of heaven, or before men.”

**Brother Jeff:**

I am looking forward to seeing you again this year. I have been presenting and will present messages related to the patterns of 7 in the prophetic periods. In listening to your sermons, you mention that there are 120 jubilee cycles in 6000 years. A Jubilee cycle is not 50 years, but 49. I have discovered a pattern in the periods that goes like this:

$$ab + a = c$$

For instance,

$$46 \times 49 + 46 = 2300 \text{ years}$$

$$49 \times 49 + 49 = 2450 \text{ years}$$

$$84 \times 30 + 84 = 2604 \text{ years (the entire prophetic mirror from 742 BC to 1863)}$$

$$35 \times 70 + 35 = 2520 \text{ years}$$

$$120 \times 49 + 120 = 6000 \text{ years}$$

$$36 \times 13 + 36 = 504 \text{ years (the period of the pagan}$$



persecution of Christians from 34 AD to 538)

$36 \times 36 + 36 + 36$  months = 1335 years

$30 \times 42 + 30 = 1290$

Periods of 7 can be doubled or cut in half. 7 years of Christ is  $3\frac{1}{2} + 3\frac{1}{2}$ .

The 70 years is doubled twice and placed back to back.

$70$  (677 to 607) +  $70$  (607 to 537) = 140 years

From 597 (first partial destruction of Jerusalem) to 457 BC (the commandment to restore and build Jerusalem) is 140 years.

From the Babylonian siege in 597 BC (as depicted in Leviticus 26) to the Roman siege of Jerusalem in 70 AD (as depicted in Deuteronomy 28) is 666 years. There is a whole bunch more, but that is enough for now. TT—Canada

### **Brother Jeff:**

When I listened to your presentations on the book of Joel that were posted on the internet last summer, one of the things that helped convince me that your position was the most reasonable was William Miller's second dream in *Early Writings*.

In that dream, I see four stages of the destruction of the casket of jewels. First the jewels are troubled, taken out, and scattered on the table, and then over the whole room. Second, spurious jewels and counterfeit coins are scattered among the genuine. Third, dirt shavings, sand, and rubbish are brought in and cover every genuine jewel and coin. Fourth, the casket is torn in pieces and scattered among the rubbish.

To me, it was obvious that these four stages of destruction of the casket in William Miller's dream were the same as the four insects in Joel. I have never heard anyone mention seeing the four progressive destructions in this dream, so I thought I would run it by you because maybe I'm reading too much into it.

God bless, TVH—NE

P.S. I really enjoyed the recent prophecy school in

Arkansas. It was good to meet you and all the others there. I hope to again come down and fellowship someday.

## **MILLER'S RULES**

The word "rule" is defined in *Webster's 1828* dictionary as "that which is established as a principle, standard or directory; that by which any thing is to be adjusted or regulated, or to which it is to be conformed; that which is settled by authority or custom for guidance and direction." The "rules" of biblical study which have been "settled by authority" "for guidance and direction" are William Miller's fourteen rules of interpretation. The authority for these rules is set forth by Sister White when she states:

"Said Christ, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' Again he said, 'I am the light of the world; he that followeth me shall not walk in darkness.' The light of truth is going forth like a burning lamp, and those who love the light will not walk in darkness. They will study the Scriptures, that they may know of a surety that they are listening to the voice of the true Shepherd, and not that of a stranger.

### **"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted.**

In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory



without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

**“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.**

“Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And ‘what,’ says the prophet, ‘is the chaff to the wheat?’

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord’s commandments, we shall find that the ‘path of the just is as the shining light, that shineth more and more unto the perfect day.’” *Review and Herald*, November 25, 1884.

Those involved with the prophetic message of the

third angel have recognized that in the 1930’s, the Seventh-day Adventist church made a conscious decision to reject Miller’s fourteen rules of biblical interpretation. They also know that the Seventh-day Adventist church has accepted the same biblical approach to Bible study that apostate Protestantism and Catholicism employ. This fallen approach to biblical analysis is sometimes called “higher criticism,” or hermeneutics. The fact that Adventism purposely rejected Miller’s rules and then switched to the hermeneutic approach of biblical interpretation in our educational system in the 1930’s is not commonly known within the rank and file of Adventism. Nonetheless, it is a historical fact that has been documented for all to read, and it is a history that is specifically taught within the seminaries of the Adventist church.

Due to the purposeful rejection of Miller’s rules, it is impossible for the Seventh-day Adventist church to fulfill the prophecy which identifies that all those “who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted.” If you are not using Miller’s rules, then you are not actually engaged in proclaiming the message of the third angel—regardless if you profess to be doing so. The historical rejection of Miller’s rules has been documented and publically presented through this ministry and others over the course of the previous decade. Nevertheless, it is not the intention of this newsletter to focus upon the tragedy of our church rejecting such light.

Those of us that have accepted the fact that the sprinkling of the latter rain began with the restraint of Islam on September 11, 2001 (whom I have previously labeled as the “disciples of 9/11”) are now being tested on Miller’s rules, as were our spiritual forefathers in the early part of the twentieth century. Although we are not being tested in the same fashion, we are still nonetheless being challenged over these rules. In the early part of the twentieth century, the temptation to be like the Protestant churches overwhelmed a leadership



that had become powerless against temptation due to their rejection of the authority of the Word of God (the Bible and the Spirit of Prophecy) at the 1888 Minneapolis General Conference session. Thereafter, they fell to the temptation of “school accreditation,” which necessitated the rejection of the rules that have been endorsed by God.

Some of the disciples of 9/11 are now repeating the mistakes of our forefathers. However, this time around, it is not repeated by seeking the educational endorsements from apostate Protestantism and the American Medical Association. Though the rejections that take place in these two time periods are manifested differently, the results will be the same. Our temptation today is professing to uphold Miller’s rules while insisting upon defining and applying his rules in a way that is not upheld by his rules.

These disciples of 9/11 are now applying the prophecies in direct contradiction to Miller’s rules, while insisting that those that are zealous to faithfully uphold those rules are actually incorrectly applying those rules. Without a doubt, there are several factors that lead men to incorrectly apply Miller’s rules, making it difficult (and probably impossible) to present every possible reason and variation of such a misapplication of biblical rules. Nevertheless, it is not my intent to attack public or private personalities, but rather to make a clear presentation of what Miller’s rules represent in a time when they are being used to produce confusion, instead of clarity.

One of the 9/11 disciples that is currently engaged in self-supporting work in the state of Oregon was recently at a camp meeting in the eastern part of the United States, and because he knew a family who lives near to where we live and worship, he and the group he was travelling with, stopped by and spent a day and a night on their journey back to Oregon. They had a young man with them that was recently presenting his conviction, via the internet, that if you correctly apply Miller’s rules, then the towers in the Bible must be understood as literal towers

at the end of the world. The towers in the Bible, according to this young man, must identify New York City’s Twin Towers, and of course, 9/11. At our recent camp meeting, another brother argued that prophecy can be fulfilled literally or spiritually, and that it is a “great deception” to teach that prophecy is strictly to be fulfilled spiritually (or symbolically). There are other voices that are producing similar arguments among those that I define as the disciples of 9/11.

Words are an important part of language, so it is important to define them and place them into a specific position before the claims made concerning those words can be fairly evaluated. Whether or not the aforementioned men who (among others which profess to be disciples of 9/11) are making claims regarding the prophetic application of symbols are aware of the incorrectness of their suppositions is not what we are trying to address. We are going to try to identify and define Miller’s rules in a simple manner that would allow us to employ those rules in our personal and corporate work of separating the wheat from the chaff.

