ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART ONE: MILLER'S RULES

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this study this morning, we ask that you be with us. Grant us the presence of your Holy Spirit. Take control of my presentation, that it would be not simply human ideas but ideas that are from your Throne Room, designed to edify and strengthen your people. We ask for a continued blessing over the work we are doing this day and throughout this week with the Livestreaming and the video recordings. We thank you for what you have done so far throughout this month. Please fill this room with holy angels that we may breathe the holy atmosphere of Heaven and that they may keep the distractions and disruptions away. We know that there are some traveling home from Emiliano's meetings and we ask continued traveling mercies for them as well. In Jesus's name, amen.

JEFF PIPPENGER: We are going to begin a series now. I have a series in the past called something like "The Time of Adventism's Visitation," but this is going to be the "Adventism's Visitation." But, we are going to go through and look at Adventism's Visitation in a very careful and specific way and try to identify when it starts, when it ends, and what are the various components to Adventism's Visitation. And, we will not get there for a little while.

A couple of years ago I was at a Path of the Just Prophecy School Camp Meeting in Camp Cedar Falls, California. That is our old stopping grounds. The first 19 years that we were Adventists we were in the High Desert of California; so, when our children would go to Adventist camp, it was at Camp Cedar Falls.

So, when we were up there were some people from our old church that were there at the meetings as well. And up until that time I often wondered, when a subject had been brought to our attention that we would begin studying; and, it clicked on me while I was there talking to an old friend that I could figure it out. And what it was, there was a time period when we lived in the High Desert in California when we used to have a group of people who would come over and study at our home a couple of times a week. There were probably 15 or 20 of us. And there was a point in time where I got led to a chapter 12 of *Selected Messages*, book 2; and, I got so drawn into that chapter that I took the trouble to type it all out with a typewriter. It was before the time of computers being in my home, and I made copies. But, I put each paragraph of that chapter, I would put a paragraph and I wrote the questions, questions that made sense to me, to dissect the previous paragraph, and then I would put the next paragraph and write questions.

And, it is a rather long chapter, so we were studying that chapter in our home for a very long time. And what came out of that study is the Reform Movements. That is the beginning of the line upon line.

So, when I was in Camp Cedar Falls I remembered that during that period this friend of mine had gotten married in our backyard during that time period. So, I said, "Tony, you will remember. What year were you married?"

He said, "We got married in 1989."

So, in 1989 we began to study the reform lines. And as we move into this study we are going to go through this chapter; we will read the whole thing. So, for the first few days this set of notes is the one we will use over and over. When you come back, bring these set of notes so we do not have to reprint it.

It is amazing how many statements in this chapter are commonly used in this message today; but, this was the beginning of recognizing the 3:1 combination in Bible prophecy.

It was after that, that we went to a meeting in Lancaster, California. And John Osborne, who at that point was unknown, the next weekend he was going to go to Loma Linda and do some meetings when he was suddenly going to be well-known in Adventism because he was bringing the Elijah message to the Church as, I imagine, how he understood it.

But, the weekend before, he was in Lancaster, California, and we went down there and we spoke with him. This was probably 1992, somewhere in there; I do not know. At the end of his presentation he gave an overview of the last six verses of Daniel 11, and I went up to him and I told him, "You're wrong. I don't know what those verses mean, but I know you're wrong because you take one symbol and you do it symbolically and the next symbol you apply literally, and then you go back symbolically." I said, "It is one or the other. It has got to be consistent."

And although I did not know him at all, that was the first time I ever met him, he was not too offended. He said, "Well, you need to go home and study it."

So, it was at that point, just for pretty much out of curiosity, that I began to start studying the last six verses of Daniel 11 and pulling things together on that; but, it was well before that, in 1989, that we began to study the reform lines.

And I will try to pull the significance of that together in this presentation here this morning.

I want to start from a passage from *The 1888 Materials,* page 403. It says,

> "We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules—the rules given us from the highest authority**." *The 1888 Materials*, 403.

So, we are to know what rules that we are to use. But, of course, in Adventism today the two classes that are being developed are being developed based upon the type of rules that are being applied. The people that are using the hermeneutic rules from fallen apostate Protestantism, those rules automatic create a two-class system. If you are using hermeneutics, then you are insisting that the only one that can understand the Bible correctly is someone who have been trained in Biblical history and trained in Biblical languages; and, therefore, there is a class that has been trained and a class that has not been trained. So, if you are using those rules of apostate Protestantism, you automatically create a lay people that need to be instructed by a priesthood or a priest craft.

And in opposition to that methodology in Adventism, we have William Miller's Rules of Prophetic Interpretation. So, these two methodologies are what at one level are producing the two classes of worshippers in Adventism, one that is going to receive the mark

of the beast and one that is going to receive the Seal of God. And we need to know which rules are right according to the Spirit of Prophecy.

And Sister White is clear on which rules are right. In *Review and Herald, November 25, 2884, she says,*

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

You ought to read his fourteenth Rule and he will give you a real good clue about whether we should be trusting the theologians.

She continues on:

> —"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:—
>
> "[Rules one through five quoted.]
>
> "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." *Review and Herald*, November 25, 1884.

So, we have been instructed to know the rules that we use, the Bible Rules that were given from the highest authority; and, then we are instructed that those Rules are William Miller's fourteen Rules of Prophetic Interpretation.

MILLER'S RULES ESTABLISHED IN MILLERITE HISTORY

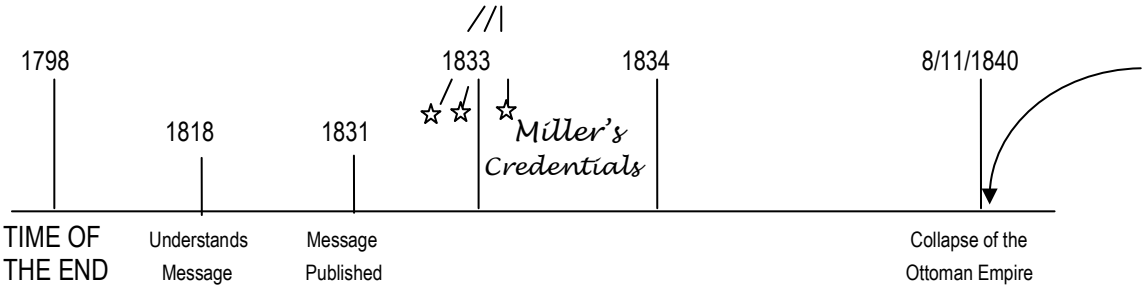


Figure No. 1A.

In the time of the end in 1798, William Miller is not studying the Bible. It is not until 1816 that he begins to study the Bible. By 1818 he is understanding the message. 1831, I believe, is the first time that what he was understanding was put in print in *The Vermont Telegraph*.

From 1833 to 1834—and if you do not take note of this, you might think you have found a discrepancy sometimes. I did. I thought I had found a discrepancy, because Sister White says that William Miller received his credentials in 1833, but Miller said he received his credentials in 1834. So, when you see that you are thinking, "What does that mean?"

But, if you go into Froome's work on the history of the Millerites, he tells us that William Miller's local church family game him credentials in 1833, but a year later in 1834 several

churches of all the denominations, the leaderships of many churches—and I mean there were like 60 or 80 people that signed this document—gave him credentials. So, he received two credentials, first in 1833 from his local church family; but, in 1834 his credentials were basically from Protestantism at large.

So, if you are working on that history on a year-day principle, then you know the Feast of Trumpets comes ten days, or in this history ten years, before the Day of Atonement. So, it these credentials in 1834 that place the Feast of Trumpets on the line of prophecy, and then ten years later in 1844 the Day of Atonement comes.

But in this history, through the guidance of the Angel Gabriel, Miller is led to recognize certain Rules that establish the message of this time; and, as you can see on this 1843 Chart, the message for this time is derived from the year-day principle of Bible prophecy.

Therefore, when you get to 1840 and the collapse of the Ottoman Empire, what is being confirmed is the year-day principle, which means what is being confirmed is his Rules of Prophetic Interpretation.

In *The Great Controversy*, pages 334 - 335, it says,

> "**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 . . . **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.'
>
> "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**."—

So, on August 11, 1840, Revelation 9:14-15, the 391-years-15-days prophecy is fulfilled exactly as Litch and the Millerite preachers had predicted. But, what Sister White will emphasize here,

> —"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**." *The Great Controversy*, 334–335.

So what happened with the collapse of the Ottoman Empire was a confirmation of William Miller's Rules, which added the emphasis to what they were saying was going to happen in 1843 initially, and then 1844 thereafter.

So, at this point we are just looking at the significance of the Rules in this history.

Underneath that quote, you have a quote from J. N. Andrews. He is the man that Andrews University is named after, although I do not think they would let J. N. Andrews teach at Andrews University anymore, because what he would be teaching would be totally 180 degrees differently from what they teach there today. And he quotes from Revelation 14, the First Angel's Message. He says,

> "'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saving with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' Verses 6, 7."—

And then he says,

> —"We call this the first angel, because it is the first of the series. See verse 9."—*THAT IS REVELATION 14:9, WHERE THE SECOND ANGEL COMES*—"John calls it 'another angel,'"—

When he is talking about the First Angel in Revelation 14, he calls it "another angel," because there have already been some other angels in chapters 8 and 9 that are blowing Trumpets. He is going to explain this.

> —"We call this the first angel, because it is the first of the series. See verse 9. John calls it 'another angel,' from the fact that he had previously seen an angel flying through the midst of heaven, after the fourth angel had sounded, announcing the last three trumpets, which are woe trumpets. See Chap. 8:13. This was about the close of the sixth century. And this fact proves that the first angel of Revelation 14, does not belong to the apostolic age."—

But, here is what I want you to see, from the next sentence.

> —"We understand that this angel"—*THE FIRST ANGEL OF REVELATION 14*—"is the same as that brought to view in Chapter 10." J. N. Andrews, *The Three Angels Messages of Revelation 14:6–12*, 20.

This Angel here [referring to Figure No. 1] that comes down on August 11, 1840, is the Angel of Revelation 10, and he goes on to describe that in the following sentences and paragraphs, that this Angel came down on the 11th of August 1840. And he is saying this Angel of Revelation 10 is the First Angel of Revelation 14.

Now, I have that in there because it is a common Pioneer recognition and it is true, and we want to put that in the record.

Now, what we are saying about this history is that the First Angel arrives in 1798, the Angel that is going to bring the First Angel's Message. It arrives in the Book of Daniel as unsealed in 1798. It is not initially understand; it begins to be understood in 1816 to 1818 by William Miller.

The understanding of the First Angel continues to grow until Miller has a fair understanding of what it represents; and, then that message of the First Angel is empowered and it is empowered by the confirmation of the year-day principle.

Now, we want to see this because we understand that the Time of the End for God's people at the end of the world is 1989, and we expect this history to be repeated. We will give you some reasons why we believe that.

At the top of page 2 of your notes, *The 1888 Materials, page 804*:

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials,* 804.

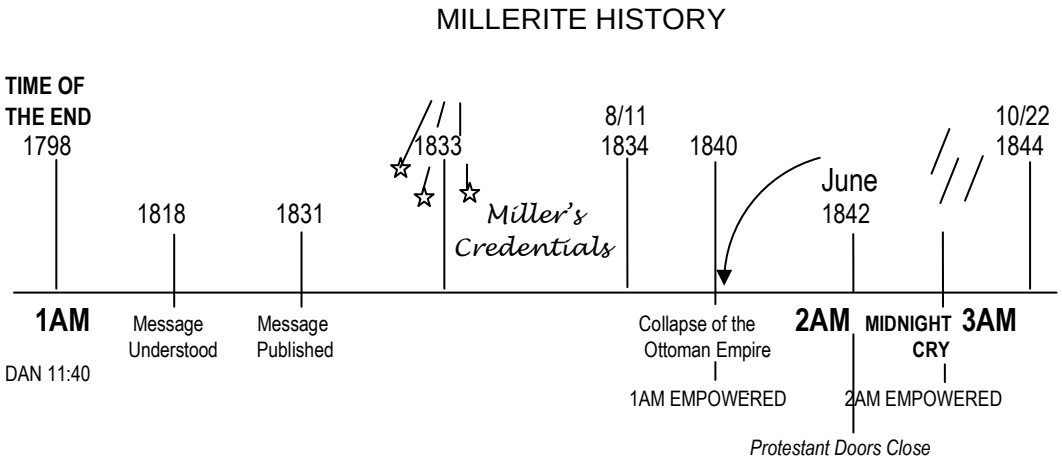


Figure No. 1B.

So, what she is saying to us here, the Third Angel arrived in October 22, 1844. And she said 1798 is the arrival of the First Angel and October 22, 1844, is the arrival of the Third; and, she says the First and Second Angels' Messages are still truth for this time. That is this history, from 1798 to October 22, 1844, because the Second Angel's Message ends on October 22, 1844.

So, she said this history here, from 1798 to October 22, 1844, is the First and Second Angels' Messages, it is still truth for this time and it is to run parallel "with that which follows." So, there is a history that is going to parallel the First and Second Angels' Messages. And, then she references very specifically the Third Angel's Message and its empowerment when the Angel of Revelation 18 comes down.

So, if 1798 is the arrival of the First Message in the Millerite history; and, of course, in June of 1842 the Protestant Churches began to close their doors against the Message, then June 1842 is the arrival of the Second Angel's Message. You can find that in *Testimonies,* volume 1, page 31.

And 1798 is the arrival of the First Message at the Time of the End, but June 1842 is the empowerment of the First Message [writing on the whiteboard]. And how is it empowered? It was empowered by the confirmation of the year-day principle. It was empowered by the fact that the Rules that Miller had adopted were confirmed before the world. That is what empowered it.

And then at the Midnight Cry in the summer of 1844, the Second Angel's Message was empowered; but, the Second Angel's Message arrived in June of 1842 when the Protestant Churches began to close their doors [writing on the whiteboard].

So, when she says the history of the First and Second Angels' Messages are still truth for this time and are to parallel with "that which follows," we know what follows the Second Angel's Message is the Third.

So, the history of the Third Angel's Message is going to parallel the history of the First and Second Angels' Messages.

So, the Third Angel's Message at the end of the world, it arrived at The Time of the End in 1989 with the collapse of the Soviet Union.

Let us go to Daniel 11:40. It is not in your notes, but I want to show you something for the record.

Sister White tells us in *The Great Controversy,* page 356, that the Time of the End is 1798. You do not need her; you can show that from the Book of Daniel all by itself. But, we are not dealing with the Time of the End here so much as trying to make a point about Millerite History and our history.

In verse 40 of Daniel 11 it says, "And at the time of the end . . . ," and that is 1798. So please take notice that Daniel 11:40 is marking the time of the end for the Millerites, "at the time of the end."

This is Daniel 11, verse 40 [See Figure 1B.}

> "And at the time of the end, shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." Daniel 11:40 (KJV).

The sequence of verses that lead to verse 40 is the King of the North, the Papacy. The Papacy has become the prophetic King of North back in verse 31 when it was placed upon the throne of the Earth in AD538. That subject of the King of the North never changes through all those verses, 31 on into verse 40; so, verse 40 is saying that in 1798 the King of the South is going to push against the Papacy. And this word *push* in verse 40 means to war against.

If you go to Daniel 8:4, it says, "I saw the ram pushing westward, and northward, and southward; ...." This is showing the warfare of the Meads and the Persians and they are pushing. This is the same word that is in Daniel 11:40, and in Hebrew it means to war against.

So, in Daniel 11:40 it says, "In 1798, the king of the south [whoever that might be] is going to begin a war against the Papacy."

And the King of the South in the verse is atheistic France. This word *south* is *negeb,* meaning Egypt. You can find several references to show that the south here is Egypt. It is Egyptian in Daniel 11. And if you turn to Revelation 11:8 while keeping your finger in Daniel 11:40, it tells us that spiritual Egypt in the time period of 1798 is atheistic France. It says,

> "And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Revelation 8:11 (KJV).

And if you go into *The Great Controversy,* Sister White will comment on this verse and tell you spiritual Egypt is atheistic France. The Books of Daniel and Revelation are the same book; so, in verse 40, "In [1798] at the time of the end, shall [atheistic France begin a war against the Papacy: . . . ." And it goes on at the colon there and it says the King of North is going to return

and sweep away the King of the South. And one of the things about the King of the South in the verse that you can take note of is when the King of the North finally sweeps away the King of the South, when the Papacy finally sweeps the king of atheism, whoever the king of atheism is, it consists of many countries; because, the verse, ". . . and he shall enter into the countries, ..."

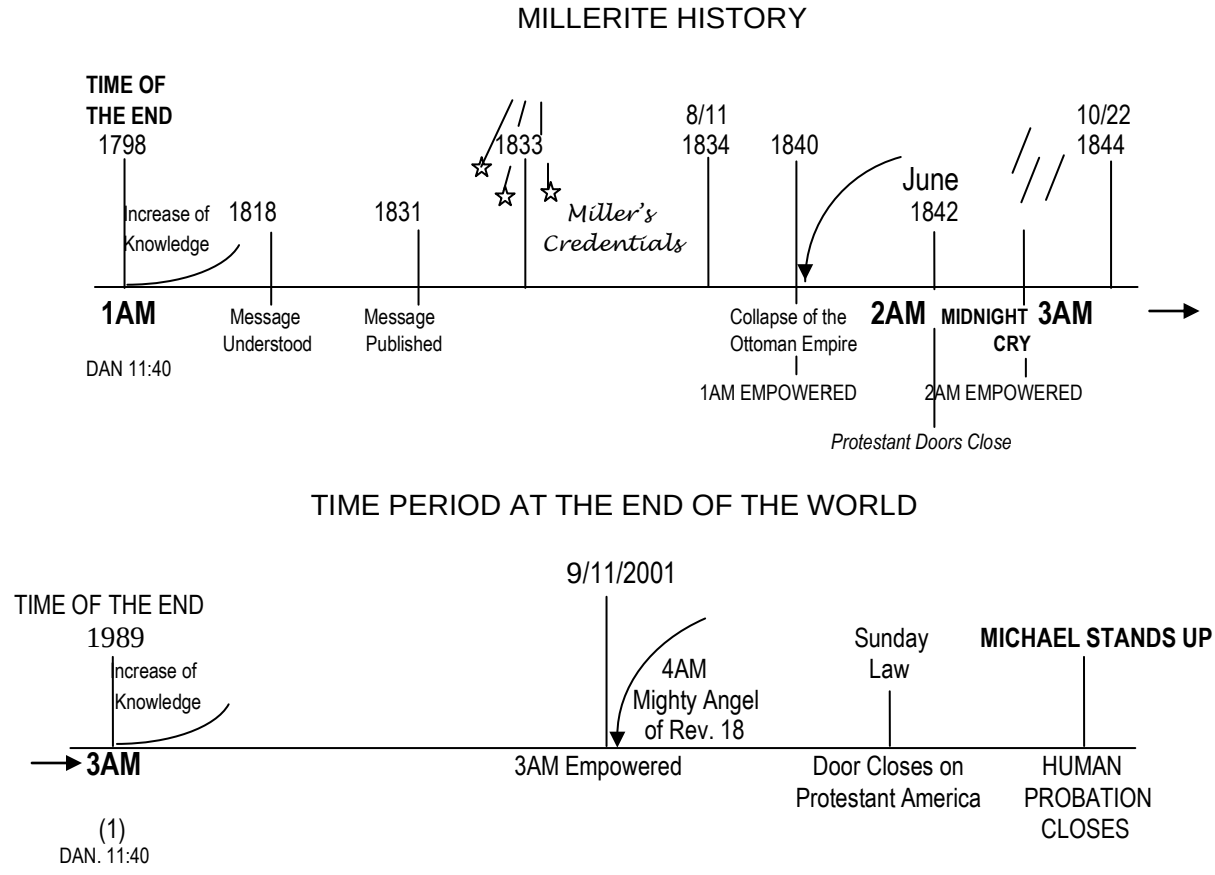


Figure No. 2

So, in the 1798 time period until the end of the world down here [Figure No. 2], there comes a new king of atheism in history at the Bolshevik Revolution. The king of atheism in this history is the Soviet Union, which consisted of many countries.

