



VOLUME 1 - ISSUE 1

OCTOBER, 2014

The Advancing Glory

PUBLISHED BY

FUTURE NEWS CANADA

WWW.FUTURENEWS.CA

CONTRIBUTOR(S): THABO MTETWA

EDITOR: THABO MTETWA

Defending the Reform Lines

Introduction:

It is a scriptural principle that history repeats itself (Ecc 1:9-11, 3:15). One of the histories that is marked as repeating at the end of the world is that of the Millerites from 1798-1844.^{viii} In this history, William Miller's rules of interpretation formed the basis of the Advent message. These rules were confirmed through the fulfilment of a prophecy pertaining to the fall of the Ottoman Islamic Empire. As this history is repeating, it will be shown that the approach to prophetic study that establishes the message of the fourth angel was confirmed at 9/11. The approach of paralleling lines of prophetic history in order to identify the pattern of events at the end of the world is the principal means by which the messages that constitute present truth are established. It is also the means through which the sprinkling of the latter rain - which all must receive in order to be prepared to stand at the Sunday Law - is

imparted to God's people.

This article will lay out scriptural arguments for the validity of this approach, clarify its significance for God's people living at the end of the world and respond to recent challenges to it that have arisen from within the present truth movement.

Prophetic Line upon Prophetic Line:

Isaiah 28 sets forth the manner in which the scriptures should be studied.

Isaiah 28:9-13 KJV

[9] Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. [10] For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: [11] For with stammering lips and another tongue will he speak to this people. [12] To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. [13] But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

God's Word is to be studied "line upon line; here a little, and there a little." This is the proof-text method of biblical interpretation that is outlined in William Miller's rules.ⁱ However inspiration teaches that there are new developments of truth in every generation. And these new phases of truth are not independant of the old, but an unfolding of them.

In every age there is a new development of truth, a

message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. – {COL 127.4}

It will be shown that now at the end of the world, the principle of line upon line as set forth in Isa 28 also refers to the prophetic lines - the method of drawing out the sequences of events in different prophetic histories, and paralleling them to one another in order to identify the sequence of events at the end of the world. Consider the following:

*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...** {17MR 1.7}*

The passage above defines prophecy as a "figurative delineation of events." The word figurative means "representing something else" or "typical." A word that would more commonly be used today is "symbolic."

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.*

To delineate something means to represent it by lines.

DELINEATION, *n. [L. delineatio.] 1. First draught of a thing; outline; representation of a form or figure by lines; sketch; design. 2. Representation in words; description; as the delineation of a character. Ibid.*

The 1828 Webster's Dictionary (the dictionary used in Ellen White's day) also interprets delineation as the "first draught of a thing." The word draught means "to draw out" or "to draw the outline."

DRAUGHT, *v. t. To draw out; to call forth. [See Draft.] Ibid.*

DRAFT, *v. t. To draw the outline; to delineate. Ibid.*

From these points it can be understood that prophecy is a representation of future events through Biblical symbols. But furthermore, these events are to be traced upon lines to show their order to the close of this earth's history.

Prophecy is to be traced upon a line:



Inspiration corroborates this understanding as God's people are instructed to obtain a knowledge of the scriptures that they may be able to "trace down the lines of prophecy" that show that the end of the world is approaching.

*We must have a knowledge of the Scriptures, **that we may trace down the lines of prophecy**, and understand the specifications given by the prophets, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. – {RH July 31, 1888 Par. 6}*

Manuscript releases vol.8 pg.413 sets forth the principle that prophecy is repeated upon the same prophetic line.

*Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, "Revelation," is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. **In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them.** The Lord does not repeat things that are of no great consequence.—Manuscript 107, 1897, 1, 2. (Search the Scriptures," undated.) – {8MR 413.2}*

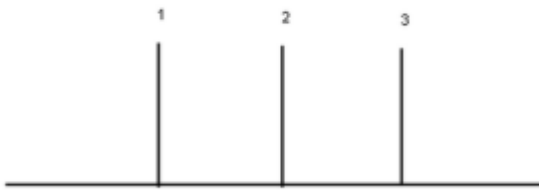
The prophecies that are repeated "line upon line" have a specific order which "we must know."