It seems to me exceedingly foolish for one who professes to be a standard bearer of the third angel and acknowledges Miller’s rules of prophetic interpretation to avoid considering the fact that those very same rules would be under attack by Satan in his attempt to muffle or destroy the message of the third angel during the time of the latter rain. Furthermore, it seems quite imprudent to believe that Satan will now allow those that are seeking to rebuild the old foundational truths of Adventism to employ Miller’s rules without any satanic effort to destroy or undermine the purpose of those sacred rules. This presumptuous belief manifested in some of the disciples of 9/11 seems to derive from the idea that since Satan won the battle over Miller’s rules with the corporate structure of the Adventist church in the early part of the twentieth century, there will be no battle in our day. If there was ever to be an attack against Miller’s rules, this is the time it would be manifested.



Those messengers of 9/11 that are teaching some variation of applying the biblical symbols literally, or both literally and spiritually, are causing great confusion. In doing so, some are teaching publically their misguided reasons for wresting the words of Miller's rules, while insisting that their approach is in agreement with his rules. They are making Miller, through his own rules, convey something that he in fact had never even articulated in order to uphold their personal understanding of prophecy. Thus, they are introducing their own private interpretation of what is fulfilled at the end of the world.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost. 2 Peter 1:19–21.

Some of the messengers of 9/11 who are misapplying Miller's rules by failing to make a distinction between the definition of a prophetic passage, and how prophecy will ultimately be fulfilled, are evidencing their intention of accomplishing their agenda. The ultimate fulfillment of a prophecy is a literal historical event, but the passage in inspiration where that prophecy is set forth is different. What I wish you to consider here is the fact that every prophecy will be literally fulfilled.

There is no biblical justification for identifying some mystical fulfillment of prophecy, nor do I know of any disciple of 9/11 that is trying to teach that there is some mystical or magical fulfillment of prophecy. I do, however, want to repeatedly emphasize this: **all prophecies will be literally fulfilled.**

## LITERALLY FULFILLED

How a prophecy is fulfilled is different than how the prophecy is set forth within the inspired word.

There are men who are using references from the Spirit of Prophecy concerning "literal fulfillments" (where Sister White informs us that this particular prophecy or that particular prophecy will be literally fulfilled) to suggest that she is saying that the passage where the prophecy is set forth within the inspired record is to be defined and established literally. Claims and inferences of this sort are a misrepresentation of both her words and of Miller's rules.

Every prophecy will be literally fulfilled, but this fact has no bearing on whether we are to interpret the prophetic passages in a literal, symbolic, or a mixture of a literal and symbolic fashion. The manner in which we interpret prophetic passages in the inspired record never changes the fact that every prophecy will be fulfilled literally.

The disciples, Paul, and William Miller are all noted as understanding that prophecy is fulfilled literally.

"After the Lord's ascension, the disciples realized the fulfillment of His promise. The scenes of the crucifixion, resurrection, and ascension of Christ were a living reality to them. They saw that **the prophecies had been literally fulfilled.**" *The Desire of Ages*, 667.

"In his Paul presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies **had been literally fulfilled** in Jesus of Nazareth. The foundation of his faith was the sure word of prophecy." *Acts the Apostles*, 124.

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



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

## PROPHETIC PASSAGES

The work of rightly dividing a prophetic passage requires the student to determine if he will understand the prophetic passage as a representation of a literal or symbolic sequence of events. Of course, some are now even adamantly insisting to use their own human wisdom to take part of a passage literally and another part symbolically. There is no consistency in determining that one part of a prophecy is literal and the next part symbolic. This is simply human wisdom, and it equates to spiritualism. Why? Because it is based upon the student’s personal confidence that he has the ability to define God’s word, in spite of Miller’s fifth rule which states, “Scripture must be—its own expositor, since it is a rule of itself.”

No rule exists in God’s word that allows students of prophecy to justify or insinuate that prophecy can have an amalgamated interpretation of both literal and symbolic connotations. An attempt to do that very thing is setting aside the “Scripture” as “its own expositor.” Those who endeavor to use this approach cannot provide one biblical rule that upholds their exercise of human wisdom. And, we know that placing our own human wisdom above God’s word is spiritualism.

In Protestant history, predating the arrival of William Miller, the Protestant historians made it very clear that the practice of applying prophetic passages in a literal fashion was originated by the Jesuits of Rome as a counterfeit biblical technique designed to destroy the Protestant biblical approach

that allowed the Protestants to conclude that the pope of Rome is indisputably the antichrist of Bible prophecy. Protestants surrendered their position as history marched on, but Miller’s rules uphold the original Protestant approach to biblical application, which identifies that prophecy is to be established by relating to the prophetic passage in a symbolic, or as Miller calls it “figurative” fashion.

To mix the literal and the symbolic is spiritualism, and to approach the prophetic passage from a literal application is a Jesuit technique. In contrast, to apply prophetic passages in a symbolic fashion is what Miller’s rules endorse.

I am aware that there are individuals who will become frustrated, irritated, or outright angry that I am putting any claims, such as this, in print. There is nothing I can do about said reactions; we are required to not only understand what is being taught among us, but to also raise an alarm when false teachings intrude the environment of God’s people. For those of you who are claiming that I am exercising arrogance for being so direct in regard to these practices, all I have to say is that if you would have taken the initiative to fulfill your responsibility of teaching and correcting the persons around you who are practicing the abovementioned false techniques, I could have and would have kept quiet.

“If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to understand what he sends us. He has given directions by which we may test every doctrine,—‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ Isaiah 8:20. But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point simply because it does not agree with your ideas.” *Testimonies to Ministers*, 111.



When I first studied prophecy, I came to understand that prophecy was to be figuratively applied through human logic. At that time, I had no conviction of whether it mattered or not, nor did I have any understanding of the historical controversy over this principle within the Christian era. I was simply trying to understand prophecy for myself; for whatever reason, I naturally gravitated to this approach. Then, I reached a point where I began to teach prophecy. During that time, I became convicted that ~~some~~ principles of studying prophecy are important, and they must be taught and defended. At that point in my personal growth in prophetic understanding, I was certain that the principle involving the belief that before the time period of the cross prophecy is applied literally, and after the cross it is to be applied figuratively, was correct and critically important. By that time, I knew that Ellen White had identified and endorsed this concept. (This was years before I knew anything of William Miller's rules or the significance of those rules.) In order to teach this principle publically, it seemed reasonable and easy to simply refer those who I was sharing with to the writings of Louis Were—a now deceased Australian pastor who has written much on biblical prophecy, and spent much of his time explaining this very principle.

Anyone who has taken the time to read the many books of Louis Were knows that possibly his primary motivation for writing his books was to oppose the teachings of Uriah Smith, largely in regard to Smith applying prophecy in a literal fashion instead of figuratively. They also would know that the controversy he addressed traces back to a long drawn out argument between Uriah Smith and James White, where White not only opposed Smith's application of prophecy in a literal fashion, but he also emphasized a secondary error that Smith employed—interestingly enough, this error is now being used in our day by those now who are misrepresenting Miller's rules in order to do as Smith did in applying the prophecies literally.

James White often argued against Uriah Smith for

using history to interpret prophecy, as opposed to the correct method of using prophecy to interpret history. This is exactly what the men today are doing in their misrepresentation of Miller's rules. Not only do they apply the symbols literally as did Smith, but their presentations are based upon an abundant amount of antidotal evidence on what they claim had happened on 9/11. They "wow" their audience with titillating facts, some of which are untrue, and those of us that love to have our ears scratched, walk away from the presentations saying "amen, and amen." The spirit of Uriah Smith is alive and well, and the controversy of Smith and White has now resurfaced.

"We are standing upon the threshold of great and solemn events. **The whole earth is to be lightened with the glory of the Lord** as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. **Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds**, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night." *An Appeal to our Ministers and Conference Committees*, 1892, 38.