Of course, the chariots, ships, and horsemen are a symbol of the part that the United States plays in this verse as it forms a secret alliance with the Pope of Rome in this history leading up to 1989.

So, in 1989, with the sweeping away of the Soviet Union between an alliance with the United States and the Vatican—and I am not trying to teach Daniel 11:40 here. What I am trying to show you is, in 1989 when verse 40 was fulfilled, we therefore have the Time of the End for the Millerites of 1798 in Daniel 11:40 and we have the Time of the End for God's people [1989] at the end of the world in the same verse.

So, in Daniel 11:40 we have the Time of the End for the beginning of Adventism and we have the Time of the End for the end of Adventism.

And Sister White says the First and Second Angels' Messages are still truth for this time and are to run parallel with that which follows, and what follows is the Third Angel's Message.

So we are saying here at 1989, this Third Angel's Message at the prophetic level is the first message for us here at the end of the world, paralleling 1798. And this Third Message, it is going to be empowered right here at September 11, 2001, just like the First Message was empowered in the Millerite History (Figure 1B).

And this is common, standard teaching with Sister White. She talks about the empowerment of the Third Angel's Message taking place when the Fourth Angel of Revelation 18 joins the Third Angel, and this is the Mighty Angel of Revelation 18 coming down, paralleling when the Angel of Revelation 10 comes down in the Millerite History.

So, thereafter, you are going to see a door close on Protestant America; and, as Michael stood up and moved into the Most Holy Place, you are going to see Michael stand up and human probation close.

Of course, it can be said about this. What we are dealing with here initially are the Rules. We are dealing with just the Rules.

If the history at the end of the world is going to parallel the Millerite History, and one of the primary characteristics of the Millerite History is William Miller's Rules and it is so much so that the empowerment of the Message when the Angel came down from Revelation 10 had to come down with the Rules, then we should expect Rules to be significant in the history at the end of the world. And that is what we are trying to say here.

A couple more quotes to show that the Millerite History repeats: *The Great Controversy,* page 393, says,

> "The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

Then in *Review and Herald,* August 19, 1890, Sister White says,

> "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.

So, the Millerite History was a fulfillment of the parable of the Ten Virgins.

The Great Controversy, when Sister White is dealing with the Millerite History, she puts it in the context of the parable of the Ten Virgins. She does it throughout her writings, but *The Great Controversy* is crystal clear.

Here at the Exeter Camp Meeting we find that the Midnight Cry arrived, and where do we get that from? That is from the parable of the Ten Virgins. October 22, 1844, the door into the Holy Place is closed; but, that is the door in the parable of the Ten Virgins as well. So, this is a fulfillment of the Ten Virgins, and she says this parable has been fulfilled to the very letter and it will be fulfilled to the very letter.

This is the second time that she is saying in a different way that the history of the First and Second Angels' Messages is to run parallel with the Third Angel's Message, "that which follows."

Another reference to the Millerite History repeating is found in the Seven Thunders.

> "The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages. . . ."—

The Seven Thunders, this history and the events under the First and Second Angels' Messages, that is the Seven Thunders.

But, she also says in the same passage,

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book:"—

And what injunction had come to Daniel.

FROM THE AUDIENCE: Seal up the book.

JEFF PIPPENGER: Seal up the Little Book.

So, she is now saying that when John was told to write not what the Seven Thunders uttered that he was being commanded to seal up what the Seven Thunders represented, just as Daniel was commanded to seal up the Book of Daniel. So, as the Book of Daniel was unsealed in 1798, it is going to prefigure 1989 when whatever the Seven Thunders represents and it gets unsealed.

Okay, she says,

> —"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

So, in these two little snippets out of *The Seventh-day Adventist Bible Commentary,* volume 8, page 971, she is telling us that a delineation of events—the word *delineate* in the dictionary of her day and age means to set forth on a line—a delineation of events from 1798 when the First Angel's Message arrived until 1844 when the Third Angel's Message arrived. The delineation of events that transpired under the First and Second Angel's Messages are the Seven Thunders.

Then she tells us that when John was told to seal up the Seven Thunders and write them not in Revelation 10 that it parallels the sealing up of the Book of Daniel; and, then she says the Seven Thunders relate to future events, more future than the Millerite History, will be disclosed in their order. So, this is another way she is teaching that the Millerite History is repeated to the very letter.

And then in Revelation 22—go to Revelation 22:10.

We know the Book of Daniel was unsealed in 1798, and the only prophecy that was filled up in Revelation is the Seven Thunders and in verse 10 it says:

> "And he saith unto me, Seal not the sayings of the prophecy of this book:"—

The only thing that is sealed up in Revelation is the Seven Thunders.

> —"Seal not the sayings of the prophecy of this book: for the time is at hand." Revelation 22:10 (KJV).

There is going to be a time when the prophecy that is sealed up in the Book of Revelation is going to be unsealed, just like there was a time that the Book of Daniel was unsealed in 1798. And Sister White has already made the comparison to the sealing up of the Seven Thunders with the sealing up of the Book of Daniel. But, we know that the Book of Daniel was unsealed at the Time of the End in 1798, and here at 1989 we know there will be a time when the Seven Thunders are unsealed. And the very next verse says,

> "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be hold still." Revelation 22:11 (KJV).

So, we know that the unsealing of the Seven Thunders, whatever it represents, is unsealed in a parallel to the unsealing of the Book of Daniel; so, it is marking the Time of the End for this generation at the end of the world, just like the unsealing of the Book of Daniel was marking the Time of the End for that generation in the Millerite History. And we know it takes place just before probation closes.

So, in 1989, in fulfillment of Daniel 11:40 we have the time of the end for our generation, just like in 1798, in fulfillment of Daniel 11:40 we have the time of the end for the Millerite History. And the events of the First and Second Angels' Messages are to run parallel with that which follows; because, the history of God's people at the end of the world is going to be a fulfillment of the parable of the Ten Virgins to the very letter, just like the events of the Millerite History was a fulfillment of the parable of the Ten Virgins to the very letter, and both of these histories are the history of the Seven Thunders.

But, what we are looking at, what we are isolating is the fact that in the Millerite History that is prefiguring the history at the end of the world, one of the primary characteristics is the development of a set of Rules by William Miller that allowed the Millerites to establish the message for their history, that history being on these 1843 and 1850 Charts. Without William Miller's Rules, there is no message for this history.

Therefore, in the history at the end of the world, there will have to be Rules that are established that will identify the message for this history. They are not going to contradict William Miller's Rules; they are going to build upon William Miller's Rules.

But, there are certain Rules today that the messengers of this message use and apply that were recognized by the Millerites but they were not employing them. The primary Rule, I would suggest, is the line upon line, bringing one line of prophecy together with another.

That is why I find it interesting that in this history at the end of the world, as far as I can tell, the first prophetic revelation that the Lord brought into this history, he brought it to us in 1989 and it had to do not with Daniel 11:40-45 but it had to do with this chapter we are going to study, and it is this chapter that establishes the 3:1 combination which is the reform lines of Bible prophecy.

LINE UPON LINE—THE LATTER RAIN

Okay. Go to Isaiah 28.

And what I am saying now is that there is a set of Rules in our history that will be used by us to accomplish the same work by us that the Rules in the Millerite History were used to accomplish for them; but, they will be different because our message is a little bit different.

And if you go to verse 9 of Isaiah 28, it says,

> "Whom shall he teach knowledge? And whom shall he make to understand doctrine? . . . . Isaiah 28:9 (KJV)

Okay. All the prophets are speaking about the end of the world.

Now, if you will, keep your finger there.

And remember, if you did not catch it, Sister White, what we just read, says when John was about to write what the Seven Thunders were, the injunction comes to John as to Daniel. Daniel was told to seal up his Little Book. John was told to seal up the Seven Thunders. Okay? But, Daniel was told there would come a time when the Book of Daniel is unsealed.

So, go to Daniel 12—and keep your finger in Isaiah 28, if you wish—Daniel 12, let us begin in verse 3.

> "And they that be wise"—and this word *wise* means teachers—"shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end:"—

Okay, the book is sealed up to a specific time, 1798, just like Revelation 22:10, "Seal not the sayings of the prophecy of this book: for the time is at hand."

> —"many shall run to and fro, ..." Daniel 12:3 (KJV)

And keep your finger in Isaiah 28 and Daniel 12 and go to Amos. You have got more than one finger, right? Go to Amos 8:11.

It says,

> "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." Amos 8:11 (KJV).

If there ever was a famine in the land, it was AD538 to 1798. The historians call it the Dark Ages because there was such darkness because no one could hear the Word of the Lord. But, that history is repeated in our history.

And it says in verse 12:

> "And they shall wander from sea to sea, and from north even to the east, and they shall run to and fro to seek the word of the LORD, and shall not find it." Amos 8:12 (KJV).

What I want you to see there is verse 12, that running to and fro is seeking truth out of God's Word.

So, if you will go back to Daniel 12:4, it says,

> "But, thou, O Daniel, shut up the words, and seal the book, *even* to [1798] the time of the end: many [then] shall run to and fro [in God's Word seeking knowledge], and knowledge shall be increased." Daniel 12:4 (KJV).

So, in 1798 there is an increase of knowledge.

Then, if you drop down to verse 9, it says,

> "And he said, Go thy way, Daniel: for the words *are* closed up and sealed till [1798] the time of the end. Many shall be purified and made white and tried, but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:9 (KJV).

So here in 1798 when the Book of Daniel is unsealed, there is an increase of knowledge and it is going to produce two classes of worshippers: one is the wicked and one is the wise. And the distinction between those two classes is that they understand.

And what do they understand? They understand the increase of knowledge.

So, if you go back to Isaiah 28, knowing that all the prophets are speaking about the end of the world, more than the days in which they lived, in verse 9 it says,

> "Whom shall he teach knowledge?"—

What knowledge are we speaking about here? We are speaking about the increase of knowledge that takes place at the Time of the End [1989] when the Seven Thunders are unsealed just before probation, paralleling the Time of the End in 1798 when the Book of Daniel was unsealed.

Whom shall he teach this knowledge to? And the next phrase says,

> "Whom shall he teach knowledge? And whom shall he make to understand doctrine?"—*THIS DOCTRINE IS BIBLICAL TRUTH—"them that are* weaned from the milk, *and* drawn from the breasts." Isaiah 28:21 (KJV)

He is going to make people understand this truth who are not shallow, surface readers anchored nowhere. Okay? They are people that are taking serious this study of God's Word.

In verse 10 it says,

> "For precept *must be* upon precept, precept upon precept; line upon line, line upon line, here a little, *and* there a little; . . ." Isaiah 28:10 (KJV)

Now he is giving us the methodology that God's people at the end of the world will use if they are going to understand the increase of knowledge, and it is line upon line, and we have been doing it this morning. We have put the line of the Millerite History above the line of our history: line upon line, here a little, there a little.

Verse 11:

> "For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary t rest; and this *is* the refreshing: yet they would not hear." Isaiah 28:11-12 (KJV)

And here we find that the rest and the refreshing is a message, because they refuse to hear.

Who refuses to hear? The wicked that will not understand the increase of knowledge.

And how is the increase of knowledge understood? By the methodology of line upon line.

The rest and the refresh, keep your finger in Isaiah 28 and go to Jeremiah 6.

And Jeremiah is ultimately the book that we are going to get into in this study, because Jeremiah is the book that really clarifies of Adventism's Visitation.

And normally here I would go to verse 16 because what I am trying to do is to identify that the rest and the refreshing is the Latter Rain. And in Isaiah 28 the people that he is speaking to are the people that are the recipients or the rejecters of the Latter Rain, but they are living in the time of the Latter Rain.

So, typically when Isaiah says, ". . . this is the rest and this is the refreshing: yet they would not hear," you go to verse 16 of Isaiah 6 to show that the rest is the Old Paths. But, before we get there, we want to start with verse 15. It says,

> "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD." Jeremiah 6:15 (KJV).

Okay. When He visits them, they are going to fall down; and, this is the time of God's visitation for us at the end of the world.

And then in verse 16 it says,

> "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. . . ."—

And Isaiah says, "This is the rest and this is the refreshing." You are going to find the refreshing, according to Isaiah, by using the methodology of line upon line; but, here Jeremiah is saying you are going to find the refreshing if you walk in the Old Paths, yet adding another line of truth to this.

> —"But they said, We will not walk *therein.*" Jeremiah 6:16 (KJV).

When they said, "We will not walk *therein,*" in Isaiah 28, they said, "We will not hearken to this message of the rest and the refreshing."

And verse 17 says,

> "Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. . . "—*AND THE TRUMPET AT THE END OF THE WORLD IS THE SEVENTH TRUMPET, THE THIRD WOE*—"But they said, We will not hearken." Jeremiah 16:17 (KJV).

"We will not hearken to the message of Islam in the Third Woe, we will not walk in the Old Paths of the Foundations of Millerite History," and according to Isaiah 28, "We will not listen to the Latter Rain Message which is taught through the methodology of line upon line."

So, what is going to happen to them is verses 18-22.

> "Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, not to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the LORD, Behold, I will lay stumbling-blocks"—*WHICH IS GOING TO MAKE THEM FALL*—"before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth." Jeremiah 6:18-22 (KJV)

What is going to happen to them is the King of the North comes at the Sunday Law and they are swept away; because, they would not walk in the Old Paths (these foundational truths reflected upon the 1843 and 1850 Charts), they would not hearken to the Third Woe, the Seventh Trumpet of Islam.

But, in terms of Isaiah 28, if you will return there, they will not accept the methodology of how the increase of knowledge is to be understood in the Last Days; because, at the Time of the End there is going to be an increase of knowledge. Just as there was in the Millerite History, there is going to be an increase of knowledge here [1989], but that increase of knowledge is going to be recognized through applying the line-upon-line methodology, which is the reform lines.

Now, in verse 13 of Isaiah 28 it says,

> "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,"—*HERE THEY ARE FALLING AGAIN*—"and be broken, and snared, and taken." Isaiah 28: 13 (KJV)

So, the testing word to them that causes them to fall is the methodology of line upon line, the reform lines, which were opened up to God's people in 1989 at the Time of the End.

In Acts 3:17-24, it says,

> "And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 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;"—

We are talking about the rest and refreshing here of Isaiah 28 and the rest of Jeremiah 6:16; and, here Peter is identifying the times of refreshing at Pentecost and it comes from the presence of the Lord.

And verse 20:

> —"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. FOR MOSES TRULY SAID UNTO THE FATHERS, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. AND IT SHALL COME TO PASS, *THAT* EVERY SOUL, WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3:17-24 (KJV)

In the times of the refreshing, the times of the rest, which is the time of the Latter Rain, all the prophets have spoken about it. It is illustrated at Pentecost. It is illustrated in the Millerite History, and it is prefigured in the history at the end of the world. This history is the history of the Latter Rain. And we have read three places where Sister White said the history of the Latter Rain parallels the history of the Millerites. So, the Millerite History is an illustration of the Latter Rain, it is typifying it.

And one of the things that marks the Latter Rain is that it says He will send Jesus. And it is this history here from 1840 to 1844 that illustrates the outpouring of the Spirit in the Millerite History. And Sister White tells this Angel of Revelation 10 is no less the personage than Jesus Christ. So, in 1840 He sends Jesus to mark the beginning of what the history that typifies the Latter Rain.

And if this Angel of Revelation 10 that is sent in 1840 is Jesus, then this Angel of Revelation 18 is Jesus and He was sent on September 11, 2001, to mark the beginning of the Latter Rain, the rest, the refreshing.

And in *The Great Controversy*, starting on page 611, just so we can see it in common-day English, Sister White says,

> "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 [on September 11, 2001, to show you].' Acts 3:19–20." *The Great Controversy*, 611–612.

But, what I want to show you is that the rest and the refreshing—if you go back to Isaiah 28—the rest and the refreshing of verse 12 is a message. Let us start in verse 11.

> "for with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear." Isaiah 28:11-12 (KJV).

They would not hear the Latter Rain.

And this whole passage in Isaiah 28:11 is talking about a methodology. It is talking about the Rules that the wise use as opposed to the Rules that the wicked use. He cannot use the wicked to give this message because they have the wrong Biblical Rules. That is why He has to talk to this people, the people of the Latter Rain, with stammering lips and another tongue. He has to talk with people that will return to the Old Paths.

And the Old Paths here, this history of the Millerites, include these Rules, Miller's Rules. And to Miller's Rules He adds other Rules that are germane specific to the history of the Latter Rain. And the Rule that He opened up in 1989 at the Time of the End are these reform lines, because you are going to need them to understand this message.

And the Rule that was confirmed on September 11 was the reform lines, but we are not there yet.

Notice in your notes that you have William Miller's Rules, just a couple of them, Rule IV and Rule VI.

Rules IV says,

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

Then for his proof of this, he takes you to where? Isaiah 28:7-29.

> **"PROOF**: Isaiah 28:7–29; 35:8; Proverbs 19:27; Luke 24:27, 44–45; Romans 16:26; James 5:19; 2 Peter 1:19, 29. . . ."

He is using the same Rule of bringing line upon line.

Then in Rule VI says,

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

This is line upon line.

Now, when I say there are Rules that are germane to our history, what I am showing you here is that the first and probably primary rule for our history is this line upon line; and, the Millerites understood it, but they did not have the emphasis that we have.

But, so, too, with Miller's Rules. There was not any of Miller's Rules that were invented in this history. All it was that the Lord allowed Miller to recognize the fourteen Rules, and those fourteen Rules had been in Bible for hundreds and hundreds of years. Okay? It was just allowing him to recognize, isolate, define, and apply the Rules of his history.

And, so, too, our Rules, it is nothing new; it is even connected with Miller's Rules. But it is an emphasis for this Latter Rain Message. And our Rule, our primary Rule, the Rule that will be confirmed when the Mighty Angel comes down and empowers the message in our history—the Rule that was confirmed in the Millerite History was the year-day principle. That was the main rule of their history—but, the Rule that will be confirmed in our history when the Mighty Angel comes down is this line upon line, reform-line Rule.

So, in closing out today I want to show you the emphasis that Ellen White puts upon this particular rule. In *The Great Controversy,* page 343, she says,

> "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement."—

There is a striking similarity in the history at the end of the world with the Millerite History; but, you can bring several other Biblical histories together and there will be a striking similarity to our history.

> —"**The principles of God's dealing with men are ever the same.** The important movements of the present"—

That is this movement, the Movement of the Latter Rain.

> —"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." *The Great Controversy,* 343.

So, she is saying this reform movement of the Millerites is paralleling the reform movement of the Latter Rain, or the 144,000, however you want to define it; but, that it has been paralleled by every Reform Movement in ancient history. This is the line upon line. You establish this history by bringing the Reform Movement from the Millerites, the Reform Movement from Christ, the Reform Movement from Moses, the Reform Movement from Noah, the Reform Movement from Elijah. You bring all of these lines together and it establishes the Latter Rain Reform Movement.

Testimonies, volume 8, page 308, say,

> "There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reform movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy." *Testimonies,* volume 8, 308.

So, we are supposed to study these great Reform Movements.

Education, page 238, says,

> "Far better is it to learn, in the light of God's word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles. Let him study the history of the great reformatory movements, and see how often these principles, though despised and hated, their advocates brought to the dungeon and the scaffold, have through these very sacrifices triumphed." *Education*, 238.

We are to study the great Reform Movements.