All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the

students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events **which we must know** as we stand on the very threshold of their fulfillment. – {2SM 109.1}

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.** Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. – {2SM 109.2}

Way-marks identifying the order of prophetic events:



All these points considered establish the prophetic lines as an approach to understanding Bible prophecy. However, what is arguably the strongest evidence demonstrating the scriptural validity of this approach is the fact that it has been confirmed through the fulfillment of prophecy.

The Prophetic Pattern Confirmed:

The reformatory movements of the Bible contain way-marks that together form a pattern. This pattern is repeated in every reformatory movement. And it is an illustration of the everlasting gospel - Christ's work of giving a prophetic message that tests a generation and produces two classes of worshippers depending on how those hearing the message respond to it.^{ix}

The way-marks in the pattern are as follows - a "time of the end" can be identified which is marked by the fulfillment of a prophecy. The time of the end is always preceded by a period of spiritual darkness. The time of the end inaugurates an increase of knowledge on the upcoming sacred history as the message for that time is unsealed. A reformer is raised up to formalize the message - to package it into a coherent format so God's people can understand and therefore be tested by it. This is followed by the empowerment of the message by the

Holy Spirit. This empowerment inaugurates an escalating, three-step testing process which culminates in the development of two classes of worshippers - the wise and foolish virgins. There are additional way-marks in this prophetic pattern that will not be covered here for brevity's sake. To view these please refer to the Reformatory Movements chart.ⁱⁱ

In Millerite history the "time of the end" took place in 1798. The prophecy fulfilled was the infliction of the deadly wound upon the Papacy and the spiritual darkness that preceded it was the 1260 years of Papal persecution. The message unsealed at that time was first angels message - Dan 8:14 which marked the opening of the antitypical Day of Atonement.ⁱⁱⁱ And as stated in Daniel 12:4, men began to run to and fro in God's Word and knowledge on the prophetic periods increased. The reformer chosen to formalize the message was William Miller.^{iv} Miller developed his 14 rules of interpretation and it was through the application of these rules that he came to an understanding of the messages that were to test that generation. The first angel's message was empowered on August 11, 1840 when the Ottoman Empire (Second Woe) fell in fulfillment of Rev 9:13-15.

In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840. – {GC 334.4}

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended. – {GC 335.1}

THE ADVANCING GLORY

of the Third Angel's Message

The fulfilment of this prophecy gave a "wonderful impetus" (an empowerment) to the first angel's message. It was at this point that the Angel of Rev 10:1 descended with the book of Daniel in His hand; and with one foot upon the sea and the other upon dry land symbolizing the world-wide proclamation of the Advent message.^x However inspiration is clear that what was confirmed on Aug 11, 1840 were the "principles of prophetic interpretation" used by Miller - the rules through which the understanding of the prophetic periods were established.

Hence it follows that if this history is repeating, there will be a fulfilment of prophecy in our day through which God will confirm the principles of prophetic interpretation that establish present truth. It can also be expected that the prophecy fulfilled will pertain to Islam as it did on Aug 11, 1840.

The time of the end for the final reformatory movement is 1989.^{xi} The times of the end for both the Millerites and the final movement are tied together by Daniel 11:40. The first part of the verse shows the king of the South (atheism under France) warring against the King of the North (the Papacy in 1798). The second half of the verse details a retaliation by the King of the North against the King of the South. This was fulfilled in the Cold War in which the Papacy entered into an alliance with the United States and worked to bring down atheism as represented by Soviet Russia (in 1989). The spiritual darkness that preceded 1989 was the scattering of Adventism through the inroads of Papal doctrines.^{xii} Following the time of the end in 1989 there was an increase of knowledge on the upcoming sacred history - the events leading to the close of the antitypical Day of Atonement as represented in Dan 11:40-45.