As previously mentioned, I reached a point where I understood this principle to be important, and I therefore used Louis Were's writings to easily uphold this principle. But my conviction was not based upon Were's material; it was based upon Sister White. From the beginning of my public labors in sharing prophecy, I would first introduce my audience to what I called, "the definition of prophecy." Then, I provided the following passage and dissected it, including the definition of the word "figurative" from *Webster's* of Sister White's day and age.



“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.**” *Selected Messages*, book 2, 101–102.

FIGURATIVE, *a.* Fr. *figuratif*, from *figure*.  
1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster’s 1828 Dictionary*.

According to inspiration, “prophecy” is a “figurative delineation of events.” And according to *Webster’s*, “figurative” means symbolic—this agrees with Miller who teaches that “figures are always understood figuratively.” The modern day “Uriah Smiths” employ a passage from *The Great Controversy* to wrest this truth to their own destruction, while denying the basic rules of English grammar.

“The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: ‘Ye know not the Scriptures, neither the power of God.’ Mark 12:24. **The language of the Bible should be explained according to its obvious meaning**, unless a symbol or figure is employed. Christ has given the promise: ‘If any man will do His will, he shall know of the doctrine.’ John 7:17. **If men would but take the Bible as it reads**, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the

fold of Christ thousands upon thousands who are now wandering in error.” *The Great Controversy*, 598.

The modern day “Uriah Smiths” dissect the two phrases in the paragraph that I have placed in bold type and they subsequently emphasize and twist them to uphold their preconceived errors, while passing over the last half of the first sentence they wrest. The sentence says, **“The language of the Bible should be explained according to its obvious meaning**, unless a symbol or figure is employed.” If there is a symbol or figure used, then it is a prophetic passage that will have a literal prophetic fulfillment. But, if it lacks any symbolic or figurative meaning, then it is simply a biblical passage that is not to be applied prophetically.

It is essential to recognize that careful attention is necessary when evaluating prophetic passages in the inspired record; the fact that every prophecy will be literally fulfilled does not negate the interpretation of the passage as either literal or symbolic. If we do not understand and preserve this distinction, we can easily be led to a misunderstanding of both Miller’s rules and the words of Ellen White’s. We will now begin to consider some of Miller’s rules with the objective to understand what he taught concerning a literal or symbolic application of prophecy.

In Rule VI, he states, “God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.”

The second sentence of Rule VI is simply a reiteration of Rule IV which states, “To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.” One of the proof texts which Miller offers for Rule IV is Isaiah 28:7–29, which emphasizes that truth is established by bringing together “line upon line” from “here” in the Bible and “there” in the Bible.



Rule IV emphasizes bringing “all the scriptures together on the subject” and is upheld by Isaiah’s “line upon line,” which is defined in Rule VI as the work of understanding the “visions,” “parables,” and “figures” by combining “them all in one.”

Rule VI, therefore, is informing us that in order to understand the “things to come,” which “God has revealed...by visions,” and “in figures and parables,” “again and again” we must “combine” the “visions,” “parables,” and “figures” into “one.”

These two rules are simply emphasizing how we bring a prophetic passage together, but at this point, they provide no evidence one way or another about whether we are to subsequently consider the passages as either literal, symbolic, or a combination of the two. Rule VIII however, begins by identifying that “figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms; waters, meaning people; lamp, meaning Word of God.”

In order to meet the definition that the discussed messengers of 9/11 hold for the word “always”, Miller’s eighth rule would need to be redefined. Don’t we understand the word “always” to mean always? William Miller claims that “figures always have a figurative meaning.”

The *Webster’s* dictionary of Miller’s day and age defines “figurative.”

**FIGURATIVE:** 1. Representing something else; representing by resemblance; typical.

This they will say, was figurative, and served by God’s appointment but for a time, to shadow out the true glory of a more divine sanctity.

When Miller’s eighth rule claims that, “Figures always have a figurative meaning,” he is claiming that figures always have a meaning that typifies something by resemblance. The *Webster’s* dictionary of Miller’s day and age also defines “figure.”

**FIGURE:** In theology, type; representative. Who was the figure of him that was to come. Romans 5:14.

Therefore, Rule VIII informs us that figures (types) “always” have a “figurative” or typical meaning. To word this concept inversely is simply this: figures never have a literal meaning. Thus, this rule provides his explanation for his claim that “figures always have a figurative meaning,” by supplying examples of what he means when he presents “mountains,” “beasts,” “waters,” and a “lamp” as typifying “governments,” “kingdoms,” “people,” and “the Word of God” respectively. Do not pass by the fact that “mountains,” “beasts,” “waters,” and a “lamp” are all literal entities. But Miller applies them figuratively as types, and he makes what would appear to be an outlandish claim to today’s messengers of 9/11 when he writes that figures (types) “always have a figurative meaning.” The *Webster’s* dictionary of Miller’s day and age also defines “always.”

**ALWAYS:** Perpetually; throughout all time; as, God is always the same.

So, in Rule VI, he informs us that, “God” reveals “things to come, by visions, in figures and parables.” In his seventh rule, he states that, “Visions are always mentioned as such.” God reveals things through visions, as well as figures and parables; *Webster’s* defines a “vision.”

**VISION:** In Scripture, a revelation from God; an appearance or exhibition of something supernaturally presented to the minds of the prophets, by which they were informed of future events. Such were the visions of Isaiah, of Amos, of Ezekiel, etc.

When we read a prophetic vision or dream, we understand that they are a “revelation from God” that He “presented” to men to inform them of “future events.” But, figures and parables are a different avenue that God employs to also inform men of future events. In Rule IX, he informs us



that, “parables are used as companions to illustrate subjects, and must be explained in the same way as figures by the subject and Bible.” The rules that are applied to figures are also applied to parables. Therefore, parables “always have a figurative meaning.”

In Miller’s tenth rule, he identifies that “figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.” Consequently, figures and parables sometimes have two or more meanings; but the meaning of the figure or parable is always a figurative meaning. In Rule XII, he states that in order “to learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.” Here, Miller defines that our responsibility to seek out the correct figurative definition of a figure is accomplished by the method called, “proof texting.”

It is at this point where human opinion can be potentially inserted into the methodology presented within Miller’s rules. After all, Miller has just informed us that figures may have more than one meaning, and by this we understand that figures may have more than one correct meaning. So, if I am pursuing the meaning of a figure and find that it has several correct meanings, I then have the additional responsibility of applying only one of those meanings to the passage where the figure is located. It is at this point that his first rule, which is echoed in his fourth rule, are to be brought into the search for truth.

Rule I states that “every word must have its proper bearing on the subject presented in the Bible,” and he repeats this principle in his Rule IV when he states, “to understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.”

The first and fourth rules teach us that identifying the

meaning of a figure is followed by the consideration of the various places in the scriptures where that word is found. If we find that the figure has more than one correct meaning, we are then to place the definition of the figure into the prophetic passage or parable in its entirety and determine if the meaning we have selected is upheld by the passage which we are studying. We do not have the authority to choose a meaning that contradicts the “subject” in the passage. To do so would result in a private interpretation.

Miller’s eleventh rule is a point of controversy in the current discussion of present truth among the disciples of 9/11. In it, Miller raises the statement, “how to know when a word is used figuratively.” Then, he answers, “if it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.”

This rule does not delineate the idea that figures are sometimes to be applied literally and sometimes symbolically (figuratively). Miller identifies that “figures always have a figurative meaning.” Rule XI distinguishes whether a passage is to be applied in a prophetic sense, or if it is simply a passage in God’s word. Miller identified “waters” as a figure of people, but there are several occurrences of the word “water” in the Bible that would violate the “simple laws of nature” to force them into a figurative prophetic application.