One more, *The Great Controversy*, page 186.

When it comes to these Reform Movements, an added understanding that needs to be brought in is that Satan counterfeits this final Reform Movement. Sister White talks about this. The Omega Apostasy is a satanic movement that is going to go into the cities and do a wonderful work, and nothing will be allowed to stand in the way of this movement. They are going to write books of a new order. They are going to lightly esteem the Sabbath.

Well, when you wrap your mind around the Omega Apostasy Movement that is going on in Adventism today, it is the counterfeit of the Latter Rain Reform Movement. This Movement began in 1989. The Omega began in 1919, because the counterfeit always precedes the true.

So, Sister White says in *The Great Controversy*, page 186,

> "But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a **counterfeit** in place of the true work. As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century." *The Great Controversy*, 186.

So, we know if we are going to study the Reform Movements, that this Reform Movement in the Latter Rain that is paralleling the history of the Millerites is a Reform Movement that is going to be active in a time when there is a counterfeit Reform Movement that is active, too; because, that is how Satan always does it. He palms off a counterfeit in advance of the truth.

So, this Reform Movement of the Latter Rain that we are dealing with is established with a methodology that is set forth in Isaiah 28 of bringing line upon line. And it is not an accident that the Lord led His people to begin studying these line upon line in 1989.

And the chapter where the study began is the twelfth chapter of *Selected Messages*, book 2, beginning on page 101; and, tomorrow we will begin going through that chapter to note the characteristics of the reform lines as set forth in that chapter.

Shall we pray?

Benediction: Heavenly Father, we thank you for the increase of knowledge that you have brought to your people here at the end of the world, an increase of knowledge that is designed to prepare them to receive and proclaim the Latter Rain, to receive it that it might change them fully into your image, to receive it that they might have the strength to stand through the troublous times that take place in this history, and to receive it that they might have a message to share with those who need to hear. We thank you that you have allowed us to be among some of those

that are running to and fro in your Word to understand this increase in knowledge, and we ask that you help us to be faithful to this high calling. As we break for breakfast this morning and begin our day's duties, we ask that you help us all to do our work in a way that glorifies you. And as though that are living from this encampment over the last week take off, we ask that you give them traveling mercies. We ask for a continued blessing upon the Livestreaming work that is going to follow breakfast to the Latin world, that it will be a benefit to that part of your vineyard as well. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART TWO: THE THREE ANGELS AND THE OTHER ANGEL

Invocation by Brother Jeff Pippenger: Heavenly Father, as we continue on in our consideration of Adventism's visitation, we ask that you would give us discernment about the issues, the concepts, the principles we are going to discuss. We need the presence of your Holy Spirit to rightly divide the Word of truth. We would ask that you would give that to us at this time, the discernment, and to grant us the presence of your Holy Spirit. We wish to have the Latter Rain poured out upon us, so we ask that you forgive our sins, forgive us of anything that would prevent us from receiving the Latter Rain in our vessels, and then we would ask that you would pour it out upon us. We want the presence of your holy angels. We ask you to send them to not only fill this room with the atmosphere of Heaven but to prevent the distractions from coming in. We thank you for a good night's sleep and another day of life in Jesus's name. Amen.

JEFF PIPPENGER: We are considering the passage in *Selected Messages*, book 1, where the Lord first saw fit to begin teaching about the reform lines of Bible prophecy. We are going to go through this very slowly over the next week or two and lead into God's visitation of Adventism once we get the planks in place primarily from the Book of Jeremiah.

On page 3 of your notes that you received yesterday, you will see that it says, "The Three Angels and the Other Angel." That is the title of this chapter that in 1989 we began to study. And we are going to go through the entire chapter.

This chapter is not just one singular document of Sister White; the editors compiled this chapter, but still it is a very profound chapter. We are going to take some concepts out of it that you might not expect if you read through it on your own yesterday after you received it.

But, the first paragraph says,

> "I have not been able to sleep since half past one o'clock. I was bearing to Brother T a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God's people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied."—

So, what I am saying is in 1989 we were led to this chapter and began studying it, and it is what the Lord used to begin the recognition of the reform lines. And one of the emphases in this chapter is that whatever the great waymarks of truths are, you need to know what they are

because you are supposed to carefully guard them. If you do not know what they are, you certainly cannot guard them.

But, what I want you to see here is that she is rebuking or counseling, however you want to say it, a Seventh-day Adventist pastor that is teaching truth and error that contradicts the truth about that history. Okay? So, I want to pull that out of this paragraph as much as anything else, not simply the beginning of understanding the reform lines but the reform lines carry with it a caution, a counsel that there are going to be men that are going to be teaching contradictory to the reform lines.

So, in that first paragraph, one of the statements that carries down to right here and now about the reform lines is in the center where it says, ". The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." Okay, that is what has happened. These waymarks have been torn down, the waymarks of Islam, the Daily, the 2520.

Second paragraph,

> —"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."—

When we were studying this in 1989, one thing that stuck out was this emphasis on "**in their order**." So, we began to go find the waymarks and we knew they had to be in a specific order. And this emphasis on their order occurs over and over again.

Now, there is a distinction in Adventism about Pioneers. Some people will define the Pioneers as those men that participated in the early history leading up to 1863 when we started the Church. And, I think that is a valid identification of the Pioneers of Adventism in a certain sense; but, there is also a definition of what the Pioneers are that is in this chapter and it is those people who "passed over the ground where special prophecies were in process of fulfillment in their order." In other words, the Pioneers were the men who were there in 1840, '41, '42, '43, and '44.

So, sometimes when we talk about the Pioneers, we are not specific as to what we are speaking about. When I speak about the Pioneers, I talk about those people that were in the history of 1840 to 1844. They are the Pioneers that I am speaking about.

It says,

> —"They bore the message of time to the people."—*THEY BORE THIS MESSAGE HERE ON THE 1843 CHART, TIME TO THE PEOPLE*—"The truth shone out clearly as the sun at noonday."—

And the next sentence is one of the building blocks of the reform line. It says,

> —"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."—

When we began studying that, we broke down what the word *figurative* means and *delineation.* And *delineation* means set forth on a line; and, suddenly we knew what we were dealing with in this paragraph is that these waymarks, these events, were to be delineated. They were to be set forth on a line, and we knew that the line was to go to the end of the world. It says so.

> —"a figurative delineation of events leading down to the close of this earth's history.—

So, this particular sentence has been repeated over and over in the presentation of the reform lines, as is the next one. The next one was put in place early on, because when you begin to deal with Daniel 11:40-45, and you have it three or four years later, you want to be able to say that verses 40 to 45, the King of the North is the Papacy; and, Sister White agrees with it, because she says,

> —"The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history.—

Therefore, the last six verses of Daniel 11 are the last scenes clearly revealed in this Earth's history; therefore, who is the King of the North? The man of sin.

> —"The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. . . . "—

Now, that is a profound statement. She is talking to someone forty years later that is mixing truth and error, and she is saying that those people that had an experience in 1840 to 1844 are less apt to be misled because they were there when it happened. They know those foundational truths.

So, if you believe that history is repeated to the very letter, then it says something about our day and age. And those people who were involved at the beginning of this message here at the end of the world should have an experience that helps them to be less apt to be led into false paths than some people who are coming into this message later on down the line, because they had an experience with the First and the Second Message of this history. Someone who accepts this message today is simply learning about that experience because they were not there.

The next paragraph:

> —"There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years."—

Do you see that? If they have not had an experience, then they have dangers that you do not have than if you do have an experience; but, that history is repeated at the end of the world. So, some of those who have had an experience in this message from the very beginning are better qualified to understand this message than the newbies on the block.

> —"We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined." *Selected Messages*, book 2, 101–102.

So, one of the things that I want to deal with—you can go to your handouts for the day—is that when it comes to the passage that the Lord used to introduce the reform lines in 1989, the first thing that is brought up is that there is a warning against false teachers that mix truth with error.

I want to show you something. I presented a sermon three or four weeks ago in our little church here, and I just cut some of the notes out of that. What I want to show you is based upon the principle that each of the ancient prophets spoke more for our day than the days in which they lived; and, therefore, Ellen White is one of the ancient prophets and her writings are more for our day than the days in which she lived. Therefore, there are some terms that she used in her day and age that have a correct fulfillment in her day and age, but we are often unwilling to take those terms and bring them to the end of the world and stand by their conclusions that are made when you do that. But, she is a prophet like all the other prophets, so you will see what I mean as we proceed.

Let us begin with Matthew 24:23-25, which is on your notes.

And what we are doing here, where we are going to make this argument about false teachers here at the end of time because that is part of this passage in *Selected Messages* that we are studying.

It says,

> "Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before." Matthew 24:23–25 (KJV).

Okay, there are false Christs going to arrive. And when was it that Jesus become Christ?

FROM THE AUDIENCE: At this baptism.

JEFF PIPPENGER: At His baptism when He was anointed.

So, what this is saying here is that there is going to be those that are falsely anointed.

You can take it to mean that there are people that claim to be Jesus. That qualifies, too; but, the term *Christ* means *anointed.* So, there will be those at the end of the world that claim to be anointed.

And as we read yesterday in Isaiah 28:12, it says "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."

Isaiah 28:11 says, "For with stammering lips and another tongue will he speak to this people."

What people is He speaking to? He is speaking to the people that have been promised the Latter Rain. He is speaking to Adventists at the end of the work; therefore, the anointing that Scripture identifies at the end of the world is the anointing of the Latter Rain. Therefore, when we have been warned about false Christs, we are warned against teachers during the time period of the Latter Rain that will be saying, "I am receiving the Latter Rain."

Most of the resistance that we are getting to this prophetic message is not coming from men that are acknowledging that the anointing began on September 11th. They are not professing to be anointed with that Latter Rain; they are saying it is not happening. So, they are not a false Christ.

The false Christs would be those of us that are saying we understand the Latter Rain began and we began to be anointed on September 11th, but they are mixing truth with error. That is the warning. The warning is for God's people, and God now is entering into covenant with a special group of people that are going to receive the Seal of God; therefore, the warning is more specific for them than the group of people that they are contrasted with that are going to receive the mark of the beast.

I am going to show you that principle in the few minutes that we have here.

THE FALLEN CHURCHES

Sister White talks about the fallen churches.

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

Here it is obvious to see that Sister White is calling the fallen churches the Churches of Babylon. She is not calling the Adventist Church Babylon. She is saying the Protestant Churches are the fallen churches.

FIRST ANGEL

And the reason the place that they fell and the reason they fell she is clear about. *Spiritual Gifts*, volume 1, page 140:

> "**The churches would not receive the light of the first angel's message**, and as they rejected the light from heaven **they fell** from the favor of God. They trusted in their own strength, and placed themselves by their opposition to the first message where they could not see the light of the second angel's message. But the

beloved of God, who were oppressed, answered to the message, **Babylon is fallen**, and **left the fallen churches**." *Spiritual Gifts*, volume 1, 140.

The fallen churches are those churches outside of Adventism that rejected the First Angel's Message in the Millerite History.

SECOND ANGEL

And she talks about the Second Angel's Message in the summer of 1844. She says,

"Our hopes now centered on the coming of the Lord in 1844. This was also the time for **the message of the second angel**, who, flying through the midst of heaven, cried, '**Babylon is fallen, is fallen**, that great city.' Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. **As a result, many left the fallen churches**." *Life Sketches*, 59.

The fallen churches are Babylon. They fell because they rejected the First Angel's Message.

FUTURE

And then she says this about the end of the world:

"God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in **the fallen churches**. If this were not so, we would not be given the message to bear: '**Babylon the great is fallen, is fallen**. . . . Come out of her, My people.' Revelation 18:2–4. Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's word." *Testimonies*, volume 9, 110.

THE NOMINAL ADVENTISTS AND THE FALLEN CHURCHES

Okay. Now I want you to see where she contrasts the fallen churches. From beginning to end the fallen churches are the churches of Babylon, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And now she is going to contrast them with the nominal churches, whatever that means.

"I saw that God has honest children among **the nominal Adventists and the fallen churches**,—

So she is making a distinction: the fallen churches and the nominal Adventists.

—"and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth." *Early Writings*, 261.

And underneath there in your notes, the word *nominal* is defined. It means,

> **NOMINAL:** 1. Titular; **existing in name only**; as, a nominal distinction or difference is a difference in name and not in reality. 2. **Pertaining to a name** or names; consisting in names. *Webster's 1828 Dictionary*

So, existing in name only, the name being *Adventists*. And in Ellen White's day and age there were Protestant Churches that believed in the Second Coming of Christ, but not enough to be involved in proclaiming the message of the Second Coming of Christ. They were just Adventists in name; so, in her day and age they were nominal Adventists.

But, there were some churches that had closed their doors against the Millerites and they were the fallen churches.

But, the prophets speak more about the end of the world than the day in which they lived; so, there is a possibility that nominal Adventists mean something differently here at the end of the world.

NOMINAL ADVENTISM

Notice this next quote from *Testimonies*, volume 6, page 695.
Nominal meaning *in name only*.

> "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood **whether they are simply taking the name of Seventh-day Adventists**, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates." *Testimonies*, volume 6, 95.

So, you can get baptized and only take the name of Adventism, or you can be baptized into the Lord. And if you get baptized and only take the name of Adventists, then what are you? You are a nominal Adventist in the Seventh-day Adventist Church.

Listen to the next quote.

> "There are many Seventh-day Adventists who do not understand that to accept the cause of Christ means to accept his cross. **The only evidence they give in their lives of their discipleship is in the name they bear**." *Review and Herald*, February 25, 1909.

They are nominal Adventists.

There were nominal Adventists in Ellen White's day and age, but she is speaking more about our day and age than her day and age; and, the nominal Adventists that she defines here at the end of the world are within the Adventist Church.

> "I terribly fear that **many that bear the name** of Seventh-day Adventists are stumbling-blocks in the way of sinners. They neither enter into the work themselves, and those that would enter in, they hinder by their unconsecrated lives. God forbid that we should go down to death with the blood of souls upon our garments. **God forbid that we should stand merely bearing the name of**

> **Christians, when we are not sanctified by the truths we profess**. God forbid that we at last find that our lives have been an entire failure, an entire mistake, and there appear no soul to whom we can point, as one whom we have been the means of saving, and bringing in through the gates, into the city. Shall it appear finally that we have been wrapped up in our own self-righteousness, all covered up with the spirit and love of the world?" *Review and Herald*, August 17, 1869.

And if that is our experience, we are nominal Adventists.

So, the quote we looked at the start with the consideration of nominal Adventists, it says,

> "I saw that God has honest children among **the nominal Adventists**"—*AT THE END OF THE WORLD*—

He has honest children within the Adventist Church.

> —" **and the fallen churches**,"—

And outside of the Adventist Church.

Do you see that? That is a hard one to apply, if you are going to apply this prophetic principle because some of the things she says about Adventism—whew!—it is not easy.

> —"and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth." *Early Writings*, 261.

LIKE JUDAS

Notice the next quote.

> "I saw **the nominal church** and **nominal Adventists, like Judas**,"—

Now she is making sure we see that there are churches that profess to be Protestants. There is the church, but there are also nominal Adventists; but, she is saying the nominal Adventists are like Judas.

Okay. Judas is a pretty clear symbol of Seventh-day Adventists in the writings of Ellen White.

She says,

> —"I saw the nominal church and nominal Adventists, like Judas, **would** betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but **the churches** and **nominal Adventists** who know of our faith and customs (for **they hated us on account of the Sabbath**, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday." *Spalding Magan*, 2.

So, these nominal Adventists in the Seventh-day Adventist Church—she says this in other places, "the former Adventists" are going to come and show the Catholics where we live. But

here she is calling them "the nominal Adventists." Here she is applying it to the end of the world in the Seventh-day Adventist Church, and she is saying the nominal Adventists are symbolically represented by Judas.

JUDAS

And it says,

> "**Judas had had great light**; he had had many **opportunities** to understand what were the requirements of God."—

What were the requirements of God?

So, in the writings of Ellen White, who is it that has great light and opportunities? Seventh-day Adventists.

And she says,

> —"**Numbered among the twelve**,"—

And Judas was part of the Church. He was part of the Seventh-day Adventist Church at the end of the world.

> —"Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. . . .
>
> "**In this age**, if those who come under the precious influence of the truth do not become transformed in character, they will, **like Judas**, go from light to darkness; and how great will be their darkness." *Signs of the Times*, July 18, 1895.

So, when she says "nominal Adventists like Judas," she is nailing it down. She is speaking about Seventh-day Adventists at the end of the world.

THE SEPARATING WALL

In *Early Writings,* page 33, it says,

> "I saw that the holy Sabbath is, and will be, **the separating wall** between the true Israel of God and unbelievers; and that the Sabbath is the great *[TEST]* question to unite the hearts of God's dear, waiting saints.
>
> "I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble,"—

And she identifies that as the little time of trouble that begins at The Sunday Law in the United States. We are not studying that at this time, so I just putting it in the record that she does.

> —"And at the commencement of the time of trouble, we were filled with the Holy Ghost"—

At The Sunday Law the Holy Spirit is poured out without measure.

> —"as we went forth and proclaimed the Sabbath more fully. [SEE PAGE 85.] This enraged **the churches** and **nominal Adventists**, as **they could not refute the Sabbath truth**. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." *Early Writings*, 33.

Now, in past presentations—not in this presentation as someone might be looking to this series all on its own might not follow me—but, in past presentations we have shown that Ancient Israel illustrates modern Israel and that the two histories where we find the year-day principle in Numbers 14 and Ezekiel 4 represent that beginning and ending of Ancient Israel.

The Sabbath Testing Question for Fallen Churches and Nominal Adventists

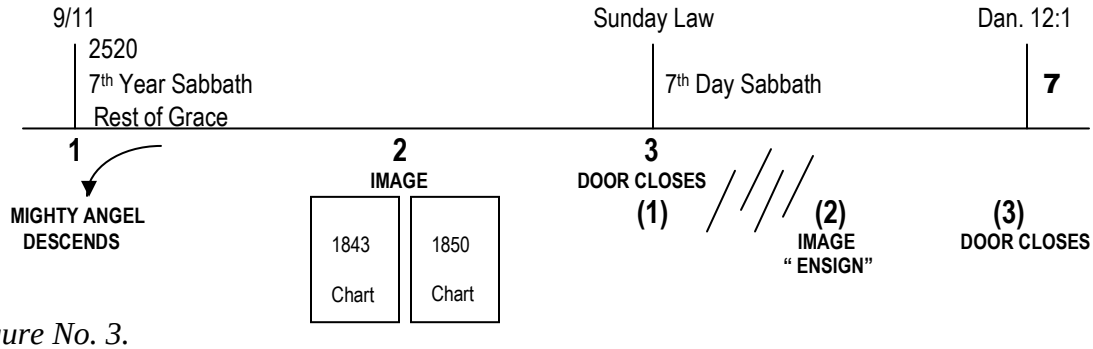


Figure No. 3.

And in Numbers 14 the year-day principle is placed in that Scripture at a time when Ancient Israel was rebelling against the Rest of Grace. Sister White calls it the Rest of Grace. They would not accept Joshua's and Caleb's testimony and go into the Promised Land, and that rebellion produces the year-day principle; but, they were rebelling against the Sabbath, which Sister White says is illustrated Hebrews 3 and 4, and she says it was not the seventh-day Sabbath, it was the Rest of Grace.

Whereas, at the end of Ancient Israel, down here [comparing to The Sunday Law crisis in Figure No. 3], their rebellion that was causing Jerusalem to be destroyed was their rebellion against the seventh-day Sabbath.

So, in the beginning and ending of Ancient Israel, we see the year-day principle marked in two histories, and those two histories represent two rebellions, and those two rebellions at both the beginning and the end were a rebellion over a type of sabbath.

