

Daniel 11: “The Takedown of the USA and Adventism”

Part Three: 'A Tale of Three Hundred Foxes'

As we have seen, it was popular and long established errors in the church that prevented both the Jews and the Millerites from arriving at a correct interpretation of their present truth from the book of Daniel. As with anything, there is a reason, or cause, which produced those errors.

In this article we are going to turn our attention to what has changed in our principles of interpretation. Concerning the interpretation of Daniel 11:31-45, our Adventist position is not much different from that of other denominations. In fact, the closer we adhere to their methods of study, the closer will be our conclusions. To better understand this change in our position, the use of a Bible type will help us to gain a clearer perspective of the larger context.

In other words, it isn't about critiquing each individual method to see whether it passes muster, but to step back in order to see the system, or framework, that has confined our theologians and scholars. This system has removed from us the key that gives us a true understanding of Bible prophecy. This is shown in a very tangible way in types, and correspondingly we see this system in Daniel 11:38-41, and in Revelation 13. As we begin to understand the types, we will also begin to gain clearer insights into the prophecy of Daniel 11.

Before I go any farther, I simply want to point out that I believe we all know it is only the Holy Spirit who can give us the ability to correctly interpret prophecy. But the question is, does the Holy Spirit work randomly, picking one here or one there? or only through those who have developed laser sharp methodologies that are 'dialed in' through years of academic study? Or does He work, employing principles and rules, so that anyone can learn. And, concerning those principles and rules, does He just leave us to guess what they are, somehow trying to do our best? or does He clearly identify them for us. As we progress in these articles, we will see that He does in fact clearly identify them for us, so that anyone can understand.

The Nature of a 'Type'

Types are different than simply reading the Bible verse by verse. They are somewhat similar to parables, in that they use something tangible to illustrate a spiritual truth, yet not quite the same.

Bible types draw largely from the Old Testament and use people and events to illustrate a spiritual truth, or to actually predict a future event, as they are prophetic by nature. Though not as numerous, you can also find them scattered throughout the New Testament as well.

In the study of the life of Samson as a type, it can be shown that he clearly delineates at least three church periods that are described in Revelation 2 and 3.

One of them is the Philadelphian church. In the historical account Samson assembled three hundred foxes with torches between their tails and sent them off into the Philistine fields to burn up the shocks of standing corn, the vineyards and the olive trees. This account is found in Judges 15:4-5.

Letting the Foxes Run

In the Millerite movement of the Philadelphian church we are not looking for three hundred foxes to accomplish a work, but want to understand what those foxes represent. Those foxes brought in a flame that specifically removed three things from the Philistines: the shocks and standing corn, the vineyards, and the olive trees.

In the Millerite/Philadelphian time period there were three hundred charts produced that were called the 1843 prophetic chart. These charts contained the prophetic information of Daniel and Revelation that clearly showed where they were in the stream of time. As they 'ran' through the country they 'burned up' or removed the corn, wine, and oil—representing the people who were ready to be 'harvested' from the Protestant denominations of that time. This represents the transition from the church of Sardis to the Philadelphian church.

The following quote from Joseph Bates details the decision and surrounding circumstances that resulted in the production of 300 of the 1843 prophetic charts.

*" In May, 1842, a General Conference was convened in Boston, Mass. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Bro. Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. Here was more light in our pathway. These brethren had been doing what the Lord had shown Habbakuk in his vision 2468 years before, saying, "Write the vision and make it plain upon tables, **that he may run that readeth it. For the vision is yet for an appointed time.**" Hab.ii,2. {1868 JB, AJB 262.1}*

*After some discussion on the subject, it was voted unanimously to have **three hundred similar to this one lithographed**, which was soon accomplished. They were called "the '43 charts." This was a very important Conference... Camp-meetings and conferences were now being multiplied throughout the Middle and Northern States, and Canada, and the messengers were proclaiming, in the language of the message, **"The hour of His Judgment is come!"** {1868 JB, AJB 263.1}*

Going in Pairs

In the narrative, Samson caught three hundred single foxes, but then he tied them tail to tail, causing them to run as pairs through the Philistine fields.