It is this rule (Rule XI) that is employed to destroy Miller’s rules by those that have concluded that the towers in Bible prophecy are the Twin Towers of New York City. In so doing, such individuals unknowingly reject the other rules Miller lays out. Sister White did not endorse parts of Miller’s rules—she endorsed them all. As we have already noted, the meaning of a “rule” according to *Webster’s* of Miller’s day and age, is “that which is settled by authority or custom for guidance and direction.”

On the authority of the Spirit of Prophecy, all fourteen of Miller’s rules are to be applied, not simply one or two out of context in order to prop

up our private interpretations of God's word. Whether they consciously recognize it or not, those who claim that biblical towers are to be understood literally are applying Miller's rules in just this way—they are twisting Rule XI in order to prop up their own private interpretation of God's word. Rule VI says "God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables." Notice that Miller isolates how God reveals things into three categories—visions, figures, and parables.

The "literal tower men" emphasize Rule XI, which states, "how to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively." In so doing, they neglect to bring the definition of this rule into agreement with the other rules, which assign specific definitions to the words Miller uses in Rule XI.

In Rule VI, Miller teaches that prophetic light is communicated through "visions, figures, and parables." Then, he says in Rule VIII, "figures always have a figurative meaning." But those that want the towers to be literal are suggesting that there are two types of prophetic lines that illustrate end-time prophecy—to them, one prophetic illustration is figurative and the other literal. Miller directly rejects this concept when he says, "God has revealed things to come, by visions, in figures and parables." Miller does not allow any prophetic light that is revealed to come other than in the form of visions, figures, and parables.

These men infer that there is a fourth line of prophetic revelation that is not a vision, nor is it a figure or a parable, but instead it is a literal revelation. We supposedly recognize this literal revelation of end-time prophecy when, within the passage under consideration, we come across an expression that "does no violence to the simple laws of nature." Here, the aforementioned expositors would leave this expression in its literal sense, regardless of the

context of the passage, that is, even if there are clearly symbolic expressions employed.

When considering and comparing Miller's eleventh rule with his other rules, we can see that he teaches the Bible student some very important truths about figures and their application in Bible interpretation. One, that figures always have a figurative meaning. Two, that if one wishes to know if something is a figure, then one must analyze the passage where it is found, and if the passage under consideration contains figurative words and expressions, then you have discovered a figurative biblical passage. Furthermore, if that passage is always to be understood symbolically, then all the expressions within the said passage must also always be understood in a figurative sense.

If you find that when you examine a passage that it would demand a forced understanding into the text that would destroy what has been plainly written, then you have discovered a passage that does not qualify to be figuratively understood. Miller would have never attempted to apply that literal passage as a prophecy at the end of the world, due to its lack in figurative meaning. Therefore, he would have eliminated it as a fulfillment of the definition of a figure. The very first sentence of Rule XI emphasizes that this is exactly what he is trying to explain when he says, "how to know when a word is used figuratively."

Miller is therefore telling us how to make a distinction between a figurative or literal passage. If, after you have applied his rule, you determine that the passage is not figurative, then you understand that it is not a prophetic revelation. God, according to Miller, only reveals His prophetic truth through "visions, figures, and parables."

He says that when you analyze a passage and determine that it is simply a biblical narrative, then you know it is a literal passage; not a figurative one. Vice versa—if you understand a passage to be a prophetic revelation, then you recognize it is a figurative passage. Otherwise, such studies result in erroneously wresting the Scriptures.



The literal passages of the Bible were not identified as passages where God reveals His prophetic word—Miller clearly states that, “God has revealed things to come, by visions, in figures and parables.”

In Miller’s thirteenth rule, he identifies the work of lining up the prophetic passage with a historical fulfillment. He states, “To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.”

If you noticed, he says, “If you find every word of the prophecy (after the figures are understood) is literally fulfilled...”, thus emphasizing the principle that every prophecy is literally fulfilled. By employing this understanding, he is teaching that we must first comprehend the prophecy based upon the approach that the prophetic passage is represented in a figurative sense. This is in agreement with what we have been suggesting so far, however, in this rule he also marks that, “if one word lacks a fulfillment, then you must look for another event.”

The disciples of 9/11 are free moral agents and can approach their understanding of prophecy as they see fit. But, when they publically advocate that Miller’s rules uphold views of both a singularly literal application, and a mixed application of literal and symbolic, they are not only teaching false prophecy, but they are totally misrepresenting Miller’s rules. To publically bear such a skewed perception of these sacred rules in order to sustain a private interpretation is far more sinister than to simply decide to stray from the rules and turn wholeheartedly to the hermeneutics of fallen Protestantism. There is more honesty in the activities of the 1930’s in regard to Miller’s rules than in what is taking place today. Let me give you an example of the current literal application that demonstrates

what Miller says doing violence to the simple laws of nature means: There are those that insist that the towers in Isaiah 30:25 are the Twin Towers of New York City that were destroyed on 9/11.

And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

As previously stated, this verse is used to identify the fall of the Twin Towers; the “towers” that fall in this verse are applied in a literal fashion (even though Miller teaches that “figures always have a figurative meaning”). This misguided interpretation is not only incorrect because of the literal application involved, but allow me to ask the question: Where is the historical evidence that any—let alone “every”—mountain and high hill had streams and rivers gushing out of them on 9/11? Miller said, “if one word lacks a fulfillment, then you must look for another event.”

Take heed—those who make efforts to promote their prophetic agendas are under the presumption that they are upholding William Miller’s rules; but this is not so! Their application of prophecy is an outright rejection of his rules. Moreover, it misrepresents the writings of Ellen White. Often, these men will take a passage from Sister White where she identifies that this prophecy or that prophecy will be literally fulfilled. Their commentary on her words deceives people into believing that she claims we are to interpret prophecy using a literal application. She has never declared this, nor has she ever applied prophecy in this fashion.

“Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil



matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

“But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.’

“**This scripture will be literally fulfilled.** Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,—a people who will stand the test. Every believer needs now to search his heart as with a lighted candle.” *Review and Herald*, March 15, 1906.

Are we to believe that the literal fulfillment of this prophecy consists of God shooting arrows at the wicked? Certainly not; figures are always figurative. What about Ezekiel 9?

“Study the 9<sup>th</sup> chapter of Ezekiel. **These words will be literally fulfilled;** yet the time is passing, and the people are asleep. They refuse to humble their souls and to be converted. Not a great while longer will the Lord bear with the people who have such great and important truths revealed to them, but who refuse to bring these truths into their individual experience. The time is short. God is calling; will you hear? Will you receive His message? Will you be converted before it is too late? Soon, very soon, every case will be decided for eternity.” *Manuscript Releases*, volume 1, 260.

Are we to believe that when this prophecy is literally fulfilled, destroying angels will go through the literal

city of Jerusalem? What about when Ellen White informs us that something will be “fulfilled to the very letter?” This expression is a close facsimile to the expression “literally fulfilled,” is it not?

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

Somewhere, at some time in the future, this marriage is to be fulfilled literally. Would this have any bearing on sacred history? No; parables are to be understood figuratively, not literally. But when they are fulfilled, it will be to the very letter.

“After hearing Christ’s words in regard to the destruction of Jerusalem, the disciples came to him with the question, ‘When shall these things be? and what shall be the sign of thy coming, and of the end of the world?’ In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction,—the final destruction of the world. The warning here given as to what the disciples would have to meet at the hands of their fellow men is a warning to us also.

“‘Then shall they deliver you up to be afflicted,’ Christ said, ‘and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.’ **These words will be fulfilled.**” *Review and Herald*, April 19, 1898.}

Are we to also understand that the destruction of Jerusalem in the first century is to be literally applied, or literally fulfilled? Are the disciples, which Christ was literally speaking with, to be resurrected in order that they might once again be delivered “up to be



afflicted?” Every prophecy is literally fulfilled, but both William Miller and Ellen White understood and applied the principle that figures always have a figurative meaning. Those of us that are unwilling to internalize this fact because of our blind infatuation with some of the personalities in this movement that reject and twist Miller’s rules are destined to fulfill the last part of Rule XIV which states: “The divinity taught in our schools is always founded on some sectarian creed.”