In here for Ancient Israel [comparing to September 11th in Figure No. 3] it was the Sabbath of the Rest of Grace, and here [again comparing to The Sunday Law crisis in Figure No. 3] it was the seventh-day Sabbath for Ancient Israel.

So now, if we bring those thoughts along with some other thoughts to this board, what she is saying is she saw that the Sabbath was the dividing line for Ancient Israel. And on September 11th one of the truths of the Old Paths that is brought to Adventism that begins the

testing process is the 2520, and the 2520 is a Sabbath based upon the land resting every seventh year, and the seven-year cycle being repeated seven times is the Jubilee.

So, the argument, the shaking, the controversy that began on September 11th is a Sabbath test and it is the dividing line in Adventism. We are being divided now over a Sabbath, but at The Sunday Law then the fallen churches, those outside of Adventism, they also the dividing line for them will be the Sabbath, too, only this time it is going to be the seventh-day Sabbath.

So, when Sister White says, "I saw that the holy Sabbath is, and will be, **the separating wall** between the true Israel of God and unbelievers," it in is in both these histories,. This Sabbath [9/11 for the History of the Latter Rain as compared to Ancient Israel's rejection of Joshua's and Caleb's testimony] is a separating wall and it is the 2520 that separates the true believers from the unbelievers in Adventism in advance of The Sunday Law where the fallen churches will be separated with this seventh-day Sabbath.

And in both these histories you have a three-step testing process. Here at this step 1 [September 11th] this test is empowered when the Mighty Angel descends; here this step (1) is empowered when the Holy Spirit is poured out without measure at the Sunday Law.

Here at this step 2 is an image test that you have the two Charts; here at this step (2) is an image test for the fallen churches, and it is the ensign (those people that perfectly reflect the character of Christ and have the Seal of God) that is lifted up at The Sunday Law.

And here at step 3 a door is closed; and here at step (3) a door is closed.

A three-step testing process, both based upon sabbaths. So, when Sister White says she saw that the Sabbath is the separating wall between the true Israel of God and unbelievers, it is a separating wall for both the churches and the nominal Adventists.

THE FALLEN CHURCHES AND FIRST DAY ADVENTISTS

Okay, next quote, *Selected Messages,* book 1, page 69:

> "From the beginning of my work, I have been pursued by hatred, reproach, and falsehood. Base imputations and slanderous reports have been greedily gathered up and widely circulated by the rebellious, the formalist, and the fanatic. There are ministers of the so-called orthodox churches traveling from place to place to war against Seventh-day Adventists, and they make Mrs. White their textbook. The scoffers of the last days are led on by these **ministers professing to be God's watchmen.**
>
> "The unbelieving world,"—

Now, in her day and age there were some that professed to be God's watchmen; but, in our day and age, the ones that are professing to be God's watchmen are not the men in the Protestant Churches. There are two groups of watchmen in Adventism at the end of the world. One is the watchmen which will raise their voices day and night and show God's people their transgression, and the other watchmen in Adventism are the dumb dogs that will not bark.

But, continuing on, I am hoping you are seeing and I am acknowledging that she is applying this to her history but bringing it down here to the end of the world; because, all the prophets are speaking more about the end of the world than in the days in which they lived.

> —"The unbelieving world, the ministers of **the fallen churches**, **and the first-day Adventists** are **united in the work of assailing Mrs. White**."—

Okay, now we have a new thought: First-day Adventists.

And in this history here [referring to Figure No. 3], in Adventism there are two classes of Adventists that are being developed, and they are going to be demonstrated at The Sunday Law crisis; and one class are Seventh-day Adventists, and the other are First-day Adventists. Because, when Seventh-day Sabbath test arrives they will demonstrate whether they are a Seventh-day Adventist or a First-day Adventist.

Okay, there were First-day Adventists in Sister White's day and age, but she is speaking more about the end of the world than the days in which she lived.

> —"The unbelieving world, the ministers of the fallen churches, and the first-day Adventists are united in the work of assailing Mrs. White"—

So, here she is identifying that one of the characteristics of a First-day Adventist—and if you are going to apply a First-day Adventist within the Adventist Church—is that they attack the Spirit of Prophecy. Hmmm.

> —"This warfare has been kept up for nearly forty years, but I have not felt at liberty even to notice their vile speeches, reproaches, and insinuations. And I would not now depart from this custom, were it not that some honest souls may be misled by the enemies of the truth who are so exultantly declaring me a deceiver. In the hope of helping the minds of the honest, I make the statements that I do." *Selected Messages,* book 1, 69.

THE FORDITES AMONG US

Now, notice this next quote from *Pamphlets 011*, page 16.

> "The Seventh-day Adventists who profess to be looking for, and loving, the appearing of Christ, should not follow the course of worldlings. They are no criterion for commandment-keepers. Neither should they pattern after **the first-day Adventists, who trample underfoot the law of God**, and who will not acknowledge its claims. This class should be no criterion for them. Commandment-keeping Adventist are occupying a peculiar, exalted position. John viewed them in holy vision, and described them. Here are they who keep the commandments of God and have the testimony of Jesus." *Pamphlets 011*, 16.

So, another characteristic of a First-day Adventist is that they trample underfoot the Law of God.

So, you will notice the subtitle I have put with that quote, "The Fordites Among Us." Here at the end of the world we have a teaching in Adventism. And you could associate it with many men; I associate it with Desmond Ford because it seems to be a common understanding: Desmond Ford rejects the Spirit of Prophecy and he attacks the Law of God. These are two characteristics of the First-day Adventists in that history, but also in our history.

But, that is a hard application to make.

THE MOST DIFFICULT TO REACH

The next quote, from *Testimonies,* volume 3, pages 37 - 38:

"**The first-day Adventists** as a class are the most difficult to reach. They generally reject the truth, **as did the Jews**."—

So what I am saying, these people in Adventism, here at Hot Springs, they have a few Adventist Churches, but the biggest church at Hot Springs in there that have their own Sabbath School class and all they do is study Desmond Ford. They reject the Spirit of Prophecy, they reject the Law of God; and, of course, they are received in good favor because they are not presenting the message that the Millerites presented. If you present the message that the Millerites presented, then you have got a problem in the Adventist Church today. William Miller, James White, Joseph Bates, they would not get baptized into this church today; they could not be, because they would be presenting the message that is so opposed. But, we have no problem keeping people in the congregation that believe you are going to sin until Jesus returns and then magically be changed into His image, and who, simultaneously, throw out the Spirit of Prophecy.

Those are the characteristics of a First-day Adventist if you apply it to the Adventist Church, and those people are the most difficult to reach; because, with this message, which is the message that you want to reach them with, you have to have to have a genuine respect for the Spirit of Prophecy. Desmond Ford followers throw out the Spirit of Prophecy. They are the most difficult to reach in Adventism.

So, I am just throwing that in there to accentuate the characteristics of these people. She compares them to the Jews. She says,

—"We should, as far as possible, go forward as though there were not such a people in existence. They are the elements of confusion, and immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their number embrace the truth. They would have to unlearn everything and learn anew, or they would cause us great trouble. . . .

"The *Sabbath History* has been kept from the people too long."—

I guess it is a Union that I have a little bit of familiarity with, it is the German Union; and, the German Union is just a bunch of Fordites. And the people we have worked with in Germany, they have always had a burden, "Oh, let us take this message to the leaders, and when they get it they will run with it."

I mean, the German leaders, they fully are into the Ecumenical Movement. They have no regard for the Spirit of Prophecy. They are the First-day Adventists. And what she is saying here is, "Don't waste your time on them. If they are going to come in, it is going to take so much time in working with them so they can retrain themselves to the truth that those souls who have honest hearts are going to go by the wayside because you will not have enough time to spend with them." Of course, that is a hard saying to receive.

—"The *Sabbath* History has been kept from the people too long. They need this precious work, even if they do not have it in all its perfection. It never can be prepared in a manner to fully silence unreasonable opponents, who are unstable, and who wrest the Scriptures unto their own destruction."—

So, in her day and age she is talking about First-day Adventists outside of Adventism, and she says what they need to understand is the Sabbath truth, but do not spend a whole lot of time with them. But, what we need to get out there is the Sabbath truth. And here at the end of the world we have First-day Adventists in Adventism, and what do they need to hear? **What do they need to hear?**

FROM THE AUDIENCE: The Sabbath truth.

JEFF PIPPENGER: The Sabbath truth. And what is the Sabbath truth for this generation? The 2520, if you are willing to make this type of application.

> —"This is a busy world. Men and women who engage in the business of life have not time to meditate, or even to read the word of God enough to understand all its important truths. Long, labored arguments will interest but a few; for the people have to read as they run. You can no more remove the objections to the Sabbath commandment from **the minds of first-day Adventists** than could the Saviour of the world, by His great power and miracles, convince **the Jews that He was the Messiah**, after they had once set themselves to reject Him. Like the obstinate, unbelieving Jews, they have chosen darkness rather than light, and should an angel direct from the courts of heaven speak to them, they would say it was Satan." *Testimonies*, volume 3, 37–38.

There was an Angel that came directly from the Courts of Heaven on September 11, 2001, and they are saying it is Satan, prophetically. So, what I am saying is, when you go to the writings of Sister White, she makes a distinction about nominal Adventists who are the First-day Adventists, and she makes a distinction between them and the fallen churches; but, the fallen churches, consistent all the way through, they are the churches of Babylon that rejected the message in the Millerite History.

And although there were First-day Adventists and nominal Adventists in her day and age, she is speaking about our day and age. So, we bring this down to our end of the world and suddenly we find a great deal about the environment of Adventism here at the end of the world.

OUR BRETHREN

And one of the characteristics of these First-day Adventists is that they reject the Spirit of Prophecy. It says in the next quote from *Manuscript Releases*, volume 12, page 201:

> "If **our brethren** had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, **they would not have borne false witness against me**. They would not have made the statement that **Sister White was influenced** by W. C. White, A. T. Jones, and E. J. Waggoner."—

She is speaking about 1888. She is speaking about the resistance to the Spirit of Prophecy in the time of the Latter Rain. She is talking about the resistance to the Spirit of Prophecy in this history right here [see Figure No. 3].

And she says,

—"The charge of my being influenced has been brought against me by **first-day Adventists** and by those to whom the Lord has sent warnings, cautions, and reproof. 'Someone has influenced Sister White,' they have said, 'Someone has told her these things.' This I have had to meet from the very first day of my labors. Everyone who has been reproved and has apostatized has had these things to say." *Manuscript Releases*, volume 12, 201.

And you hear this all the time. I remember when Eugene Pruitt told me, "Jeff! You know that Sister White is a careless writer!" It is the same argument, okay? **It is the same argument** in this history {see Figure No. 3." And those people that use that argument are the First-day Adventists. And what it means that they are the First-day Adventists is they are Adventists in name only and they are preparing to accept the first day of the week at The Sunday Law.

And, of course, we know that this is the last deception of Satan, the Spirit of Prophecy. It says,

"Satan is . . . constantly pressing in the spurious—to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God**. 'Where there is no vision, the people perish.' (Proverbs 29.18)"—

And this word *vision* is the *CHAZON* vision; and in Habakkuk 2, the vision that they were to write upon tables is the *CHAZON* vision. "Where there is no vision, the people perish"; and, this [the 1843 and 1850 Charts] is the vision that is the point of reference at the end of the world.

And when you are going to understand this vision, you need to accept the insights about these truths that are recorded in the Spirit of Prophecy; because, if you reject the Spirit of Prophecy you are rejecting the vision and you perish.

—"'Where there is no vision, the people perish.' (Proverbs 9:18). Satan will work ingeniously, in different ways and through different agencies, **to unsettle the confidence of God's remnant people in the true testimony**." *Selected Messages*, book 1, 48.

So, really, all I have been doing here this morning was showing that in Sister White's history when she was dealing with these different bodies that were resisting the message during that time period, that in reality she was setting forth prophecies about Adventism at the end of the world.

It is not often that we go ahead and take that step and make those applications, because they become real serious and even scary. But, when we are studying the passage in *Selected Messages* over the next couple of weeks about where the reform lines began to be recognized, the first few paragraphs talk about men in that time period, when she was speaking, that were using a mixture of truth and error; so, thus telling us that when it comes to the study of the reform lines and the message of the reform lines, that there will be false teachers.

So, when you go to Matthew 24:23-25 and apply the same prophetic principle to Matthew 24 that we are applying to Sister White, it says,

> "Then if any man shall say unto you, Lo, here *is* Christ,"—*HERE IS AN ANOINTED SPEAKER, HERE IS A SPEAKER THAT UNDERSTANDS THE LATTER RAIN BEGAN TO FALL ON SEPTEMBER 11, 2001*—"Lo, here is Christ or there; believe *it* not. For there shall arise false Christs,—*ANOINTED ONES IN THIS HISTORY*—"false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before." Matthew 24:23–25 (KJV).

Now, Brothers and Sisters, go to 1 Peter 2. There are two classes of worshippers in Adventism at the time that the Lord is entering into covenant, and 1 Peter, chapter 2, is about the time the Lord is entering into covenant with those people who are going to stand upon the Foundations, the Rock.

Verse 5 says,

> "Ye also, as lively stones, are built up a spiritual house,"—

From 1798 to 1844 the Lord built up a spiritual of the Millerites in 46 years, and He entered into covenant with them, thus prefiguring that He is going to enter into covenant with a group of people here at the end of the world beginning at September 11, 2001, to The Sunday Law. This is what all the prophets speak about at the end of the world.

And there is going to be:

> —"an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED."

And this chief corner stone is the Rock of Ages, and Sister White says the truths on this 1843 Chart is the Rock of Ages. So, the argument here in 1 Peter, chapter 2, is about the foundational truths of Adventism.

And the next verse says,

> —"Unto you therefore which believe *he is* precious: but unto them which be disobedient,"—

Here are two classes of worshippers, and in one sense you can say this is the Seventh-day Adventists in this history [see Figure No. 3] and the First-day Adventists. There is a group that is preparing to receive the Seal of God, they are the Seventh-day Adventists; and, there is a group in Adventism that is preparing to receive the mark of the beast, they are the First-day Adventists. The First-day Adventists are the nominal Adventists. They reject the Spirit of Prophecy and they reject the Law of God, even if they give lip service to both they do so; and, they are rejecting the return to the foundational messages.

Verse 7:

> —"Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF

> THE CORNER. AND A STONE OF STUMBLING AND A ROCK OF OFFENCE, even *to them* which stumble at the word,"—

And, of course, we looked at that yesterday. What word did they stumble at? Line upon line, precept upon precept, that they might go and stumble and fall backward, and be broken, and snared, and taken. That is the word they stumble over, the methodology of proof-texting. And that methodology is a message in Isaiah 28 because they refuse to hear it. It is the Latter Rain Message and the methodology to identify the Latter Rain Message.

But, notice verse 8 again.

> —"AND A STONE OF STUMBLING AND A ROCK OF OFFENCE, even *to them* which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2:5-8.

Now, there is no way that I am saying that those people in this history in Adventism [See Figure No. 3] that are preparing for the mark of the beast, "They have no choice; the Lord has ordained that they are going to be lost." That is not what is being said here.

But, it is being said that there is a group in Adventism that have been appointed in the prophetic narrative to be the class that receives the mark of the beast.

But there is also a group, the other group, that are God-elect.

So, if you go back to verse 25 of Matthew 24, where it says, ". . . if *it were* possible, they shall deceive the very elect. . . ," who are the "elect"? That is a people that are preparing for Seal of God. They are the elect in this history. One group has been appointed to receive the mark of the beast; the other has been appointed to receive the Seal of God. And, the warning of Scripture is to those people who are the very elect, and what is the warning? That in this history when these two groups are being developed that there will be false teachers among these that claim to be the anointed, they claim to be Christ, they claim to be anointed in the sense that *Christ* means *the anointed one;* not that they claim to be Jesus Himself but they claim to be receiving the Latter Rain and they are right there among the very elect. And if those people that are following the Latter Rain Message do not understand that Satan attempts to keep them out of the Kingdom through false teachers, then they have already taken one step in the way of destruction.

Shall we pray?

Benediction: Heavenly Father, we want to be among those that are not the nominal First-day Adventists. We want to be the elect and we want to be prepared for the delusive testing time that we are now in, and we know that the preparation we need comes from your Word. We ask that you continue to give us a deep love for the study and the reception of your Word that we can be thoroughly prepared for this trying hour. We thank you for all these things. We ask your continued blessing on the Latin presentations that are going to go on this morning, following this meeting. We ask you to continue to guide us into all truth as this testing process gets more and more narrow, and more and more serious. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART THREE: THE THREE ANGELS AND THE OTHER ANGEL

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we ask that you grant us the presence of your Holy Spirit, that you might allow us to understand the message that you have for us this morning. We thank you for a good night's sleep. We ask for your continued blessing upon the recording and the Livestreaming. We ask that you take control of my understanding and hide me behind your cross that I can simply be a channel through which you speak to your people and that you prepare your people to receive what you have for us. Please touch my lips with the coal from off the altar that the words spoken may be empowered to touch the hearts and minds of those that hear and that they might glorify and honor you. In Jesus's name, amen.

JEFF PIPPENGER: Okay. This is our third presentation. We are dealing with at this point the arrival of the reform lines which began to be recognized in 1989, which is the Time of the End for this generation. And the passage in Inspiration that opened up the understanding of the reform lines is the chapter called, "The Three Angels and the Other Angels" that begins on page 101 of *Selected Messages,* book 2.

In our last presentation we read through the first three paragraphs of that chapter and then took some time to emphasize that this entire passage is placed in the context of false teachers who are going to be active during the time that this message is going forth. And we dealt with that with the fact that the warning in the Scriptures about false teachers is not a warning about false teachers in Buddhism, it is not a warning about false teachers in Catholicism or false teachers in apostate Protestantism. It is not even a warning about false teachers in Adventism, although there are many, many, many false teachers in Adventism today. But, the warning is for those that are studying the message that the Lion of the Tribe of Judah opens up at the end of the world and those people that are studying this Latter Rain Message need to acknowledge that the focus of false teachers at the end of the world is in that group.

So, in our first three paragraphs that we looked at last time, I just wanted to remind us of something because we are going to try to show how this chapter establishes the beginnings of the reform lines.

The first paragraph, I just have reduced down in your notes.

> "The great waymarks of truth,—*AND A WAYMARK IS A MARK ALONG THE WAY*—"showing us our bearings in prophetic history, are to be carefully guarded "lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. . . . The prophecies of Daniel and John are to be diligently studied."—

So, these waymarks that show us our bearing in prophetic history are definitely going to come out under attack, or we would not be warned to guard them.

And then you have in the second paragraph a very nice definition of prophecy.