The reformer raised up to formalize this increase of knowledge was Jeff Pippenger from the ministry of Future for America. This was done through the publication of the *Time of the End!* Magazine in 1996.^{xiii} Some misrepresent the recognition of this fact as unduly exalting a man. However God's Word demonstrates that there is always a reformer raised up to formalize the testing messages for their time. This reformer is not necessarily a prophet, but a messenger raised up to perform a special work and to whom testing truths have been entrusted. This was true of Nehemiah who was raised up to lead the movement to restore Jerusalem; this was true of Moses who was raised up at the beginning of ancient Israel and John the Baptist who was raised up at the end. This was also true of William Miller who was raised up at the beginning of Modern Israel. This is how God works in every age - men are the instruments in His hands.

No truth is more clearly taught in the Bible than that

God by his Holy Spirit especially directs his servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by him to accomplish his purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. - {GC 343.2}

This being said it is important to note that the first prophetic light Pippenger was led to were the prophetic lines.^v Thus demonstrating that from the beginning, this approach to prophetic study (in connection with other principles) has been the basis of the messages that followed it - the messages that are present truth today.

Paralleling the fall of Ottoman Empire on Aug 11, 1840 was the attack on the Twin Towers at 9/11 which marked the entrance of Radical Islam (Third Woe of Rev 9). At this point the message of Dan 11:40-45 (the third angel) was empowered by the light of the fourth angel of Rev 18:1-3.^{vi} 9/11 confirmed the prophetic lines as an approach to understanding Bible prophecy as through the application of this approach it can clearly be seen that the pattern of events in Millerite history (in both their sequence and nature) is repeating. There is the witness of at least three way-marks in Millerite history that this is so - the time of the end, the increase of knowledge and the formalization of the message, and the empowerment of the message. Daniel 11:40-45 and the increase of knowledge in connection with it are now testing God's people and are developing two classes of worshippers within the church (Eze 9:6, 1 Pet 4:17). But at the Sunday Law God's people will enter upon a new phase in this work in which two classes will ultimately be developed within the world.

Those who claim to believe present truth understand the prophetic significance of 9/11 as marking the entrance of the Third Woe, sprinkling of the latter rain and the empowerment of the third angel amongst other things. But it is a point worth emphasizing that these understandings were recognized through the application of the prophetic lines before passages such as *Review and Herald July 5, 1906, par. 14* were identified.^{vii}

What further substantiates this approach to prophetic study is the fact that the prophetic pattern identified in Millerite history can also be seen in reformatory movements throughout the Bible (see reformatory movements chart). This is in accordance with the eternal truth that God does not change. His dealing

with His people is ever the same.

The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. – {GC 343.1}

The foregoing points confirm the validity of the prophetic lines. They also place the burden of proof upon those who reject them to demonstrate why God would work differently today than He has in ages past (Mal 3:6, Isa 46:9-10). And why patterns that can clearly be identified in past histories cannot be applied at the end of the world. Does the Bible not teach that all the histories that have been are speaking more about the end of the world (1 Cor 10:11, Rom 15:4)?

The Significance of the Reform Lines:

Miller's rules were the key that unlocked the scriptures to his generation. The denial or rejection of these rules would have left one unable understand the testing messages for that time. Now given that the prophetic lines were confirmed on 9/11 as Miller's rules were confirmed at the fall of the Ottoman Empire, it follows that to deny this method is to deny the very means through which a correct understanding of present truth can be obtained. The result of this is the testing messages for this time will not be (correctly) understood. And this lack of understanding will be as fatal now as it was to those who rejected the Advent message in the Millerite time-period (EW 260.1). Although these individuals may accept and even teach phases of the present truth message, their rejection of the principal approach to understanding it will lead them (and those that follow them) into error by and by.

*A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. **For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman.**{MR760 29.5}*

The passage above, when speaking of those who will not accept all the light, likens them to resisting the Holy Spirit. This is significant as Isa 28:12 states that the approach of placing prophetic line upon prophetic line is the refreshing.

Isaiah 28:9-12 KJV

[9] Whom shall he teach knowledge? and whom shall he

make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. [10] For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: [11] For with stammering lips and another tongue will he speak to this people. [12] To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

The refreshing is the latter rain - the outpouring of the Holy Spirit at the end of the world.

Acts 3:19 KJV

[19] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20. – {GC 611.3}

Therefore to reject the prophetic lines and the truths they establish is also to reject the latter rain - the very means through which God is seeking to prepare His people for the Sunday law. And this rejection, which is manifest in a refusal to accept all the light God has given, will in the course of time lead them to do the work of a false watchman.