Here, Miller is speaking of those of us that are willing to allow the personalities that scratch our itching ears to mislead us into adhering to their interpretation of truth so that we can save the personal time it might require us to study such things for ourselves. In Rule XIV, Miller discusses the education that theological schools communicate to their pupils. But more importantly, the principle he stresses concerns the relationship between students and teachers. He states, “The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, some sectarian creed, or private interpretation but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another’s mind, write bigot on their forehead, and send them out as slaves.”

In our next newsletter, we will return to discussing the topic of the exclusive internal gospel work that takes place when the Lord enters into covenant with a chosen people. To conclude our thoughts on Miller’s rules, please note that Rule VI provides the point of reference for his understanding of prophetic revelation when he states, “God has revealed things to come, by visions, in figures and parables.” The rules following provide further clarity on recognizing and applying God’s revelations. Then, Rule XI informs us how to separate a literal passage from a

figurative passage. Since Rule VI has already defined that God’s revelations only come through “visions, in figures and parables,” we can see that Rule XI does not endorse some type of literal revelation.

Rule XI is repeatedly employed by those who wish to identify literal towers with the intent to support their private interpretations. When they misapply this rule in such a fashion, they turn Rule VI completely upside down. Suddenly, they insist that Rule XI allows them to sustain literal applications of prophecy while professing to uphold Miller’s rules. The following is not a coincidence: when individuals who profess to advocate William Miller’s rules end up misapplying Rule XI, and as a result turn Rule VI **upside down**, these two rules (if you can **visually** picture this) change in appearance from Rule VI and Rule XI (6 and 11) to **9** and 11 à 9/11.

Sister White says the tower in the parable of the vineyard (which she applies to our time) represents the temple, and Micah speaks of the “tower of the flock,” which is Christ. Both the Bible and the Spirit of Prophecy identify towers at the end of the world as symbolic. By rejecting Miller’s rules, which inform us that figures are always figurative, these men choose to reject the symbolism of the tower. By rejecting this symbolic tower, which according to Micah is Christ, these men are repeating the tragic history of the disciples in the sixth chapter of John. Here we see that those disciples which turn from Christ—who refused to eat His flesh and drink His blood—are refusing to accept that His body (the Tower of the flock) was symbolic; they insisted on a literal application of prophecy.

“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.**” Ecclesiastes 1:9.



# LOCUSTS, GRASSHOPPERS, TOWERS, & JOEL

## Inconsistencies & Misapplications (of Scripture applied to the interpretation of Joel.)

This document intends to properly represent prophetic symbols found in verses of the book of Joel that seem to be commonly misapplied in regard to the context of the subject matter, or are inconsistent with certain guidelines of Scriptural interpretation such as the following:

“1) Every word must have its proper bearing on the subject presented in the Bible. . . .

8) Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts, meaning kingdoms; waters, meaning people; lamp, meaning Word of God. Day, meaning year. . . .

10) Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time. . . .

11) How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively. . . .

12) To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again. . . .

13) To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled,

then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.” *Miller’s Rules of Interpretation.*

Numerous scriptures relative to the prophetic symbols in question will be listed in the following pages. Specifically, the following prophetic symbols will be addressed: grasshoppers and locusts, the cankerworm (canker/cankered), teeth, towers, and thick darkness.

After the presentation of these verses, the document will discuss the problems with applying Islam to certain Scriptures in Joel. The reader should consider examining the surrounding verses associated with all verses listed here to gain appropriate understanding of context.

### Note:

This document considers the first and last appearances of words in Scripture from the perspective of the English language (instead of Hebrew or Greek.)

## Grasshopper

### Grasshopper is Edible:

*Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. Leviticus 11:22.

(This is the first appearance of the word “grasshopper” in the Bible.)

### Grasshopper is Jumpy with Tendency to Flee Away:

Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible. Job 39:20.

### Burdensome Grasshopper:

Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the



almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets. Ecclesiastes 12:5.

(This is the last appearance of the word “grasshopper” in the Bible.)

## Grasshoppers

### Hebrews Likened to Grasshoppers (stature in comparison to Anakim.):

And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. Numbers 13:33

(This is the first appearance of the word “grasshoppers” in the Bible.)

### Grasshoppers Interpreted as *Multitude* (Midian, Amalek, children of the east ALL inclusive):

And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it. Judges 6:3–5.

And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. Judges 7:12.

*It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Isaiah 40:22.

They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable. Jeremiah 46:23.

There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away. Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*. Nahum 3:15–17.

(This is the last appearance of the word “grasshoppers” in the Bible.)

### Representing “Consumption”:

Thus hath the Lord God showed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king’s mowings. And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: by whom shall Jacob arise? for he is small.” Amos 7:1-2.

## Locust & Locusts

### Not One Remaining Locust:

And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.” Exodus 10:19

(This is the first appearance of the word “locust” in the Bible.)



### **Locust is Edible:**

“Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.” Leviticus 11:22

(This is the first appearance of the word “locust” in association with being “edible” in the Bible)

“And John was clothed with camel’s hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;” Mark 1:6

(This is the last appearance of the word “locusts” in association with being “edible” in the Bible)

### **Note:**

Spiritually, eating the locust appears to be closely associated with eating the “little book” of Revelation 10:9, 11 (the Millerites ate the little book after the empowerment of the 1<sup>st</sup> angel’s message in verse 9, and verse 11 represents the 144,000 eating the little book after the empowerment of the 1<sup>st</sup> angel’s message {compare 8/11/1840 with 9/11/2001}) after the empowerment of a message. John baptized Jesus Christ (upon Whom the Divine Symbol descended) and, henceforth from that point in time, the Jews—especially His “followers”, were required to “eat His flesh” and “drink His blood” (see John 5:56).

### **Locusts as a Divine Punishment/Consequence:**

“Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:” Exodus 10:4

(This is the first appearance of the word “locusts” in the Bible)

### **Note:**

“East wind” also appears to represent divine punishment;

“Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from

the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity.” Jeremiah 18:15-17.

So, the locusts brought about by an east wind in Exodus seem to point to (or remind of) the 7-Times since “consumption” happens to be one of the punishments within the 7-Times (Leviticus 26:16).

### **Representing “Consumption”:**

“Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.” Deuteronomy 28:38.

“All thy trees and fruit of thy land shall the locust consume.” Deut. 28:42.

“If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)” 1 Kings 8:37-39.

“He gave also their increase unto the caterpillar, and their labour unto the locust.” Psalms 78:46.

“That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the



caterpillar eaten.” Joel 1:4.

“And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” Joel 2:25.

(This is the last appearance of the word “locust” in the Bible)

“I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.” Amos 4:9.

“And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.” Exodus 10:12.

“If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:” 2 Chronicles 6:28.

“If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” 2 Chron. 7:13, 14.

“He spake, and the locusts came, and caterpillars, and that without number, And did eat up all the herbs in their land, and devoured the fruit of their ground.” Psalms 105:34-35.

“There shall the fire devour thee; the sword

shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.” Nahum 3:15.

“Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.” Nahum 3:16.

“And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them” Isaiah 33:4 (rapid consumption- see Strong's H622 and H4944).

### **Multitudinous (still representing “consumption”):**

“There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.” Nahum 3:15.

### **Contextual Specifications of the Grasshopper/Locust Symbol**

#### **As Applied to the Papacy:**

“O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant. Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood. They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable. The daughter of Egypt shall be confounded;



she shall be delivered into the hand of the people of the north.” Jeremiah 46:19-24.