—"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. . . . 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. The scenes connected with the working of the man of **sin are the last features plainly revealed in this earth's history. . . .**

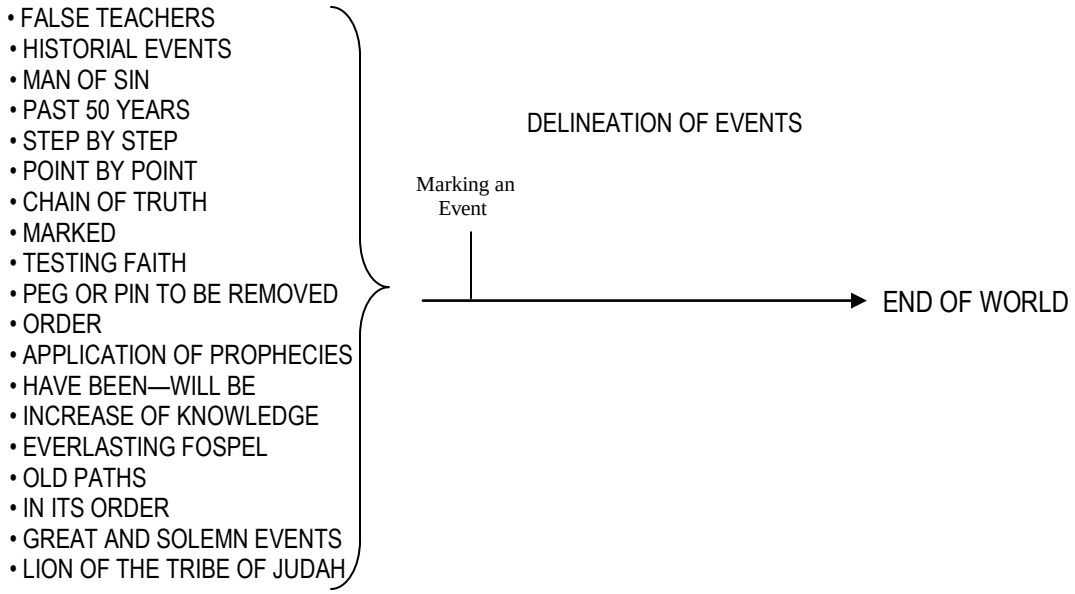


Figure No. 4A.

It says historical events were set before the people and prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history.

The word *delineation* means to set for upon a line. So, prophecy was seen to be historical events that are set upon a line, and the line is going to the end of this world's history.

It is in this chapter that these reform lines can be recognized. This is a chapter that was opened up; and, if you take piece by piece of this chapter you will see how the reform lines get put in place.

It also tells us in this chapter almost every component of the entire end-time message. Okay? In the same place it is defining prophecy. It says the last scenes clearly reveal and have to do with the Papacy. This is reference to the last six verses of Daniel 11 and the King of the North. It is a confirmation that the man of sin is the King of the North and that, of course, these are the last scenes because they lead to Michael standing up in Daniel 12:1 and the close of human probation.

—"We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their

fulfillment away in the past are made future, and thus by these theories the faith of some is undermined." *Selected Messages*, book 2, 101–102.

She emphasizes in this third paragraph the past 50 years. This is a common reference that Sister White uses. The first 50 years of Adventism, from the 1840s to the 1890s, she points to the truths that were understood in that history as the ones that would come under attack. And, sure enough, after 1888 as we moved into darkness there was an attack, to the point now where we virtually reject all the truths on this 1843 Chart. We claim to still uphold the 2300, but do not understand that by rejecting the other truths we are actually rejecting the 2300.

So now we will take up the fourth paragraph, and we are doing two things: we are going to try to show how the reform lines were recognized but also show how in this chapter the truths that are the Latter Rain Message today are all marked in this very chapter. So, a little bit of reading, we will move quickly.

"From the light that the Lord has been pleased to give me, you are in danger of doing the same work,"—

She is talking to a Brother Bell, who was taking time prophecies and placing them in the future, prophecies that had already been fulfilled; and, of course we have this going on in this Message today with those brethren in Great Britain who insist on predicting when The Sunday Law is going to arrive.

I got an email from one them this morning, making the argument on more time about why The Sunday Law comes in 2014. That is why I am saying that. So, I am saying there is nothing by accident in this chapter, that Inspiration was letting us know that this would be one of the shakings that would be going on in this Movement, as well as outside this Movement.

—"From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in **the chain of events**"—

And, of course, she refers to these prophetic waymarks and the line as a chain. When we study William Miller we are told that he was given the commencement point for the chain of truth, and what we have been given at the end are the links. This reform line that gets developed in this chapter are the links in the chain, and they begin in Eden and go all the way to the Second Coming of Christ.

At the beginning of Adventism they were given the commencement of the chain of truth; at the end we are given the links to the chain of truth.

—"They have their force still in their proper place, in the chain of events, that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. **The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message**."—

And who are the brethren that had an experience in the rise of the Third Angel's Message? It is the Pioneers, and throughout this Sister White is going to place an emphasis on the Pioneers.

The Pioneers, some of them were still alive when she wrote that; but, today—this is for us; she is speaking more about the end of the world than the time in which she live—she is saying that we have to have a good point of reference in the Pioneer understanding.

> —"These followed on **step by step**,—

And throughout this chapter, she is going to emphasize step by step, point by point, and in their order. So, when you come to start building the reform line, Inspiration places an emphasis that there is a specific order and there are certain steps that need to be marked. And if you read through this, you will see that this is so.

And Sister White is going to identify that these steps were tests.

> —"These followed on step by step, receiving light and truth as they advanced, bearing **one test after another**, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning."—

Before August 11, 1840, which was going to be the next step in the order of things in the Millerite History, the brethren who heard the prediction that the Ottoman Empire was going to collapse on August 11, 1840, they were being tested on whether they were going to believe that or not. Okay, that was the next step but it was a test for them.

And she is going to say that those things that were a test for them are still tests for us. Of course, that would make her a false prophet if we accepted the premises of modern Adventism today; because, they were tested on the 2520. But, she would not be accurate to that if the 2520 was not valid; but, we are to be tested on the 2520: We are to be tested on each of these prophecies that come into this history [referring to Figure No. 4A].

> —"**You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point**,"—*THIS IS STEP BY STEP*—"**tested, proved, and tried, until the truth is to them a reality**."—

Who was tested, proved, and tried, step by step? The Pioneers, and she is saying that we must accept the truth that was given to them.

> —"**From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed**"—

So, the same test that they had, we are to have. So, how can it be a test for us if we determined that it was false prophecy, that they were wrong for allowing themselves to be tested by it?

So, this really puts Sister White in a peculiar position if you are going to accept the premise that these prophecies were false. And it is not just the 2520. We reject today in modern Adventism the 508, the 1339, and the 1290, and Islam. All these things that tested them suddenly they are not really a test to us because they were wrong about them. That makes no sense to me.

The next paragraph:

> —"The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message **will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh–day Adventists what they are today.** The truths that have been unfolding **in their order**,—

Throughout this chapter there is an emphasis on a specific order.

> —"as we have advanced along **the line of prophecy**—*THE DELINEATION OF EVENTS*— **revealed in the Word of God**, are truth, sacred, eternal truth today. Those who passed over the ground **step by step in the past history of our experience, seeing the chain of truth in the prophecies**, were prepared to accept and obey every ray of light. They were praying, fasting, searching, **digging for the truth as for hidden treasures**,—

That is how we are to study today. Most people in Adventism today, they do not dig for truth as for hidden treasures. They have a thought, "Well, I wonder if that is truth?" and they run to their pastor or their elder and ask him.

> —"and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and **the seal set upon it by the Holy Spirit of God.**—

She is saying that the truths in this history as reflected on the 1843 Chart was a sealing message for those Pioneers, prefiguring our sealing message.

> —"And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)
>
> "The leadings of the Lord **were marked**,"—

"The leadings of the Lord were marked," she has already said that we must carefully guard the waymarks. Okay? A waymark is a mark along the way [referring to Figure No. 4A]. Here is the line of prophecy. Historical events were set before the people. So, if this is showing the direct fulfillment of prophecy, this is one of the historical events that is placed upon this line, showing a direct fulfillment of prophecy; this is where the Lord is marking this event. All right?

—"The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. **Point after point was established by the Lord God of heaven.**—*POINT AFTER POINT, STEP AFTER STEP, IN THEIR ORDER*—"That which was truth then, *[is no longer truth]*"—

Is that what it says?

—"That which was truth then, **is truth today**. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights in **prophetic lines** are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. **If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light.**"—

If you take the Pioneer message and bring it into your life, you will be a living channel of light.

—"But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.

"The proclamation of the first, second, and third angels' messages has been"—what?

FROM THE AUDIENCE: Located.
JEFF PIPPENGER: ". . . located . . . ."

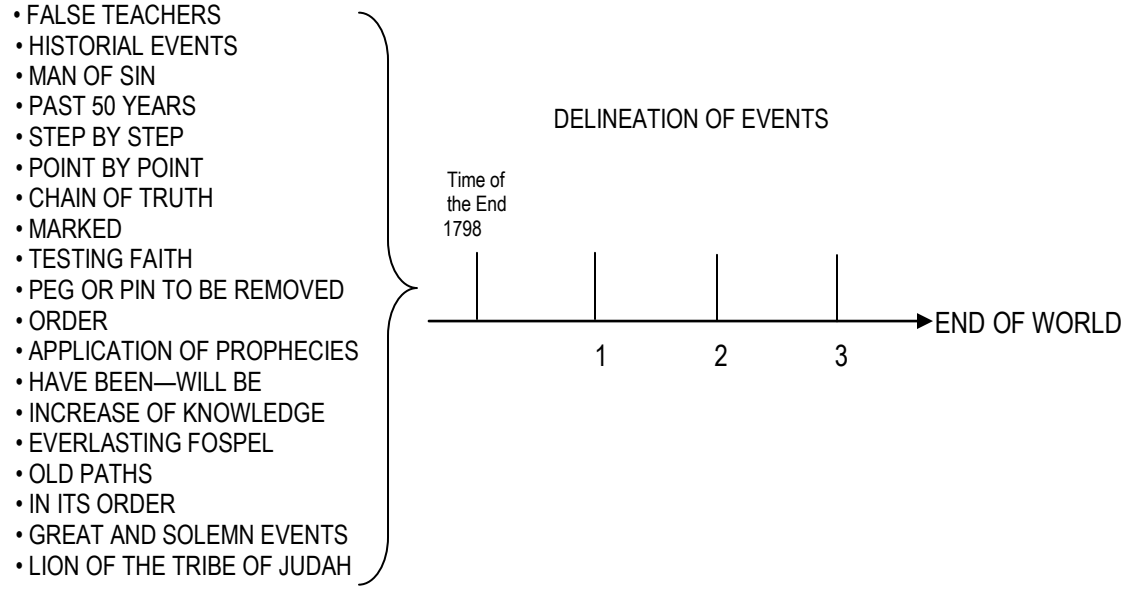


Figure No. 4B.

This is an emphasis on where the First, Second, and Third Angels' Messages are on this line. They have been . . .

> —"**located** by the Word of Inspiration. **Not a peg or pin is to be removed**. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.
>
> "The first and second [angels'] messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation,"—

Now she is going to tell us what we are supposed to do by pen or voice.

> —"s**howing their order,**"—

And what is their order? It is the First, the Second, and the Third Angels' Messages. She said this is what we are supposed to teach by pen and voice.

> —"showing their order, **and the application of the prophecies that bring us to the third angel's message.**"—

So, not only is she emphasizing where these messages come into history, she is saying that is what we are supposed to be teaching; but, in connection with that she is saying we are supposed teach what prophecies bring us to the Third Angel's Message, what prophecies bring us to the Second Angel's Message, what prophecies bring us to the First Angel's Message; "the application of the prophecies that bring us to the third angel's message."

Now she is being specific about no human has the right to change the order or remove a peg or pen. She says,

> —"**There cannot be a third without the first and second.**"—

If you have a Third, these first two have to be right here on the line. They have to be right there where they are supposed to be.

So, it is in this chapter that the Holy Spirit is identifying the 3:1 combination, the reform line. If you walk through this chapter and be careful, you can see how it was recognized back in 1989.

> —"**These messages we are to give to the world in publications, in discourses**,"—*NOW, HERE IS THE PUNCH LINE*—"**showing in the line of prophetic history the things that have been and the things that will be.**"—

As you set up this history [again referring to Figure No. 4B] of the Millerite time period, you are showing the things that have been in that history and what will be at the end of the world. Okay? This is probably the bottom-line emphasis of all this. This history is illustrating the end of the world.

Now she says,

> —"The book that was sealed was not the book of Revelation, but **that portion of the prophecy of Daniel which related to the last days**."—

Okay. When was Daniel unsealed?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798, and that was the time of the end, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But, notice what she is going to say. She just said that we are supposed to use this history to show the things that have been and the things that will be; and now in this paragraph she takes us to the Time of the End in 1798 and she says,

> —"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days."—

And I would submit to you that the portion of the prophecy that related to the Last Days in the Book of Daniel is the last six verses of Daniel 11. The prophets are all speaking about the end of the world, and at the end of the world is describing the beginning of Adventism and the end of Adventism; so, there is a Time of the End at the beginning of Adventism that you can rightly apply to this passage.

But, if you notice, she is going to place their emphasis on the end of Adventism here.

> "—The Scripture says,"—*NOW SHE IS GOING TO QUOTE FROM DANIEL 12*—"The Scripture says, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased' (Daniel 12:4). When the book was opened, the proclamation was made, 'Time shall be no longer.' (See Revelation 10:6.) The book of Daniel is now unsealed,"—

So, she is talking about the unsealing in 1798.

> —"and the revelation made by Christ to John is to come to all the inhabitants of the earth."—

But notice what she is going to say here.

> —"By **the increase of knowledge a people is to be prepared to stand in the latter days.**"—

So, now she is talking about Daniel 12 being unsealed at the time of the end and there is an increase of knowledge; and, she takes this history and says there is going to be an increase of

knowledge at the end of the world that is going to prepare God's people to stand in the latter days. So, she is being consistent with herself, showing the things that have been and the things that will be.

Now she quotes the First Angel's Message, Revelation 14:6-7.

> —"'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters' (Revelation 14:6, 7)."—

And then she says,

> —"This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh–day Sabbath to a spurious sabbath."—

What power is that? The Papacy.

> —"The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.
>
> "In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject.**"—

So, what she just said is, at the end of the world when the Book of Daniel is unsealed—and what portion of the Book of Daniel has been sealed up according to her in this passage?—that portion of the Book of Daniel which related to the Last Days, Daniel 11:40-45. When that is unsealed there is going to be an increase of knowledge on the Papacy and The Sunday Law.

Okay now, that was not the increase of knowledge in 1798. What was the increase of knowledge in 1798? The time prophecies [referring to the 1843 Chart].

So, she is talking about an increase of knowledge by a people who are to be prepared to stand in the latter days, and now she is telling us that the increase of knowledge which comes from that portion of the Book of Daniel that related to the Last Days is an increase of knowledge on the Papacy and The Sunday Law, all in this chapter where the Holy Spirit is identifying the reform lines.

—"**The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, '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).** Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude."

Now she is telling us that this history of the Millerites is the Everlasting Gospel; and this, of course, is one of the keys of truth that has been opened up by the Lion of the Tribe of Judah at the end of the world. The Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a prophetic testing message. And the clearest illustration of this is the Millerite History.

Here a testing prophetic truth on 1798 at the Time of the End. There is an increase of knowledge.

And, when you get to October 22, 1844, two classes of worshippers are demonstrated. One class has moved into the Most Holy Place with Jesus Christ, the other class stays in the Holy Place and Satan is answering their prayers. This is Genesis 3:15. This is talking about the seed of Satan and the seed of Christ.

So, in this chapter where she is laying out the reform lines, she is also saying that these reform lines are an illustration of the Everlasting Gospel.

The next paragraph:

—"In the fifty–eighth chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: **'They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations'** (Isaiah 58:12)."—

Now remember, she is in the history of the Millerites right here in this passage, saying that we are supposed to present the order and the location of these messages in this history, and the application of the prophecies that bring us to these messages; and, she says, in doing so we will be showing the things that have been and the things that will be.

FROM THE AUDIENCE: Located.

JEFF PIPPENGER: ". . . located . . . ."

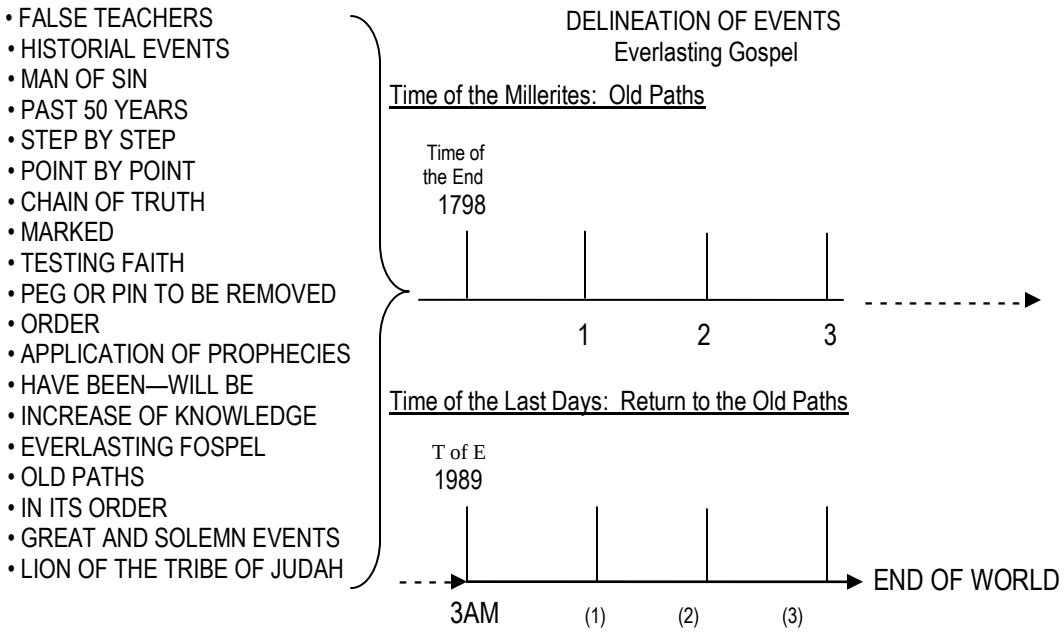


Figure No. 4C.

Then she talks about the unsealing at the end of the world, the Time of the End at the end of the world. She says the increase of knowledge in this history will have to do with the Papacy and The Sunday Law and that it will come from that portion of the Book of Daniel that related to the Last Days. It will be the King of the North, the last six verses of Daniel 11; and, this truth, this increase of knowledge is what prepares God's people to stand in the latter days.

And then she says that this is the Everlasting Gospel. That is saying, in our history, will reach a point, just like in the Millerite History, where two classes of worshippers are demonstrated from Adventism, just like they were from the Millerite History.

And now she is saying, those people who are on the right side of the issue, what are they going to do? They are going to recover the Old Paths to walk in. She is just tying in Jeremiah 6:16.

> —"God's memorial, His seventh–day Sabbath, will be uplifted. 'Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath [no longer trample it under your feet], from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him,... I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it' (Isaiah 58:12–14).
>
> "The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal under the proclamation of the third angel's message have turned their feet into the way of God's commandments, to respect, to honor, and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His Word

has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods.

"Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, **that the law of God was faulty, and needed revising**. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. **A line of distinction is being drawn between the children of obedience and the children of disobedience,** the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.

"**The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10** is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.

"'And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer' (Revelation 10:5, 6). **This message announces the end of the prophetic periods**. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed.

"Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. His law is linked with His throne, and satanic agencies combined with human agencies cannot destroy it. **Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed.** The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the

> appearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory. "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**."—

So, all this back here that she is talking about, the history of the Millerites, it came in its order, point by point, step by step, and you have no right to change the location of these messages than you do to change the Old Testament for the New Testament. That now, she says, all that is yet to come, it is going to come its order.

So, what is coming, it also is coming in a specific order, that like the order in the Millerite History.

> —"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.—

Now, who opens up these truths?

> —"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 are optional to understand, as we stand on the threshold of their fulfillment]*"—

Is that what it says?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: —"**which we must know**"—*THE GREAT AND SOLEMN EVENTS*— **as we stand on the very threshold of their fulfillment**"—

And who is opening it?

Now, the point is, she is saying that the Lion of the Tribe of Judah is opening the Book of Daniel and the Book of Revelation. When is the Book of Daniel opened up? At the Time of the End in 1798.

Who opens it?

FROM THE AUDIENCE: The Lion of the Tribe of Judah.