Wresting the Scriptures unto their own Destruction:

Within the present truth movement some that claim to accept Miller's rules are rejecting the prophetic lines as an approach to understanding Bible prophecy. In doing this they manifest the spirit of the Pharisees who claimed to accept the foundations as symbolized by Moses, but denied Christ who was the manifestation of present truth - the unfolding of the foundations they claimed to uphold.

John 9:29 KJV

[29] We know that God spake unto Moses: as for this fellow [Christ], we know not from whence he is.

By rejecting the "new" as represented by the prophetic lines, one demonstrates that they never really

internalized the "old" - Miller's rules upon which they are based (COL 127.4). An example of this is the literal application of prophetic symbols (something Miller's rules do not allow) commonly done by those who are now rejecting the prophetic lines.

It has been argued by others that they will not accept the prophetic "patterns" (a reference to the prophetic lines) where they "contradict" the scriptures. This makes it easier to reject applications of the prophetic lines which teach unwelcome truths; as has recently been done with the covenant lines which clearly demonstrate that God's people are called to an exclusive internal work in the time when He is entering into covenant with them.^{xiv} However it has been demonstrated that this approach has been confirmed by the fulfilment of prophecy. And all the way-marks in the prophetic patterns are substantiated by scripture. This argument is not only false, but those who employ it in effect make themselves judges over God's word - determining what is truth and what is error by their own human reasoning. A fact commonly understood by students of prophecy is that the exaltation of man's wisdom above the Word is spiritualism; and those who partake of it will fall into darkness and error.

By Thabo Mtetwa

CONTACT US:

Tel: 780-233-4779
Email: info@futurenews.ca
Mail: Future News Canada,
RPO Hollick Kenyon,
Box 65561,
Edmonton,
Alberta,
T5Y 0M5

ⁱ *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: – {RH November 25, 1884 Par. 23}*

"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." – {RH November 25, 1884 Par. 24}

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. – {RH November 25, 1884 Par. 25}

ⁱⁱ *Reformatory Movements Chart by Marco Barrios, <http://www.little-book.org/wp-content/uploads/downloads/2011/03/reformlines_eng-3.0.png>*

ⁱⁱⁱ *Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, "The time is fulfilled, and the kingdom of God is at hand," based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the*

event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment. {GC 352.3}

^{iv} Early Writings 229.1

^v Prophetic Timelines by Jeff Pippenger,

<<https://www.dropbox.com/s/09g7rq98lroxbu4/Prophetic%20Time%20Lines.pdf?dl=0>>

^{vi} The Spirit of Prophecy teaches that Daniel and the Revelation are one book (AA 585.1). The third angels message is a warning against receiving the Mark of the Beast as stated in Rev 14:9-11. Daniel 11:40-45 is the history of the Mark of the Beast crisis. Hence Daniel 11:40-45 is the third angel's message. One book provides the warning and the characteristics of the mark and the other sets forth the history. When combined they present a complete testimony as to what constitutes the third angels message.

^{vii} How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine. {RH July 5, 1906, par. 14}

^{viii} The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. – {GC 393.2}

"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." {RH, August 19, 1890 par. 3}

^{ix} There are not many ways to heaven. Each one may not choose his own way. Christ says, "I am the way: ... no man cometh unto the Father, but by Me." Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God. – {DA 663.3}

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. The divine sentence pronounced against Satan after the fall of man was also a prophecy, embracing all the ages to the close of time and foreshadowing the great conflict to engage all the races of men who should live upon the earth. – {GC 505.1}

^x Manuscript Releases vol. 19 pg. 319.3

^{xi} Time of the End! Magazine by Jeff Pippenger,

<https://www.dropbox.com/s/v2eb0hflnb0tsac/The_Time_of_the_End.pdf?dl=0>

^{xii} Chronology of Desolation by Marco Barrios, <<http://www.little-book.org/wp-content/plugins/download-monitor/download.php?id=17>>

^{xiii} Ibid.

^{xiv} Covenant Lines by Jeff Pippenger, <http://futureforamerica.org/videos/covenant_lines.html>