“There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.” Nahum 3:15-17.

**As Applied to Islam of 3 Woes:**

“The locusts have no king, yet go they forth all of them by bands;” Proverbs 30:27.

“And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.” Revelation 9:3.

“And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.” Revelation 9:7 (This is the last appearance of the word “locusts” in the Bible)

**Note:**

Both the first and last appearances of the word “locusts” portray a divine punishment/consequence.

**Cankerworm**

**A methodical approach as an example for how symbols in the Bible should be treated:**

To “canker” (a concept of corruption/consumption)

**First Mention:**

“That which the palmerworm hath left hath

the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.” Joel 1:4 (cankerworms “eat”).

**Repetition and Enlargement:**

“And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.” Joel 2:25 (cankerworms “eat” years).

“There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.” Nahum 3:15 (cankerworms rapidly, multitudinously by increase eat, comparison to fire devouring)

“Thou hast **multiplied** thy merchants above the stars of heaven: the cankerworm **spoil**eth, and **fleeth away**.” Nahum 3:16 (cankerworm multiplies by increase, plunders invasively and surreptitiously) (Last mention of “cankerworm”)

“But shun profane and vain babblings: for they will **increase** unto more ungodliness. And their word will **eat** as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.” 2 Timothy 2:16-18 (cankering increases ungodliness, unsound/false doctrine portrayed as “eating”)

**Last Mention:**

“Your **gold and silver is cankered**; and the **rust** of them shall be a witness against you, and shall **eat** your flesh **as it were fire**. Ye have heaped treasure together for the last days.” James 5:3 (to canker: corrupts rust silver and



gold; ability to “eat” like “fire”)

### **Significance of Silver and Gold:**

The vessels of the sanctuary are silver and gold (see Numbers 7), and these vessels figuratively represent the human consecrated to God’s service (see Malachi 3:3). Consider also the total amount (measured by shekels) of gold and silver in Numbers 7:85-86 is equivalent to 2520 thus representing the “host” for the sanctuary.

### **Significance of Fire:**

In Joel 1:4, locusts and worms devour the land in the same manner as the “fire” devours the land in Joel 2:3.

### **Fire May Represent the Holy Spirit and Truth:**

“And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a **pillar of fire, to give them light**; to go by day and night.” Exodus 13:21.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.” Acts 2:3.

“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.” Revelation 4:5.

### **Fire May Represent the Profane and False Spirit:**

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.” Leviticus 10:1.

“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have

kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” Isaiah 50:11.

### **Summary:**

The concept of “cankering” throughout Scripture exhibits the surreptitious, rapidly increasing corruption of foundational doctrines/waymarks introduced by favoring false doctrine, customs, and traditions of man, circumventing Christ’s righteousness (trying to enter into the sanctuary by another way beside the one door facing the east See Ezekiel 8:7-9) etc.

More could be expounded upon. The Bible is like an endless ocean with an unknown depth. But this concludes the discussion of cankering for this document.

The Bible student may treat “worms”, “palmerworm”, “caterpillar”, and any other figure in the same manner along with prayerful request for the Holy Spirit’s guidance to obtain increased understanding of figurative language in the Bible.

### **Tower & Towers**

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?” Luke 14:28 .

(This is the last appearance of the word “tower” in the Bible)

### **Note:**

Above and below this note, this document presents the first and last appearance of the word “tower” in the Bible. In Genesis 11, the people began to build a tower in rebellion to God’s command to spread throughout the earth. God “came down” to examine what the men built and thereafter confounded the language. So, the people were not able to finish building the tower. In the final appearance of the word “tower” Jesus inquires about being able to finish building the tower. It appears, in a spiritual sense, that building a tower requires more than the ability of which humanity is capable; for the



tower mankind attempted to build in Genesis 11 was never finished. The Bible shows evidence that any “exalted” tower will be cast down in the “day of the Lord”. Truly, only one tower may be built completely even upon only one foundation. Even so, those who attempt to build this “righteous” tower will never be able to complete it without completely relinquishing pride, selfishness, and rebellion. If the Christian fails to die to self, the inexorable tendency to be drawn to worldly, rebellious towers will overcome, and the building of these towers will resume (but these are the towers that will never be completed).

### **Representing Church & State: (exalted towers)**

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded.” Genesis 11:4-5 (This is the first appearance of the word “tower” in the Bible)

“And he beat down the tower of Penuel, and slew the men of the city.” Judges 8:17.

“And upon every high tower, and upon every fenced wall,” Isaiah 2:15.

“Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.” Isaiah 23:13.

“A day of the trumpet and alarm against the fenced cities, and against the high towers.” Zephaniah 1:16.

“I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.” Zephaniah 3:6.

### **Representing Apostasy/Self-Exaltation:**

“And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.” 2 Kings 17:9.

“He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.” 2 Kings 18:8.

“And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.” 2 Chronicles 26:15 (See 2 Chronicles 26:9-20).

### **Towers Associated With Religion or Worship: (false or true religion)**

“And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.” Judges 9:46.

“The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.” 2 Samuel 22:3.

“He is the tower of salvation for his king: and showeth mercy to his anointed, unto David, and to his seed for evermore.” 2 Sam. 22:51.

“And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.” 2 Kings 17:9.

“And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.” Isaiah 5:2.



“And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” Micah 4:8.

“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:” Matthew 21:33.

“And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.” Mark 12:1.

### **Towers Associated With Refuge: (confidence in man or confidence in God)**

“And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.” Judges 8:9.

“But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.” Judges 9:51-52.

“The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.” 2 Samuel 22:3.

“For thou hast been a shelter for me, and a strong tower from the enemy.” Psalms 61:3.

“My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom

I trust; who subdueth my people under me.” Psalms 144:2.

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe.” Proverbs 18:10.

### **Towers Used to Describe Christ's Bride:**

“Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.” Songs of Solomon 4:4.

“Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.” Songs of Solomon 7:4.

“I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.” Songs of Solomon 8:10.

### **Watchtowers:**

“I have set thee for a tower and a fortress among my people, that thou mayest know and try their way” Jeremiah 6:27.

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.” Habakkuk 2:1.

### **Other Towers of Interest**

“And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.” Isaiah 30:25.

“Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;” Isaiah 32:14



“And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock” Ezekiel 26:4

“And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.” Ezekiel 26:9

“Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.” Ezekiel 29:10

“Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.” Ezekiel 30:6

### **Thick Darkness**

The phrase “thick darkness” occurs at least eight times throughout Scripture. Another phrase, “gross darkness” occurs twice in Scripture and the word “gross” may also be translated as “thick” according to the Hebrew translation (see Strong’s number 6205). The word “gross” only occurs four times throughout Scripture: twice in association with darkness, twice in association with the hearts of men. It occurs twice in the Old Testament and twice in the New Testament. In both Hebrew and Greek languages, this word may be translated to English as “thick”.

### **Gross Darkness:**

“For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.” Isaiah 60:2

“Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death,

and make it gross darkness.” Jeremiah 13:16

### **Thick Darkness:**

“And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:” Exodus 10:22

“And the people stood afar off, and Moses drew near unto the thick darkness where God was.” Exodus 20:21

“And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.” Deuteronomy 4:11

“These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.” Deuteronomy 5:22

“Then spake Solomon, The LORD said that he would dwell in the thick darkness.” 1 Kings 8:12

“Then said Solomon, The LORD hath said that he would dwell in the thick darkness.” 2 Chronicles 6:1

“When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,” Job 38:9

“A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.” Joel 2:2

“That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation,



a day of darkness and gloominess, a day of clouds and thick darkness,” Zephaniah 1:15

### **A Few Spirit of Prophecy Comments on Darkness:**

“And when the sixth hour was come, there was darkness over the whole land until the ninth hour.” Not only did the darkness enshroud the immediate vicinity of the cross, but “there was darkness over the whole land.” God dwells in the thick darkness; He hides His glory from human eyes. The Father, with His heavenly angels, was inclosed in that thick darkness. God was close beside His Son, tho not manifesting Himself to Him or to any human being. Had one ray of His glory and power penetrated the thick darkness that enveloped Him, every human spectator would have been destroyed. And in that thick darkness God hid from prying eyes the last human agony of His Son. He clothed nature with sackcloth, that she might not look upon her suffering, dying Author in His last humiliation.” *Signs of the Times*, December 8, 1898.