JEFF PIPPENGER: And where does the Lion of the Tribe of Judah open anything in the Book of Revelation? In Revelation 5 and 6, onward.

What is the Lion of the Tribe of Judah opening?

FROM THE AUDIENCE: The Seals.

JEFF PIPPENGER: The Seals.

So, the unsealing of the Book of Daniel is the removing of the Seven Sales from the Book that is sealed. She just tied that together. She is letting us know that it is the Lion of the Tribe of Judah that opens these truths.

Now, was it that the Lion of the Tribe of Judah begin to open the truths for the Millerites?

FROM THE AUDIENCE: 1798.

JEFF PIPPENGER: 1798, at the Time of the End.

So, when is He going to start opening the truths for God's people at the end of the world?

FROM THE AUDIENCE: At the Time of the End.

JEFF PIPPENGER: At the Time of the End.

And when was the Time of the End?

FROM THE AUDIENCE: 1989.

JEFF PIPPENGER: 1989.

And when did he start opening this chapter of *Selected Messages* up?

FROM THE AUDIENCE: 1989.

JEFF PIPPENGER: 1989, the Time of the End, right on time.

And what are the great and solemn events that we must know as we stand upon the threshold of their fulfillment?

It is these events [referring to the Millerite History of Figure No. 4C].

Historical events were set before the people and prophecy was seen to be a figurative delineation of events leading down to the close of this Earth's history. In other words, by these histories, by setting forth these events, these waymarks, on this line, we will be showing the things that have been and the things that will be; therefore, these waymarks in the time period of the Last Days will parallel the waymarks of the Millerite History.

Do you see the logic there?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: This is how this was recognized years ago.

The next paragraph:

> —"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**,"—*[SHOULD HAVE BEEN SET ASIDE; WE ARE LIVING IN A MODERN WORLD]."*—

Is that what it says?

> —"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**."—

What is the beginning of their confidence?

She is talking about the people that acted a part in this history of the Millerites. What was the beginning of their confidence? This history, the history of the Millerites.

Where are they to hold it to?

FROM THE AUDIENCE: To the end.

JEFF PIPPENGER: All the way to the end. That is you and me. We are supposed to hold on to the truths of these histories all the way to the end of the world.

—"**A transforming power attended the proclamation of the first and second angels' messages,** as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, **point by point.** Almost entire nights were devoted to earnest searching of the Word. **We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction**. . . ."—

"The Lord revealed Himself to us."

"He taught us about the doctrines of the Bible" is not what she said. She said, "The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we had received divine instruction."

When the Lord reveals Himself to His people, He does so by opening up His prophetic Word.

And who is He?—I want to put this in the record because I want to deal with this?—who is He?

If He is going to reveal Himself to us, who is He?

FROM THE AUDIENCE: You say he is Alpha and Omega, but we have a reference.

Here He has been revealed as the Lion of the Tribe of Judah.

But, Sister White did say that by showing the things that have been, we will be showing the things that will be. So, who is that? That is the Alpha and Omega.

But, what else does He reveal? In the history of the Millerites what did He primarily reveal? Time prophecies.

So, who is He there?

FROM THE AUDIENCE: Palmoni.

JEFF PIPPENGER: (Writes "Palmoni" on the whiteboard.)

If we are going to understand who Christ is, we need to understand the fullness of who He is through His prophetic Word.

There is more that we are going to build on that as this series progresses, that He reveals Himself through His prophetic Word.

—"After the great disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened **point by point**, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the disappointment. We could then proclaim the message in unity.

"But among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord's voice was, 'Believe them not; for I have not sent them.'

"We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The

> impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. **The prophetic declarations were to be repeated**, and the truth essential for salvation was to be made known. The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.
>
> "**The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.**"—

Put that with this 1843 Chart and ask yourself the question: "Even though Sister White says this Chart was directed by the hand of the Lord and should not be altered, and she says she saw that God was in the publication of the 1850 Chart, is it okay for us to set aside some of these truths, in agreement with this statement: "The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim"?

> —"Many will honestly search the Word for Light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as **waymarks**, and **that have made us as a peculiar people what we are**. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think that they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy's design."—

So, once again Sister White is still emphasizing the false teachers, but she is also saying that if you do not have an experience in the Millerite History, a personal experience, then you are more easily deceived, your are more easily led astray.

Of course there is not anyone now alive that had an experience in this history. We have the Pioneer writings. But the Millerite History is what? It is illustrating the history of the Last Days.

So, when we begin to repeat the Millerite History, there is a certain amount of confidence that we should with those who were leading out in the beginning of the history of the Last Days because they have had an experience in it; whereas, some people may come in to this message here at the end—and I have seen people do it—and they get excited about the 2520 and they accept it and they want to teach the 2520, but they have never studied the last six verses of Daniel 11. They are not at the point to know that it is something that they are supposed to understand, necessarily; and, when they begin to study it maybe they have some peculiar ideas about the last six verses of Daniel 11, the increase of knowledge that began this understanding.

So, there is a similar understanding in this history. You have to be grounded in this whole message, from the beginning to end. And for those who are coming on at the end, they

need to go back and look these things over and get settled into them, before they move into presenting things that contradict the original understanding.

> —"**Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth**. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. **The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him.** Satan knew just how to take these men in his net, and deceive and destroy them. . . . "—

So, we are not going to be deceived about the First Coming of Christ, because that is past history; but, Satan is going to deceive us in a parallel way here at the end or have a possibility to attempt, according to Sister White.

But, what was going on in the history of the Jews, what was the time of their visitation?

And they were deceived about the dispensation of Jesus Christ. He was there to confirm the covenant with many for one week.

But, Sister White tells us that we are now living in the dispensation of . . . ?

FROM THE AUDIENCE: The Holy Spirit.

JEFF PIPPENGER: The Holy Spirit.

So, our misconception that parallels the misconception of the Jews concerning Christ will have to do with the outpouring of the Latter Rain, the Holy Spirit; and, there are definitely misconceptions in Adventism about this very thing that are preparing Adventism to accomplish a work that has been prefigured by the Jews when they participated in the crucifixion of Christ. We have been forewarned about this.

And what was it, according to this, that allowed the Jews to participate in the crucifixion of Christ? It was a prophetic misunderstand, **it was a prophetic misunderstanding**.

The next paragraph:

> —"The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. **The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God.**"—

And what prepares God's people to stand in the latter days, according to this chapter?

FROM THE AUDIENCE: The increase of knowledge.

JEFF PIPPENGER: The increase of knowledge. And what is the increase of knowledge going to be based upon? The Pope and The Sunday Law, and it is going to come

from that portion of the prophecy of Daniel that related to the latter days, the last six verses of Daniel 11.

So, when you see these guys today teaching that the King of the North is Islam, printing books and getting invited to all the Adventist Churches, first off you cannot sustain that from the Word of God. And the pastor that is doing that, the first thing that he has to do to even come close, he changes the Time of the End from 1798 to 1844, if you have looked at his work, which is a rejection of the Spirit of Prophecy and a foolish application of prophecy. But, it is a counterfeit of this message here in these Last Days that we are supposed to understand, that was opened up at the Time of the End in 1989.

There are a variety of false teachings about this message that was opened up in 1989, here in these Last Days.

Now, notice what she says. I love this statement, if you can wrap your mind around it.

> —"**If we search the Scriptures to confirm the truth God has given His servants for the world**,"—

If we focus on understanding these truths, the Pioneer truths, and believing that these are the truths that were set forth by the Holy Spirit as He led them step by step, what will we be doing?

> —"**we shall be found proclaiming the first, second, and third angels' messages**."—

Therefore, if we reject these truths, we are not proclaiming the Third Angel's Message, even if that is what we profess to be doing.

"If we search the Scriptures to confirm the truth God has given His servants for the world," if we search the Scriptures to prove why the 2520 is incorrect, we are going to come with a bunch of manmade ideas about why the 2520 is incorrect, and we certainly will not be proclaiming the Third Angel's Message.

But, if we search the Scriptures to find out why this is correct, the Lion of the Tribe of Judah, as we have seen, just continually opens up light to confirm this message of the 2520 and the other related prophecies.

> —"It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who **begin by turning away from the light that God has already given**. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a **new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.**"—

How clear is that!

Now, she talks about this brother who is doing this satanic work.

—"According to the light God has given me, this is the work which you, Brother F, have been attempting to do. Your views have found favor with some; but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work of God for this time, and they do not see where your views would lead them, and you do not see yourself where they would lead. They are ready to assent to your statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in constructing your theory. Your arguments appear conclusive to them.

"Not so, however, with those who have an experimental knowledge of the truth that applies in the last period of this earth's history. While they see that you hold some precious truth, they see also that you have misapplied Scripture, placing it in a framework of error where it does not belong, and making it give force to that which is not present truth. Because some accept that which you have written, do not become elated. It is most trying to your brethren who have confidence in you as a Christian and who love you as such, to state to you that the network of argument, which you have thought of so great consequence, is not the theory of truth that God has given His people to proclaim for this time.

"The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that **your theories tear up the very foundation of our faith.**"—

This 1843 Chart, the truths upon this Chart.

—"My brother, I have had many testimonies to correct those who have started out in the same way you are now traveling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, 'The Lord is not in this; be not deceived, neither take the responsibility of deceiving others.' At camp meetings I have had to speak plainly in regard to those who were thus leading away from right paths. With pen and voice I have borne the message, 'Go not ye after them.'"—

Okay. There is brother in Adventism who, unfortunately, have some severe enough mental problems that he has to always be on psych meds to keep his mental condition under control, but he has a ministry and lots of people love to follow his ministry, and he sends out a newsletter. And he sent out a newsletter not too long ago attacking the 2520 and those people who teach the 2520.

But, if I understand that he is on a regular regimen of psycho drugs, Lithium, then why does not those people that are following his ministry understand that? It is easily available. And they should know it anyway because he is always talking about the FBI is trying to catch him. If the FBI wanted to catch him, they would have caught him years ago.

But he comes out with a newsletter attacking these message, and his argument are not valid; but, my point is, are we supposed to put our confidence in people that are on drug medications?

Now, notice this next paragraph.

> —"The hardest task I ever had to do in this line"—*DEALING WITH PEOPLE WHO WERE TEACHING FALSE PROPHECY*—"was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And oh, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his reasoning seemed to be without a flaw. They told of his powerful exhortations in his sickroom. Most wonderful views passed before him. But what was the source of his inspiration? **It was the morphine given him to relieve his pain.**
>
> "At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord's work would not close up in 1894. The word of the Lord to me was, 'This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith.' . . ."—

There is a lot there, but we should not be following men that have to psycho meds to keep their head on straight. We want to help labor with them to get into Heaven and obtain salvation, but they are not to be followed as leaders. But, God's people do it anyway.

This brother, of course, was fixing time, which is a subject all of its own, still in play today, still in play in this Movement.

> —"**No one has a true message fixing the time when Christ is to come or not to come**."—*BUT I LIKE THIS NEXT SENTENCE*—"Be assured that God gives **no one authority to say that Christ delays His coming five years, ten years, or twenty years**."—

So, we are to have the attitude, according to this, that Christ is going to come within the next five years. To say that He is not coming in five years, we do not have the authority to say that. So, we are supposed to understand that His return is imminent.

> —"'Be ye also ready: for in such an hour as ye think not the Son of man cometh' (Matthew 24:44). This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. **But divisions will come in the church**."—

Oh, really? Does Sister White say that? I thought that was an argument against this Message, is that it was divisive. But, here she is saying that when the Three Angels' Messages are presented, divisions will come into the church.

—"**Two parties will be developed**."—

This is the Everlasting Gospel. The Third Angel's Message produces two classes of worshippers. It causes a division.

> —"**The wheat and tares grow up together for the harvest.**
> "The work will grow deeper and become more earnest to the very close of time. **And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints**."—

They will contend for these messages here [referring to the 1843 and 1850 Charts.]

> —"**They will not be turned from the present message, which is already lightening the earth with its glory**."

Now she is saying that these messages here [on the 1843 and 1850 Charts] are the messages of Revelation 18. Grammatically you cannot get around it. It is the same paragraph. She says,

> —"All who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. **Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages.**."—

And Sister White says that the truths on this 1843 Chart are the Rock of Ages, with a capital "R."

> —"The truth as it is in Jesus is the refuge in these days of error. . .
> "Prophecy has been fulfilling,"—*HOW?*—"**line upon line**."—

This chapter is teaching reform lines. Prophecy has been fulfilling line upon line.

Where does she get that phrase from?

FROM THE AUDIENCE: Isaiah 28.

JEFF PIPPENGER: Isaiah 28.

> —"The more firmly we stand under **the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel**. "—

Well, what is the banner of the Third Angel's Message?'

Because, if we stand under the banner of the Third Angel's Message, it goes on to say,

> —"The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, **will appear the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be

> under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. **These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment**."—

If we are going to understand the truths of ancient prophecies, if we are going to have confidence that our understanding is correct, we must stand under the banner of the Third Angel's Message.

So, what is the banner of the Third Angel's Message that allows us to understand the truths of ancient prophecies? The banner of the Third Angel's Message is the 3:1 combination.

The Three Angels' Messages that came into history in the Millerite History and lead up to the Fourth Angel's Message of Revelation 14, when we use this as the banner to stand underneath, it is what opens up the truths of ancient prophecy; and, it is right here in this chapter.

This is not about what the doctrines connected with the Three Angels' Messages in Revelation 14 are; it is about some type of banner that allows you to recognize the ancient prophecies clearly and correctly and, at the same time, develop confidence that you know that God's people were being led by God in this history of the Millerites.

It is the 3:1 combination. It is the link in a chain that can be recognized from Adam, all the way to the Second Coming of Christ and beyond.

The next paragraph:

> —"I would not feel that I could present these things, if the Lord had not given me this work to do. There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents. We are to sound the messages of the angels which are represented as flying in the midst of heaven, with the last warning to a fallen world. **If we are not called upon to prophesy, we are called to believe the prophecies, and to cooperate with God in giving light to other minds**. This we are trying to do."—

Okay. Then Sister White emphasizes, as she often does, that we are to hold the beginning of our confidence firm until the end.

> —"You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self–centered. Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel's message have been working in unison with the heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.
>
> "I advise you not to regard your writings as precious truth. It would not be advisable for you to immortalize by putting in print that which has cost you so

much anxiety. It is not the Lord's will that this matter should be brought before His people, for it will work to hinder the very message of truth they are to believe and practice in these last days of peril. . . .

"Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh–day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. **Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end.**

"'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus' (Revelation 14:12). Here we stand, under the third angel's message. 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:1–5).

"Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one, to come before the people in the closing days of this earth's history.** All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men.

"Our work is to proclaim the commandments of God and the testimony of Jesus Christ. 'Prepare to meet thy God' (Amos 4:12), is the warning to be given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us. There is a work for you, my brother, to do, to yoke up with Christ. **Make sure that your building is on the rock.** Do not risk eternity on a probability. You may not live to participate in the perilous scenes on which we are now entering. The life of no one of us is assured for any given time. Should you not watch every moment? Should you not closely examine your own self, and inquire, What will eternity be to me?

"The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ? Have I been born again? Am I complying with the invitation, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Matthew 11:28)? . . . Do you count all things but loss for the excellency of the knowledge of Christ Jesus?

> And do you feel it your duty to believe every word that proceeds out of the mouth of God?
>
> "While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, 'Here are they that keep the commandments of God, and the faith of Jesus' (Revelation 14:12). The first, second, and third angels' messages are all **linked** together. The evidences of the abiding, ever–living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages,"—

As he is trying to cover up these messages, now she is going to tell us what he tries to cover up.

> —"so that **the remnant people of God shall not clearly discern their import, their time, and place**;"—

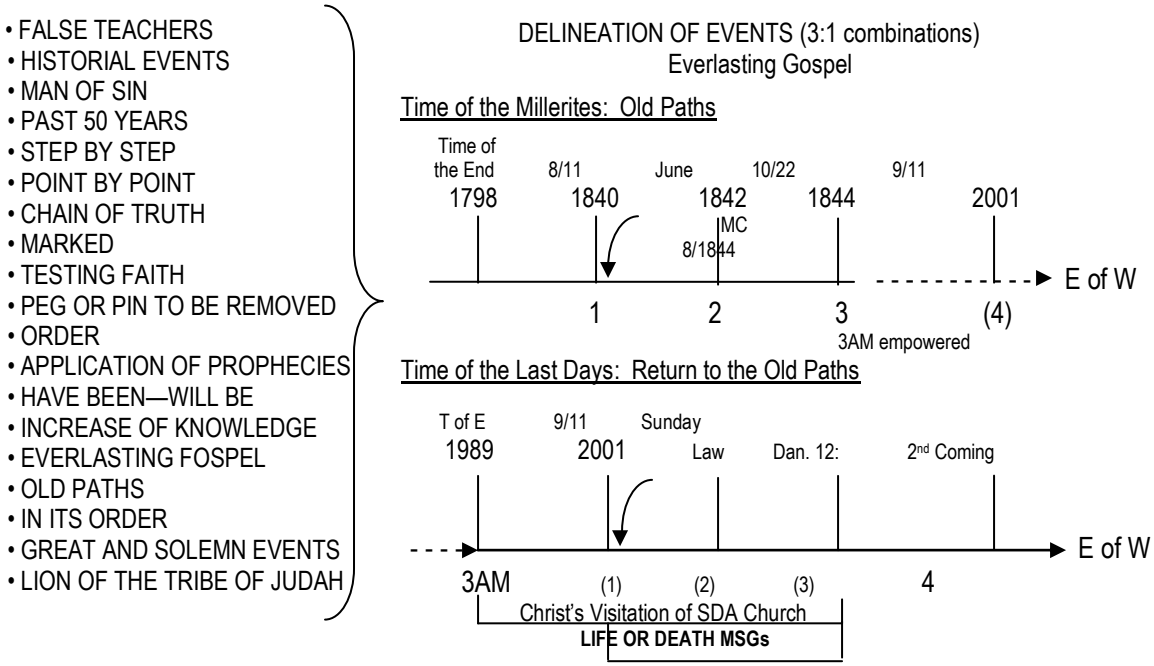


Figure No. 4D.

Okay. The Fourth Angel's Message arrived in 1842 in June. That is its place.

The First Angel's Message was empowered on August 11, 1840. That is its place. It arrived in 1798.

The Second Angel's Message was empowered at the Midnight Cry in the summer of 1844, at the Exeter Camp Meeting.

The Third Angel's Message arrived on October 22, 1844, and it was empowered on September 11, 2001.

This is what Satan is trying to prevent us from understanding: the import, the time, and the place where they arrived. Therefore, kind of in a reverse way it is placing an emphasis on why should understand these things. And she says that.

> —"but they live, and are to exert their power upon our religious experience while time shall last.
>
> "The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory."—

Sister White goes on to quote Revelation 18.

> —"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).—

And then in her final paragraph, after she takes us into the Third Angel's Message in Revelation 18, she says this:

> —"**When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 103–118.

The point being, she closes this off [see Figure No. 4D] with emphasizing two temple cleansings. This is part of this Message for the Last Days, too.

So, what I am saying is that in 1989 this chapter became a focus of study, and from this chapter was recognized these reform lines. But, you know, so what? Have you ever recognized

something that you thought was interesting but, so what? What are you going to do with what was recognized?

We were in secular employment in the desert of California and had not the slightest thought about doing anything with that study. It was just an interesting study. It was just something that you played with from time to time after you went through it. We did not know what it meant, I didn't know what it meant.

And then Bill Clinton was elected President, and Bill Clinton immediately, being the good Liberal that he was, he shut down the military complex in the United States. So, in the little town where we had a good, thriving construction business out in the middle of the desert, in a town that supported a Navy base, that had three to four hundred new housing starts every year, when Bill Clinton takes over he shuts down the military growth, and those housing starts dropped from three to four hundred new starts in one year down to like ten starts. So, anyone who is in the construction business in that town is suddenly wondering what you are going to do for work.