The 1843 chart contained two specific and distinct messages—that of the first and second angels. These messages ran as a ‘pair’ through the Protestant churches.

The third angel’s message did not arrive and was not proclaimed until after October 22, 1844. Time was the test when the first two angels sounded in the 1840-44 time period, but since then, prophetic time is no longer, and is never again to be a test. (EW 74-75)

The firebrand between their tails represent the light and power given to these messages by the Holy Spirit. This same concept, the 300 foxes and the firebrands can be seen in a different way with the 300 men of Gideon, and the lamps within their pitchers. We will be taking a closer look at this in part five of our series.

It was after this time period that the 1850 chart was developed and produced, and in a letter dated in 1850, Mrs. White lets us know that on her ‘*return to Brother Nichols*’, the Lord gave me a vision and showed me that the truth must be made plain upon tables and it would cause many to decide for the truth *by the three angels’ messages with the two former being made plain upon tables*. (Letter 28, 1850.5)

The ‘*truth made plain upon tables*’ is referring directly to both of the prophetic charts, letting us know that the ‘two former’—the first and second angel’s messages, are on the 1843 chart, with the addition of the third angel on the 1850 chart. Mrs. White also lets us know that these two charts in particular are a fulfillment of Habakkuk 2:2-4. (GC 392.1; Letter 28, 1850.5)

Why are these Foxes Important to Us?

It is important for us to realize that the information that those ‘foxes’ or charts imparted, were arrived at by much prayer and a very specific method of study. The prophetic information contained on both the 1843 and 1850 charts are a safeguard to us, just as the ten commandments given on two tables of stone are a safeguard. The charts keep us from straying into a false interpretation of the established time prophecies that made us who we are, and the ten commandments keep us from straying into a false interpretation of what God requires of us.

No other denomination arrived at the prophetic conclusions that the Millerites came to. We know with certainty when Christ moved from one apartment of the sanctuary to another—when He arrived in the Courtyard, when He moved into the Holy Place, and when He moved into the Most Holy Place. As a result of the method of study employed by the Millerites, we have the Three Angel’s Messages, the Investigative Judgment, the True State of the Dead, the Sabbath, Health Reform, and others.

As we progress in these articles, we will identify this specific method of study, and will also see a system begin to emerge within Adventism that would eventually neutralize our ability to see prophetically.

From Philadelphia to Laodicea

This Millerite movement of the Philadelphian church period was short lived, and as early as 1852 Mrs. White began to refer to us as Laodicean. (RH June 10, 1852)

This was before we were even an established denomination! What happened, or changed, that took us from a profoundly spiritual movement just a few short years before, to a place where we could qualify as Laodicea?

To better understand, we'll let Samson continue to enlighten us. The account is found in Judges 16:21-26, and is the subject of the next article.

Conclusion

These two charts, the 1843 and 1850, have been the subject of much controversy within Adventism. It is not my purpose to try and convince anyone concerning the validity and significance of these charts—though Scripture and Spirit of Prophecy bear that out. Rather, it is to show that they are actually the Three Angels messages in both a written and pictorial form. More than that, they represent the actual experience the Millerites passed through in their order, that qualified them to give the message.

And that is the point.

In Christ's time, only those who received and lived the messages of John the Baptist and Jesus, went on to actually receive the correct understanding of their present truth in Daniel 9. Likewise, with the Millerites. It was only those who received and lived the first and second angels' messages, who then went on to receive the correct understanding of their present truth in Daniel 8. The first two prepare for the receiving and giving of the third. The very same principle applies to us as Adventists. Only those who receive and live the first and second angel's messages will understand the present truth found in Daniel 11, and go on to give the third angel's message. Realizing that the three angels' messages are contained on those charts should let us know that there is much more for us to understand about them than just what we see in Revelation 14:6-12.

In the 1840-44 time period they simply hung the charts up wherever they could, and began to preach their experience of the first and second angels' messages, using the principle that precept must be upon precept, precept upon precept, line upon line, line upon line: here a little and there a little. They had eaten and absorbed these messages until they came to the point of becoming the messages themselves, proving that **"These [three] angels represent those who receive the truth, and with power open the gospel to the world."** (Letter 79, 1900.32)