“Behold,” says the Scripture, “the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.” Isaiah 60:2. It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.” *Christ’s Object Lessons*, 415.

Refer also to Great Controversy, 310-311 for a thorough listing of verses relative to “the day of the Lord” in context.

Could the curtain be rolled back, could you discern the purposes of God and the judgments

that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding. *Testimonies*, volume 6, 408.

### **Teeth**

#### **Signifying Rebellion - Flesh in Close Association with Teeth (taking matters into own hands):**

“And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague” Numbers 11:33

“Wherefore do I take my flesh in my teeth, and put my life in mine hand?” Job 13:14

“And the priests’ custom with the people was, that, when any man offered sacrifice, the priest’s servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh, unto all the Israelites that came thither.” 1 Samuel 2:13,14

“And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.” Zechariah 9:7

#### **Individual Accountability:**

“In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity: every man that



eateth the sour grape, his teeth shall be set on edge.” Jeremiah 31:29,30

“What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” Ezekiel 18:2-4

**Teeth within the church:**

“His eyes shall be red with wine, and his teeth white with milk. “ Genesis 49:12 in context of Judah’s blessing

“They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.” Deuteronomy 32:24

“My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.” Psalms 57:4

“He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.” Job 16:9

“With hypocritical mockers in feasts, they gnashed upon me with their teeth.” Psalms 35:16

“When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.” Acts 7:54

“Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even

prepare war against him.” Micah 3:5

“There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.” Proverbs 30:14

**Teeth of King of the North:**

“ The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.” Job 4:10

“Who can open the doors of his face? his teeth are terrible round about.” Job 41:14

“Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.” Psalms 58:6

“Blessed be the LORD, who hath not given us as a prey to their teeth.” Psalms 124:6

“Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;” Daniel 7:19

“For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.” Joel 1:6

**Note:**

Compare the occurrence of Strong's H4973 (jaw/cheek teeth) in Proverbs 30:14 and Joel 1:6

**Teeth Being Broken:**

“And I brake the jaws of the wicked, and plucked the spoil out of his teeth.” Job 29:17

“Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the



cheek bone; thou hast broken the teeth of the ungodly.” Psalms 3:7

“Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.” Psalms 58:6

“Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.” Proverbs 25:19

“He hath also broken my teeth with gravel stones, he hath covered me with ashes.” Lamentations 3:16

### **Threshing Teeth:**

“Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.” Isaiah 41:15,16

### **Describing Christ’s Bride:**

“Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.” Song of Solomon 4:2

“Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.” Song of Solomon 6:6

### **Signifying Famine:**

“And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.” Amos 4:6

### **Describing 5<sup>th</sup> Trumpet:**

“And they had hair as the hair of women, and their teeth were as the teeth of lions.” Revelation 9:8

### **Note:**

Revelation 9:8 is the only verse in the Bible where “teeth” appear in association with the 5<sup>th</sup> trumpet (probably because, by association and context, the 5<sup>th</sup> trumpet deals specifically with the literal Roman empire {not spiritual}, is not associated with literal Israel from the Old Testament in any way, and itself does not appear in a literal fashion in the Old Testament to function as a typification of spiritual manifestation). Two or more witnesses become necessary to prove “teeth” to be a valid identifier of Islam in the Old Testament. Instead, the Bible describes Islam in the 5<sup>th</sup> and 6<sup>th</sup> trumpets uniquely (different symbolism) while no symbolization or description appears for Islam of the 7<sup>th</sup> trumpet whatsoever.

### **Tooth**

### **Signifying “Recompense”:**

“Eye for eye, tooth for tooth, hand for hand, foot for foot,” Exodus 21:24 (This is the first appearance of the word “tooth” in the Bible)

“And if he smite out his manservant’s tooth, or his maidservant’s tooth; he shall let him go free for his tooth’s sake.” Exodus 21:27

“Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.” Leviticus 24:20

“And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.” Deuteronomy 19:21

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to



him the other also.” Matthew 5:38,39. (This is the last appearance of the word “tooth” in the Bible)

**Note:**

These verses seem to exhibit the concept of “what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again”.

**Contextual Differences Between the Locusts in Joel and the Locusts in Revelation 9**

Joel Army	Revelation 9 Army
The Locusts “eat” and the fire “devours” “green” things.	The locusts do not “eat” and are restricted from harming “green” things.
Locusts are the Northern Army. (see Joel 2:20,25)	Locusts represent Islam from the bottomless pit.
These locusts do not sting.	Locusts have stinging power of scorpions.
This army is so great, it is without number.	This army happens to be quantified (numbered). See Revelation 9:16
This is the Northern army, it overthrows many and the world does not escape. Daniel 11:41-42	This Islamic army is not permitted to “kill” in the 5th trumpet and is only permitted to “slay” a 3rd part in the 6th trumpet.
This army enters windows like a thief. Joel 2:9	This army’s efforts are especially directed toward “thieves”. Revelation 9:21
This army has the characteristic “devouring” or "consumption" of locusts applied to it throughout various scriptures. This army always has a king over it and that of a fierce countenance.	This army is only described as locusts in the 5th trumpet. It is described as 4 winds in the 6th trumpet because Islam came under the guidance of 4 sultans and an empire was established. According to Proverbs 30:27, Islam could no longer be described as locusts once it became organized under 4 sultans.
This army employs cohesively organized tactics. Tactics like these come from Greece and Rome. See Joel 2:7,8  It may be worth noting that Roman armies were in the habit of razing cities and pouring salt on the land to prevent the increase of the earth. When locusts become gregarious and swarm to consume plant material, chemical changes occur in their physiology causing them to become toxic. Their excrement is also toxic and falls upon the earth, causing soil corruption. A description such as this appears to be similar to Joel 2:3.	This army depends on ambush, surprise attack, and assassination tactics. This army does not move cohesively as a unit and “individual glory” is commonly sought. This army continues to use these inefficient tactics presently.

**Extraneous Considerations**

The term “grasshopper” does not ever appear to be used in direct correlation to Islam. If this idea is proposed, how is it justified by Scripture? The term “locust” or “locusts” appears to be used most often in



association with devouring, consuming, or eating. The 5<sup>th</sup> trumpet employs locusts as a symbol for Islam. How does Revelation describe these locusts? Instead of “devouring”, these locusts are given the ability to sting like a scorpion tail. Also, Revelation very specifically clarifies that these locusts do not “hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” Out of all the times the term “locust” is used in connection with “eating”, here in Revelation the locusts are restricted from “eating” altogether and are only permitted to harm those without the seal of God. Is it absurd for the Bible student to conclude that the Bible is deliberate in making this distinction with the Locusts of Islam? Bible students know it is Islam because Arabic Islam exhibited the very characteristics altogether described in Rev 9:1-11. The symbol of “locust” alone does not define the power of Islam. The term “locust” happens to be just one of the defining factors of this 5<sup>th</sup> trumpet power and accurately describes the tactical behavior of Arabic Islam/the 5<sup>th</sup> trumpet (see Proverbs 30:27). Locusts also dwell in the desert and the Islamic faith originated from the desert. If these locusts in Revelation 9 do not “devour” and are specifically permitted only to harm those without the seal of God, application needs not to be made of “Islam” to the interpretation of locusts in Joel because the locusts in Joel do consume, devour, and harm the “green” things, even God’s chosen nation.