So, we start laying off people. We had a bunch of people working for us.

And one brother, he has a great aptitude for many things, he went and got a job at Hope International because he could run their printing presses; and, he took with him the study that we had done on the last six verses of Daniel 11 and he handed them off to the leader of that ministry up there that was going on a trip and said, "You ought to read this when you are flying over there."

And when he came back from that trip he said, "We need this guy up here. He has the best understanding on Daniel 11 that I have ever heard."

So, through that process we ended going up to Hope International to work.

And Hope International at that time, this was right at the time period, if you are familiar with that history, that the General Conference was in argument with the self-supporting ministries, with Heartland, and Hope, and Steps to the Light; and, they had just written a book called, *Issues*, where they were explaining why you should not have anything to do with self-supporting ministries and you certainly should not give them any financial support. And these ministries were responding with their responses to the *Issues* book.

And at that point in time, Hope and Heartland and Steps to the Light, they were the focus of the General Conference. Okay? There was a shaking going on in that history. And at that time Hope International was one of the people on the walls, because they were dealing with all this apostasy that had come in, particularly since Desmond Ford.

So, I got up there. And the leader of that ministry—and for those of you who are his defenders and there are many of you, if you are honest you cannot deny this and if you deny this you are dishonest—this man was one of the most impulsive leader up there, impulsive and impatient man that you will ever meet. When he wanted to do something, he did it. If it did not happen right away, then he pushed for it. And everyone that knows him knows that is the truth.

So, I am up there working and I meet this guy that this impulsive leader had hired. I am talking to him. He was going to be his new printer; he was going to run the print shop and he was a printer. So, I am talking to this guy and he was baptized just a couple of weeks ago at the time, and I said, "You were just baptized into Adventism and here you are at Hope International? Do you know where you are at? You were baptized into Adventism and you are now right here in the firing line!"

And, you know, as we were talking, I asked him about Ellen White.

He went, "Who is Ellen White?"

I said, "What? You are working at Hope International and you do not even know who Ellen White is?" I thought there is another evidence of this man's impulsiveness, to invite someone to work in a ministry like this, that hasn't any clue about the Spirit of Prophecy."

So, I said, "Brother, let us have a Bible study." I figured I had a responsibility to teach him about the Spirit of Prophecy.

He agrees.

So, he comes over and Kathy and I begin to have a Bible study there one night a week or two nights a week—I forget—and before long there are ten or fifteen people from Hope International that are coming to this Bible study. And what do you suppose I am sharing with them?

This here, this chapter. That was a perfect spot to begin, to get them settled into this history.

So, there is a camp meeting coming up at Hope International and, as we are going through this study over several weeks, the people who are working at Hope International, they are coming under conviction that this is good information.

Now, the reason the leader was willing to invite me up there is that he had been under conviction over the last six verses of Daniel 11; and, during that time period we started writing a series of articles over the last six verses of Daniel 11, like one a month for a year, that covered those verses.

But, ultimately, these people who were having this Bible study, they go into the Planning Committee for this camp meeting and say, "Hey, man, you need to let Jeff Pippenger do this study that we have been studying during the week."

So, the first time I ever publicly presented anything it was this presentation, *Prophetic Time Lines*, 1995; and, here you can see the conclusion of the *Prophetic Time Lines.* This is all there was. This is amazing that this is all there was. From 1989 until 1995, the first time this was publicly presented and one of the things I want to emphasize, the first thing that got publicly presented was not the last six verses of Daniel 11; it was these reform lines.

And all you have here is the darkness that precedes a reform line—that had been figured out—and the second message was a revival; and the fourth was a revival; and the second and the fourth was a repeat; and there was a disappointment that followed the third message and that it was sin, righteousness, and judgment. But, that was 1995.

After 1995, these reform lines are so complex and there was so much information on them that it is unbelievable. But, in our next presentation we want to move this a step further with these. And the purpose of this study is to focus in on this history of Adventism in the Last Days; because, from 1989 through to the third event (3) [see Figure No. 4D], Christ is visiting the Seventh-day Adventist Church.

And when the First Message is empowered in our history, as it was empowered in all the other histories, on September 11th, then the time of visitation becomes life or death. So, we want to focus in on this; but, we want to do it in the context of the fact that the Lion of the Tribe of Judah opened this specific study of the reform lines up to give a warning to Adventism in this history, from September 11, 2001, to The Sunday Law.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the work that you have done in the past and the work that you are doing presently among your people; but we understand that this the work of

the Everlasting Gospel and that we have the possibility of being in one of two classes. We ask that you would give us the wisdom and the discern and the courage to follow you wherever you go that we might end up in the right class of worshippers in the near future at The Sunday Law. We thank you for allowing us to be among those that are hearing these truths, considering these truths. We ask that you would accomplish your Will with them, that your Word will not return unto you void in each of our lives. We ask that you would watch over us this day of work, bless us throughout the rest of this day, and continue to bless the Livestreaming and the DVD production. We ask in Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART FOUR: THE CRISIS

Invocation by Brother Jeff Pippenger: Dear Heavenly Father, as we begin another day we ask that you would bless us with your presence, that you would send your Holy Spirit and your holy angels. We want the work that we are doing to be productive, so we would ask that you watch over the recording and the LiveStreaming and, as we take up this study, that you would pour out your Latter Rain upon us and prepare our vessels by forgiving us in any way that we have transgressed, that we might be recipients of what you want to open to our minds this morning. I ask that you would take control of my words, my thoughts, and guide our study this morning and give us some manna that would take us through the day to keep our thoughts upon you. In Jesus's name, amen.

JEFF PIPPENGER: This is Part Four in the "Adventism's Visitation" series. And in Part One we read a couple of quotes about Bible Rules that I want to repeat.

1888 Materials, page 403, says,

> "We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules—the rules given us from the highest authority**." *The 1888 Materials,* 403.

And when we raised that question in the first presentation, we identified that the Rules given to us from the highest authority is really William Miller's Rules.

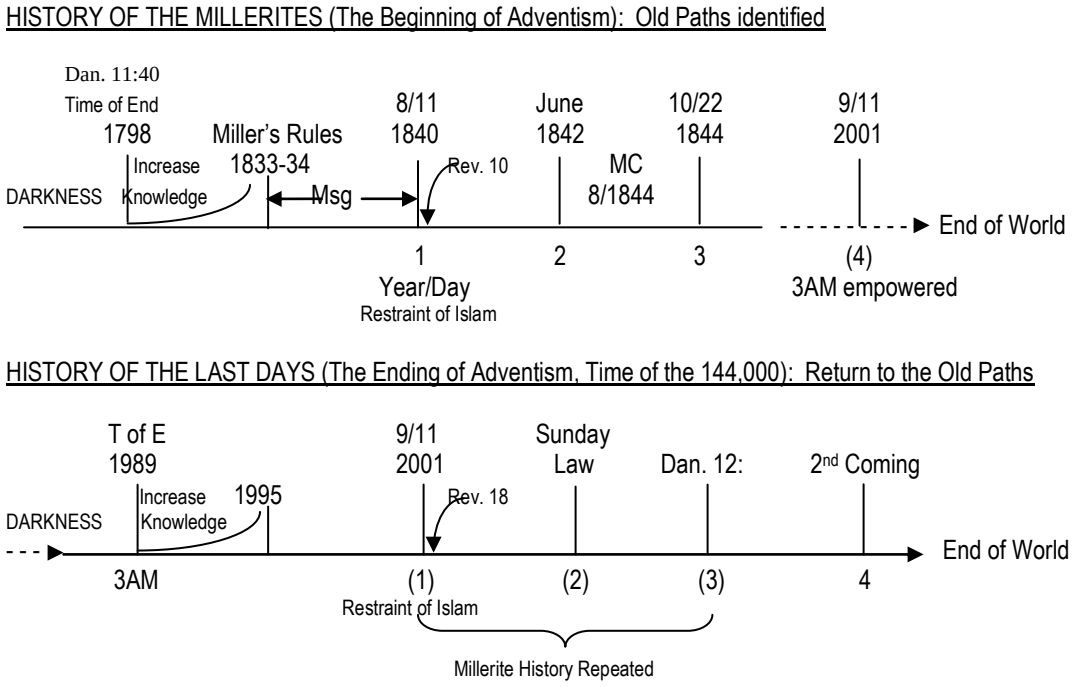


Figure No. 5A.

And in this history here, William Miller used among other things to put together the Rules of Biblical study that would allow them to understand this message over here [referring to the 1843 Chart.].

And in 1840—we read this in our first presentation as well—the message that William Miller had been proclaiming was confirmed and therefore empowered. Sister White comments on this in *The Great Controversy,* beginning on page 334, concerning the collapse of the Ottoman Empire. It says,

> "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**."—

But, what I want to focus on here is the next sentence.

> —"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**." *The Great Controversy*, 334–335.

So, we have been tracing a parallel history in our day and age and saying that in 1989 the Lord began to open up, from *Selected Messages,* book 2, the reform lines of Bible prophecy; and that by 1995, this study of the reform lines [holding up a copy of *Prophetic Time Lines*] was first presented publicly.

So, we are going to put "1995" here and we are going to parallel this with—and there are probably several histories that you could put for Miller. Miller buys his concordance in 1798, but he does not begin to study with a purpose until 1818, and then his message is printed publicly for the first time in *The Vermont Telegraph* I think in 1831. And, in the history of Miller he receives two credentials. He receives credentials in 1833, which is the falling of the stars, from his local church; but, by 1834 Miller receives credentials from a variety of churches. I think it is over 100 various pastors of different denominations.

So, in 1833, 1834, Miller receives his credentials to preach, and his message is formalized; and, we are saying "formalized" because you can see this in each of the reform line histories.

Now, what I want to point out here at the beginning in this study, we are doing several things here. One of them is we are trying to show over a series of presentations how the truth of the reform lines developed in our history.

In 1995, if you go look closely at the waymarks that are laid out, we were identifying a darkness that precedes the Time of the End, and we were identifying the First, Second, and Third Angels' Messages, and a disappointment, and a work, a backsliding, and a repetition in the Fourth Angel's Message; but, we were not identifying an increase of knowledge when the Book of Daniel was unsealed, and we were not identifying the message being formalized. These are things that came after that.

What happens, as times goes on, the Lion of the Tribe of Judah adds to these things.

So, what we are saying is, in the Millerite History, Miller's Rules and message—but we are looking at his Rules—come into history. And you could probably start his Rules back in 1818 when he starts studying with a purpose; because, when he was asked how he could prove the Bible versus his former deistic understanding, he begins to have—if you read it carefully—thoughts come into his mind. I would suggest that it was the Angel Gabriel who was giving him these thoughts on how he would study the Bible, and that was the beginning of the development of the Rules back in 1818.

But, here by 1833-34, Miller has a message that he is proclaiming and it is a message that has been established by those Rules.

Then in August 11, 1840, with the collapse of the Ottoman Empire in fulfillment of the prophecy of Revelation 9:14-15, the message is empowered. The year-day principle is the primary Rule that is empowered, confirmed before the world; and, a wonderful impetus is given to the Advent Movement.

So, what we are seeing here, what I am seeing here is what we have learned from the reform lines in what has been opened up by the Lion of the Tribe of Judah in both these histories is that not a peg or a pen is supposed to be removed from these reform lines. What I mean by that is that every waymark that is in these reform lines needs to stay there.

So, in 1995 the study of the reform lines are put in place in the history of Adventism, and it is carrying a message and the message at this time is the last six verses of Daniel 11, which is announcing in 1989 Daniel 11:40 was fulfilled with the collapse of the Soviet Union.

And, of course, Daniel 11:40 identified the Time of the End for the Millerites in 1798 and the Time of the End for the end of Adventism in 1989. So, we are seeing at the Time of the End in both these histories, the Book of Daniel is unsealed.

In the Millerite History the part of Daniel is unsealed is the part that had to do with the time prophecies.

In the History of the Last Days, what is unsealed is the last six verses of Daniel 11, identifying that the Papacy has now begun to move towards taking the world over one more time.

And there was a message going through history after 1995.

Here in the history of the Millerites, Miller's message is going to the Protestant Churches, because this history, among other things, the Lord is visiting the Protestant Churches. The study is about the time of their visitation.

And God's people in the Millerite History are the Protestants that have come out of the Protestant Reformation, and they are to e judged. It is the time of their visitation, and their visitation begins in 1798, at the Time of the End, with an increase of knowledge that is going to test them; and, Judgment begins with the House of God. So, in this history the House of God is the Protestants who have come out of the Protestant Reformation.

But, in our history it is no longer the Protestants; it is Adventism. So, at the Time of the End for Adventism there is an increase of knowledge that is going to test not the Protestants first; Judgment begins with Adventism first.

9/11

And the parallel in the Millerite History, this is the Angel of Revelation 10 that comes down when the message is confirmed; and, in the history of the Last Days this is the Angel of Revelation 18 that comes down. And what we are saying is, in both these histories, at this point in time, the messages are empowered and they both are empowered with the restraint of Islam.

Islam is restrained on August 11, 1840, when the four great European powers intercede into a power struggle between Egypt and Turkey; and, there is a restraint placed upon Islam. And those four great European powers—the number 4 in Bible prophecy, more often than not, represents worldwide—the four great European powers putting a restraint on Islam is prefiguring the entire world putting a restraint on Islam on September 11, 2001 in the reform line of the end of Adventism. And in both cases, the Angel descends to empower the message.

And what we are saying is that at this point the message is empowered when the Rules that have been accepted in this history are confirmed. And the primary Rule in the Millerite History was the year/day principle. But what the history of the Last Days is based upon is this study here, the reform lines. That is why this is opened up first.

The primary Rule of our history is not the year/day principle; it is the reform lines. The history of the Millerites is repeated in the history of the 144,000. Okay, we want to look at this and see if we can see the confirmation of this repetition in 9/11.

So, if you go to your notes, we have read this previously in this study; but, it says,

> "God has given the messages of Revelation 14 their place in the line of prophecy,"—

Notice, "in the line of prophecy." [referring to the reform lines upon the whiteboard].

> —"and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run parallel with this which follows."—

Now, the First and Second Angels' Messages is the Millerite History. The First Angel's Message arrives in 1798, the First Angel's Message is empowered in 1840. The Second Angel's Message arrives in June of 1842 and the Protestants begin to close their doors. The Second Angel's Message is empowered at the Midnight Cry.

And then the Third Angel's Message arrives on October 22, 1844.

So, when Sister White says the First and Second Angels' Messages are still truth for this time and "are to run parallel with this which follows," the history of the Third Angel's Message is to be up down in this second reform line [beneath the first] to parallel this. And so we are saying this history of 1989 brings in the history of the Third Angel.

And notice what she says,

> —"The first and second angel's messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials,* 804.

So, Sister White is telling us that the Third Angel's Message that runs parallel with the First and Second Angels' Messages is the history of the Third Angel's Message when the Fourth Angel of Revelation 18 joins them. That is our history.

So, what we are saying is this is just another indication that the history of the Millerites is repeated in our history; but, what we are trying to show here is that in this history of the Millerites the empowerment takes place when the Rules of that history are adopted.

Now, the first Rule here, sometimes this is missed by people who are studying this message. In this first reference here it says we are to know what are the Bible Rules, the Rules give to us from the highest authority.

In the Millerite History we put a lot of emphasize on William Miller's Rules, and rightly so. Those are the Rules that we are supposed to be using. Those make the difference between the true education and the false education in Adventism. The theologians have adopted this higher criticism are not using Miller's Rules.

But our history here, it will have its own Rules that go with William Miller's Rules; and, sometimes we are not recognizing that. If the Millerite History is repeated to the very letter, one of the waymarks of this history is the development of William Miller's Rules. And the reason why William Miller's was allowed to develop those Rules is to prove the message of his time.

Our message is different; therefore, there will be certain Rules in our history that we need to recognize and acknowledge if we are to establish and proclaim the message for this history; because, that history is repeated in our history. So, sometimes we do not acknowledge that there are also be Rules that are recognized in our history; but, not only will they be recognized, it says that we are to know what they are. Okay? And one of these Rules is the whole focus of this study so far; it is that the reform lines are all illustrating this history. Every Reform Movement in sacred history is repeated here. It is the Reform Line Rules.

So, what we are saying is, these reform lines you can express them in the statement that the Millerite History is repeated in the history of the 144,000. That is what the reform lines are all about.

So, when we make this claim about September 11, 2001, can we actually show that 9/11 fulfills the same characteristics for our message that August 11, 1840, fulfilled for the Millerite message? August 11, 1840, what happened, among other things, is multitudes recognized the correctness of the Rules adopted by William Miller. Multitudes recognized the correctness of the year/day principle and, therefore, multitudes were worried about what they were saying about the end of the world being in 1843.

So, what I am saying, when this history is repeated, multitudes will recognize that—at least this Rule here that we are focusing on—that the Millerite History is repeated in the history of the 144,000 at the end of the world.

THE FIRST ANGEL

This quote is from *Early Writings*, and to really nail it down you need to read the following few paragraphs. I will not do so,

> "I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it

> was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another." *Early Writings*, 245.

So, what Angel is it that lightens the Earth with His glory?

FROM THE AUDIENCE: The Fourth Angel.

JEFF PIPPENGER: It is the Fourth Angel. But, if you go into this in *Early Writings,* it is not the fourth Angel. It is the First Angel of the Millerite History. This Angel here is the First Angel, and His role, His purpose was to lighten the Earth with His glory. You go read it all in *Early Writings.* In the next paragraph she talks about the Second Angel's Message and then the Midnight Cry and then the Third Angel.

The point being is, is I want you to see, the First Angel's in the Millerite History was to do the very work that the Fourth Angel's Message of Revelation 18 does in this history. They are parallel.

REVELATION 18:1–3

> "**The whole earth is to be lightened with the glory of the Lord**. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the second advent of Christ to our world**."—

The First Message is to be repeated, and she quotes Revelation 18:2 and 3.

> —"**The second angels' message is to be repeated**, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies' [Revelation 18:2, 3]." *Manuscript Releases*, volume 16, 40.

Now, here she is definitely talking about the Angel of Revelation 18, and when she does, though, she says the First Angel [of the Millerite History] is to be repeated. And Sister White and the Pioneers understand that this Angel of Revelation 10 and teach that the Angel that came down out of Heaven and put one foot upon the Seal and one foot upon the land in Revelation 10, that is the same Angel as Revelation 14:6-7. It is the First Angel.

Here in the history of the Last Days, she saying that when the Angel of Revelation 18 comes this [the First Angel's Message of the Millerite History] is to be repeated.

So, let us go to Revelation 18:1-3.

> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—

Which Angel is that? Well, based upon the previous two quotes, it is both the Fourth and the First, because the characteristic of the First are the same. This is the Fourth, but I want you to see the parallel histories. That is what I am trying to emphasize.

Verse 2:

—"And he cried mightily with a strong voice,"—

So, when He comes down, what does He does? He cries mightily with a strong voice.

> —"saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every four spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the win of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:1-3 (KJV).

We are not going to deal with it right now, but I want you to notice the first part of verse 4, "And I heard another voice . . . ." So, there are two voices, and what we are saying is *a voice* is a message; and, there is a place where Sister White comments on these two voices in Revelation 18, and she says there are two calls given to the Churches. Those are her words. So, these are two messages. The first message of Revelation 18 is there in verses 1 through 3, and then in verse 4 the other voice is another message.

Okay. We are not dealing with verse 4, but we are making the distinction.

Notice what Sister White says in *Review and Herald,* July 5, 1906. All of this will be familiar for us.