In Judges 6, “children of the east” appear. But this should not be taken to represent “Islam”. No such thing as Islam existed during that time, and since the things in the Bible were written more for those upon whom the end of the world has come, the subject matter given in Judges 6 happens to be more appropriately aligned with the three enemies: the beast, the dragon, and the false prophet. This is more consistent because Midian, Amalek, and the children of the east all camped against Israel and destroyed Israel’s increase of the earth. In the Revelation, Islam is specifically restricted from harming the “earth”, so to speak, and Islam certainly

does not camp against God’s chosen. Claiming that these verses in Judges 6 represent Islam violates rules I, XII, and XIII, of prophetic interpretation.

### **A Few More Instances Illustrating This Threefold Enemy:**

Tyre, Zidon, and all the coasts of Palestine in Joel 3:4

See Jeremiah 25:21-22

Edom, Moab, and the children of Ammon

Jezebel, King Ahab, prophets of baal

Herodias, Herod, and Salome

To claim that Joel 2:8 represents the characteristic suicide bombings of “Radical Islam” directly violates Rule XI:

How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

The information in the verse does not make sense as it stands and does violence to the simple laws of nature. When a person falls upon a sword, they surely end up incapacitated or dead. The text in Joel shows that “they are not wounded”. One does not literally fall upon a sword unwounded. The Bible student must seek for a figurative understanding, then. (See “cankerworm” on page 9)

Regarding the “day of the Lord”, the Bible usually refers to this day being “nigh at hand”. That is to say that the day is not here yet, but will very soon be here. This is especially evident when Joel refers to day of the Lord. So, how do we justify claiming that the day of the Lord began on 9/11 when the Bible says this day is “nigh at hand”? Zephaniah chapter 2 advises the “nation not desired” to gather together *before* the “day of the Lord’s anger”:

“Gather yourselves together, yea, gather together, O nation not desired; Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD’S



anger come upon you.” Zephaniah 2:1-2

### And Not Just Once, But Twice:

“Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: **it may be ye shall be hid in the day of the LORD’S anger.**” Zephaniah 2:3

The “towers” in certain verses are interpreted to be the World Trade Center (Isaiah 30:25 & Zephaniah 1:16, for example). If the towers are literal towers in these verses, then the other objects in the verses should be literal as well. But this uniform application is not made while dividing these verses. All objects in the verse will be acknowledged as symbolic until “towers” is encountered. Suddenly, “towers” is not symbolic, but literal. This is not contextually valid, and shows evidence of improperly dividing Scripture. Opponents are already skeptical of the proof texting method, and these loose, seemingly careless applications of Scriptural interpretation (example: Because locusts represent Islam in Revelation 9, It by necessity represents Islam in Exodus 10, Judges 6, Joel 1 & 2, etc) are the reason. With this in mind, Bible students better make sure they give the “correct sound” of the trumpet.

Thick darkness has been suggested to represent the smoke from the World Trade Center. This is clearly not the case according to the Spirit of Prophecy:

“Behold,” says the Scripture, “the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.” Isaiah 60:2. It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light

of His goodness, mercy, and truth.” *Christ’s Object Lessons*, 415.

### Suggested Scriptural Comparisons:

Joel 1:2 with Exodus 10:6 & Proverbs 17:6

Joel 1:3 with Exodus 10:2,5

Joel 1:4 with Amos 4:9/2 Kings 24:1-3/Nah.3:15-17/2 Tim.2:17

Joel 1 & 2 with Deuteronomy 28 and Isaiah 33 & 34

Joel 1:6 with Ezekiel 7:17-27/19:2/22:25 & Jeremiah 46:23 & Isaiah 1:7 & Proverbs 30:14

Joel 1:6,7 with Isa.5:6/Jer.5:6/Jer.5:17/Jer.6:22 & 3T p.387-388

Joel 1:8 with Isa.32:9-14/Isa.22:12

Joel 1:10 with Haggai 1:11 & Isaiah 24:7

Joel 1:15 with Isaiah 13:6-13

Joel 1:19 with Isaiah 24:4

Joel 2:1,2 with Matthew 22:7

Joel 2:2,3 with Isa.1:7/Eze.38:15/Jer.5:17/Isa.64:11/Ps.74:7-9/Jer.4:7/Jer.32:29\*

Joel 2:4 with Jeremiah 6:23

Joel 2:9 with Isaiah 33:4

Joel 2:20 with Jeremiah 6 & Isaiah 34:3 & Daniel 11:45

Joel 2:23 with Ezekiel 22:24 & Zechariah 10:7

Joel 2:25 with Jer.10:25/Ps.78.33/Job32:7/Ezr.9:7

Joel 3 with Isaiah 28:21

Joel 3:4 with Isaiah 59:18

Joel 3:6 with Isaiah 10:13

Joel 3:14 with Isaiah 52:11

Joel 3:15 with Ecclesiastes 12:2

Joel 3:18 with Isaiah 30:25

More information may or may not be added to this document as time proceeds. I intend this document to be used for assistance in clarifying this disagreement. Intended to edify, GS—AL

Dear Brothers & Sisters,

We would be delighted if you would join us for the prophecy camp-meeting scheduled for **October 20 – 26**, hosted by both *Future for America* and *School of the Prophets*. The purpose of this prophecy meeting is to continue to present and expound upon the present truth for this time. It is our belief that the ever advancing message of the third angel has brought us to a point where the second angel is about to be empowered; the midnight cry is just upon us. In our previous meeting, held last June, we established many essential truths concerning this matter. Also, we addressed some of the current controverted points of doctrine that must be understood in their proper light in order to give the trumpet that certain sound which our Lord requires. It would be well for all who are considering attending to watch the presentations that were given in June. These can be found on-line at <https://www.youtube.com/user/FutureForAmerica> or you may order them via phone by calling (888)278-7744. As per usual, we will be recording October's camp-meeting for distribution, in order that all may share in the experience—both attendees and those who cannot make the journey here to Arkansas.

### INFORMATION:

If you would like to attend the prophecy camp-meeting, please plan to arrive Sunday, October 19. Six meetings will take place every day at Lambert Community Fellowship, beginning Monday morning, October 20 and ending Sabbath evening, October 25. When you arrive, you will be handed an itinerary for the week.

Since lodging is very limited, it will be made available only to those that first respond to this invitation. Please note that we cannot guarantee private accommodations. Also, there is tent space on the school property and room for one motor home. For those who will be staying on campus, there is a 35-minute drive time to the church. Transportation may be provided. However, if you plan on bringing your own vehicle, please let us know if you have additional space for carpooling.

If you are not included in this group of first respondents, we can provide you with a list of nearby hotels that you may choose from in the form of a flyer. You will need to provide your own transportation. If you plan to travel by air, the local airport is in Little Rock, AR. We will offer transportation to and from the airport. The airport transportation cost is \$80 per person. This includes the pickup on Sunday the 19th and the drop off on Sunday the 26th. Please select arrival and departure times within regular business hours. You may need to secure a hotel near the airport if your arrival or departure is exceptionally early or very late.

Two plant based meals per day will be provided (Monday morning – Sunday morning). The cost for the week, including all meals and handouts, will be \$100 per person.

**Please RSVP on or before Sunday, October 10** via email: [bronwynpeck@gmail.com](mailto:bronwynpeck@gmail.com), or phone: 888.278.7744.

Thank you for your consideration, we hope you will join us!

God bless,

*Future for America* and *School of the Prophets*

888.278.7744

[www.futureforamerica.org](http://www.futureforamerica.org)