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

Brother Leo is heading home today, if I understand correctly and if I remember right and I am sure I do, when he deals with this quote he has a PowerPoint presentation where he has one picture of the skyline of New York City, and it is pretty much all the buildings are the same; and, then he switches to the next PowerPoint slide and it is a picture of that same skyline, only with the Twin Towers there. And until you look at them, until you look at the picture of the Twin Towers in New York City and then New York City without the Twin Towers, you do not recognize that they were definitely the great buildings; because, they do not just stand a little bit

above those other buildings, they stand out massively. So, he is making the point with this visual presentation that she has no light except that one day "the great buildings," the great buildings in the New York City skyline with the Twin Towers, "will be thrown down by the turning and overturning of God's power."

And yesterday when we were discussing this, someone was saying they found, and I do not remember the name of it, this kind of explosive—

FROM THE AUDIENCE: Thermite.

JEFF PIPPENGER: Thermite—in the rubble of the buildings. I am not so inclined to follow all of those conspiracy theories; but, what I am inclined to understand is that Inspiration says that this was accomplished by God's hand. Okay? And God can use a variety of things to make something happen, but this is God's hand that brought those two buildings down.

And, of course, it just did not bring the two buildings down. This was an announcement of judgment beginning upon—

FROM THE AUDIENCE: I was just going to say, the hand of the Lord directed that—right?—and he used men.

JEFF PIPPENGER: The hand of the Lord directed in the publication of both the 1843 and 1850 Charts and he used men to do it.

But, this is the beginning of judgment upon not only Adventism but upon the United States and upon the world. And in Bible prophecy the United States is the beast that comes up out of the Earth and it has two horns, and those two horns represent the strength of the United States. In the beginning it was Republicanism and Protestantism; but, the United States is the power in Bible prophecy that changes. It being as a lamb and it ends up as a dragon. So, at the end of the word those two horns, those two strengths of the United States at the end of the world, are not Republicanism and Protestantism; because, Protestantism would never speak like a dragon. Protestantism is going to oppose the dragon. And the essence of Republicanism was individual rights.

So, as the history of the United States has progressed, we have changed from Protestantism to apostate Protestantism, where we are in the position where we can speak like a dragon. And, we have changed from Republicanism to a democracy; and, a democracy is not about individual rights; it is about majority rules. So, when the judgment arrives here at the end of the world on the United States, the two symbols that are struck are the Twin Towers, the symbol of its economic strength; and the Pentagon, the symbol of its military strength. Because, at the end of the world it is not Republicanism and Protestantism that are the strengths of the United states; it is its economics and its military might.

And, it was not just those that were hit. Two planes went into the symbol of economic strength and one into the symbol of military strength; but, this is the earth beast. The other plane in that 3:1 combination, went into the Earth. And let any Seventh-day Adventist see, if they want to see, this 3:1 combination that this is the beginning of the turning point of the nations and the Church in its fulfillment of God's prophetic Word.

And what I am saying is, when this took place [referring to September 11, 2001], based upon these reform lines, multitudes—not multitudes. In the Millerite History at the collapse of the Ottoman Empire the multitudes who understood Miller's Rules were the multitudes in the Protestant world because the Protestant world was being tested. This is the end of Protestantism and the beginning of Adventism. Judgment begins at the House of God.

But in our history, this [the judgment of September 11, 2001] begins with Adventism and then it goes to those outside of Adventism. So, at 9/11 multitudes in Adventism came to understand the correctness of the Rules adopted by Miller and his associates. They began to understand that the Rules of the reform lines, illustrating the history of the Millerites are repeated to the very letter in the history of the 144,000 was correct; because, immediately after 9/11 George Bush and the United Nations put a restraint on Islam, paralleling this history of August 11, 1840, of the Millerite History. Then, you should expect to see the Earth lightened with the glory of the Lord, and *lighten* has to do with Light. So let us see what kind of light that was produced at this point in history, to see if what the claims we are making are true.

THE SEALING OF THE 144,000

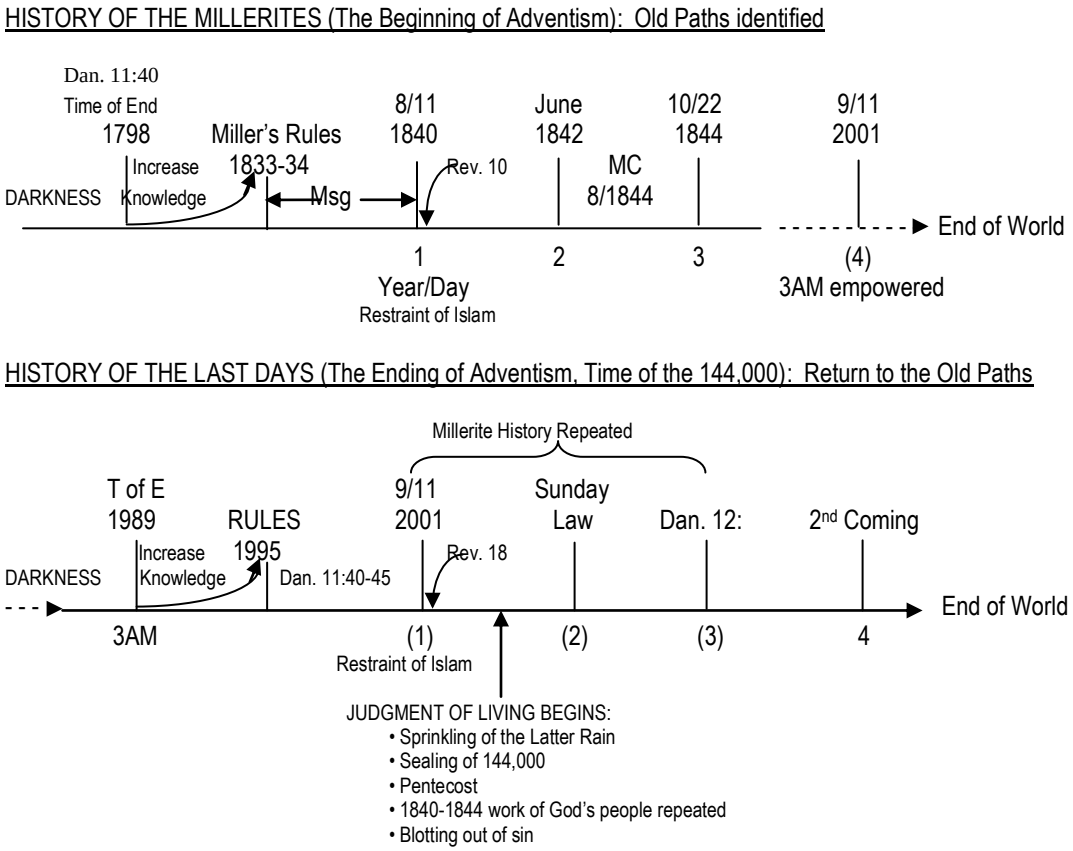


Figure No. 5B.

Go to Revelation 7:1-3, which says,

> "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God;"—

And what is an Angel at its basic Greek definition?

FROM THE AUDIENCE: A messenger.

JEFF PIPPENGER: It is a messenger, it is a message. So this is a message right here that is from the East.

I am not saying that that is the only thing that this means; but, this message has to do with the East.

> —"having the seal of the Living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7:1-3 (KJV).

So, when the Mighty Angel comes down we will find a connection in the Bible and the Spirit of Prophecy. When the Mighty Angel of Revelation 18 comes down you can illustrate the sealing of the 144,000 begins. And what marks its beginnings is that the four winds are restrained, and it is a message that comes from the East.

Okay. We will tie these things together, hopefully, as we go forward in our study today.

Go to Ezekiel 37:9–14. This is all review for most of us. What I am trying to say is that when Islam was restrained, the principle that the history of the Millerites is being repeated in the history of the 144,000 was verified. And one of the things that take place is that the Earth is going to be lightened with the glory of the Lord, and I am suggesting that the *light* is the opening up of God's Word. It is other things, but it is that, too.

Go to Ezekiel 37:9. We know that Ezekiel 37, Ezekiel is given two prophetic messages; and, the first is to take this valley of dead, dry bones, which Sister White says repeatedly, is the Seventh-day Adventist Church.

The first message in the first eight verses brings the bones and the flesh together, but they are not alive yet. And this is right out of Genesis; because, first, the Lord created Adam out of the dust of the Earth and then He breathed into him the breath of life. And here in Ezekiel 37, first the bones are brought together, but they are not alive yet; then in verse 9 onward, they are going to have the breath of life brought into them and they are going to stand on their feet a mighty army.

But, notice what verse 9 says. This is the second message in this history of the 144,000, **this is the second message in this history**; and, the Millerite History was the history of two message, the First and Second Angels' Messages. And we are saying that the first message in our history is Daniel 11:40-45, the message of the King of the North. But, the second message is the message of Islam, the children of the East.

So, verse 9 of Ezekiel 37 says,

> Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds,"—

And this ties in with the four winds of Revelation 7, because all the prophets are agree with one another. If they did not, there would be confusion. 1 Corinthians 14:32 says, "And the spirits of the prophets are subject to the prophets."

> —"O breath, and breathe upon these slain, that they may live." Ezekiel 37:9 (KJV).

And that is what He did with Adam. He breathed into him the breath of life and Adam became a living soul.

Verse 10:

> "So I prophesied as he commanded me, and the breath came into them, and they lived, and they stood upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel:"—

Who is modern Israel at the end of the world? All the prophets are speaking about the end of the world. This is how the Adventist Church gets awakened at the end of the world.

> —"and they lived, and they stood upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, all my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed *it,* saith the LORD." Ezekiel 37:10-14 (KJV)

This process of bringing the bones to life, breathing into them the Spirit of God, is revival. Sister White, in *Selected Messages,* book 1, page 121, says, "Our greatest and most urgent need is to seek for a revival." And no 128 she says, "A revival represents a renewal of spiritual life."

What brings the dead Laodiceans out of their graves is the message of the four winds that conveys the Holy Spirit to them. It breathes the Holy Spirit upon them.

Notice what Sister White says about Revelation 7 and Ezekiel 37. She says,

> "Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path."—

Sister White now is identifying the four winds that are restrained during the sealing of the 144,000 as the angry horse of Bible prophecy, and she is saying that it is seeking to break loose. She is also identifying that it is restrained, just like the four winds are restrained.

Okay, then she says,

> —"Shall we sleep on the very verge of the eternal world?"—

We are dead in our graves. We are sleeping in our Laodicean condition. We are the sleeping virgins. So,

> —"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live."—

This is Ezekiel 37. She just tied Ezekiel 37 into Revelation 7.

> —"We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.
>
> "We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us."—

What did she just tie in there?

FROM THE AUDIENCE: Revelation 18.

JEFF PIPPENGER: Revelation 18 with Revelation 7, the sealing of the 144,000 when the four winds are restrained. She told us that the four winds are represented as the angry horse of Islam of Bible prophecy; but, she did one other thing, she said those people that come to life, what are they going to do?

FROM THE AUDIENCE: They are going to arise and shine.

JEFF PIPPENGER: They are going to "arise and shine," that is Revelation 18.

But, what else? They are going to see the path.

What is the path, the narrow path?

FROM THE AUDIENCE: The Old Paths.

JEFF PIPPENGER: It is the Old Paths. He is leading them back to the Old Paths right here.

> —"We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until everyone that works in the fear and love of God is sealed in his forehead." *Manuscript Releases*, volume 20, 216–217.

So, she ties this all in with the sealing: Ezekiel 37, Revelation 7, Revelation 18, the Old Paths, and Islam, all in one passage.

THE LATTER RAIN

But this is also the beginning of the Latter Rain.

And what I am trying to do here is I am trying to emphasize that when the Angel comes down the Earth is lightened with His glory, and the *lightened* part of it is that this is where the truths of God's Word are opened up.

Notice the next quote.

> "The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory."—

So, when the Angel comes down, this is the Latter Rain.

—"Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity." *Review and Herald,* April 21, 1891.

The refreshing from the presence of the Lord will never come to hearts filled with impurity.

PENTECOST REPEATED

She also tells us that this is a repeat of Pentecost. Repeatedly, she says this. Notice this next quote.

"It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.'" *Review and Herald,* July 20, 1886.

So, when the Angel of Revelation 18 comes down on September 11, 2001, this is a repeat of Pentecost. Do you see it? "I long for the day when the events of the day of Pentecost shall be repeated and the Mighty Angel will come down from Heaven."

THE JUDGMENT OF THE LIVING

In *The Great Controversy,* beginning on page 611, she says,

"**The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory**."—

And this is sometimes, oftentimes, even by people who are studying this message oftentimes miss. And I left a paragraph out of here that I am going to tell you the opening sentence of the second paragraph, to make the point that I am dealing with now.

When Sister White is talking about the "glory" here, when you ask a Seventh-day Adventist what is the glory of the Lord, they will tell you that is His character. And this is correct; but, symbols have to be determined by context and here, Sister White is not talking about Christ's character, she is talking about the work. The "glory" here is the work that God's people do.

Notice:

—"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with is glory. A work of world-wide extent and unwonted power is here foretold."—

That is what is being foretold by "the earth being lightened with His glory." Then what does she say?

—"The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. . . ."—

Then, in the next paragraph, which is not there in your notes, says, "It will be similar to Pentecost."

And then in this final paragraph, she says,

—"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." *The Great Controversy,* 611–612.

So, here I want you to see she is referencing now to 1840 to 1844; but, she is saying the "glory" is the work that gets done, and she uses the work that done during Pentecost. and in the Millerite Movement from 1840 to 1844. So our history is going to exceed all that.

But, also, she is pointing forward to that this history here of the Last Days is the history where the blotting out of sin takes place. This is the final work of Christ in the Sanctuary, and this takes place in the Judgment of the Living. So, the Judgment of the Living is in this history.

What am I doing? I am trying to show that the lightening of the Earth with His glory is accomplished by the principle that all of the Reform Movements prefigure and typify the final Reform Movement.

And when the Divine symbol comes down in every one of these Reform Movements, the light that is opened up is opened up by the Lion of the Tribe of Judah, and it is done so by applying these reform lines. This is what gives you the Biblical authority to bring all these truths into this history of the Last Days. It is these Rules here [see Figure No. 5B] of the reform lines that allow us to establish these truths, which are the light that is lightening the world and accomplishing the work that gets done in this history.

I have given you two references at least, there are others, where she references, for instance, this history of the Angel of Revelation 18 with Pentecost. So, we want to add a thought there to it.

Spirit of Prophecy, volume 3, page 243, says,

"The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy,* volume 3, 243.

In this history here [referring to the second reform line of Figure No. 5B], the sprinkling of the Latter Rain begins, and there are a few drops before the Day of Pentecost.

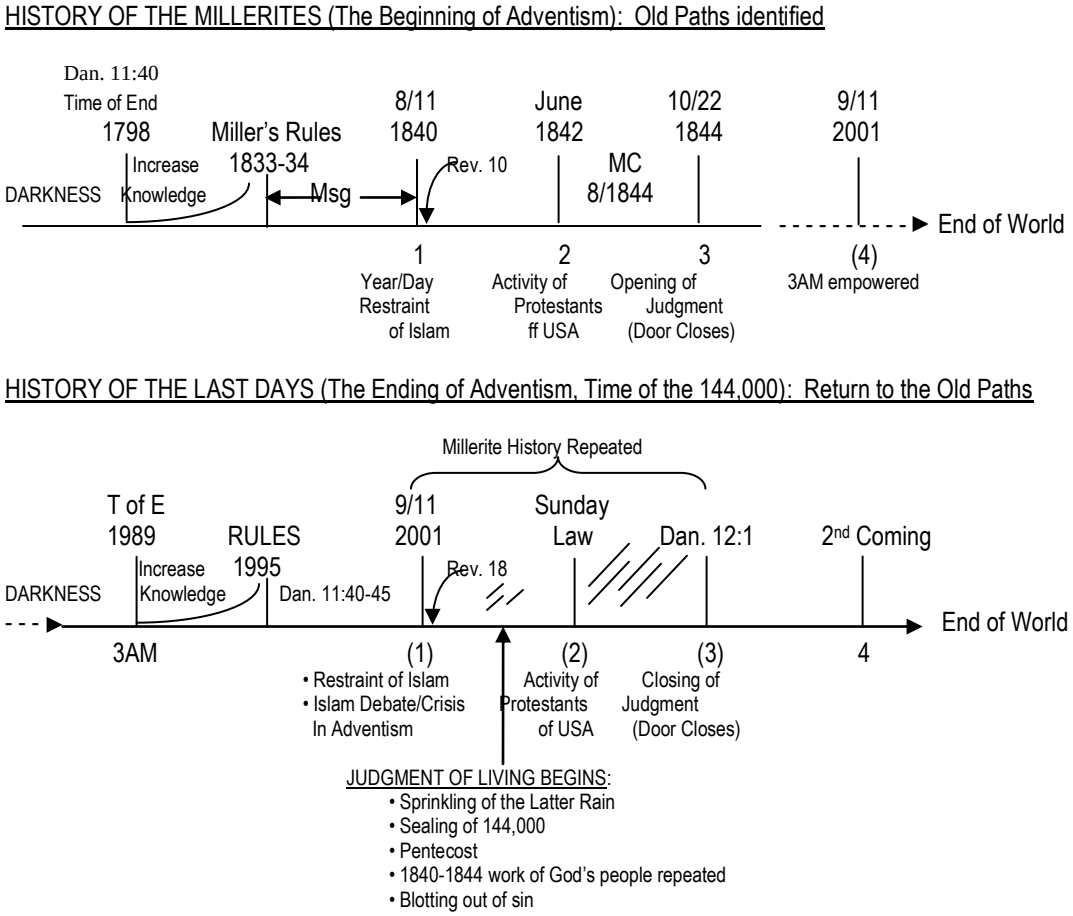


Figure No. 5C.

Now, in William Miller's Rules how many Rules does William Miller have? 14.

And what does he say about the symbols and the types?

You cannot know what answer I am going to give, because he gives more than one thing. Miller correctly teaches that the types and symbols can have more than one meaning, determined by context. Okay?

So, what we are looking at here, these two reform lines are illustrating the opening of the Judgment in 1844, and the close of the Judgment when Michael stands up.

Now, the reason I am saying that about a symbol can mean more than one thing is that these two histories can also be approached from the perspective of two temple cleansings, and at that point they are teaching a different lesson. So, I am being very careful here that I am identifying these two reform lines at this time as the opening and the close of Judgment.

And in the opening of the Judgment, the second waymark here was an activity of the Protestants of the USA; and, therefore, the second waymark in this history of the close of Judgment is an activity of the Protestants of the USA. It is The Sunday Law.

Between September 11, 2001, and The Sunday Law the Latter Rain is sprinkling; and, at The Sunday Law Sister White is clear that the Latter Rain is poured out without measure. Here, at The Sunday Law in the USA the Church is purified: the wheat and tares are separated and the Lord pours His Spirit out fully upon those Seventh-day Adventists who receive the Seal of God.

And those Seventh-day Adventists who receive the Seal of God carry the Loud Cry to the world, paralleling the Midnight Cry of the Millerite History, and the Midnight Cry concluded when the door was shut on October 22, 1844. And the Loud Cry concludes when the door is shut when Michael stands up in Daniel 12:1.

But, this is just one application of these two reform lines. There are others.

In agreement with teaching that we are now in the sprinkling of the Latter Rain, the few drops that parallel the history of Pentecost, Sister White says in *Testimonies to Ministers*, beginning at page 506:

> "Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 506–507.

There comes a point in the time of Adventism when the Latter Rain begins to fall but only certain people are receiving it; and, other Adventists do not discern, do not recognize it, or receive it. This is the sprinkling, this is this history since September 11, 2001. This is right now. This began when the Mighty Angel descended.

Now, we are using Pentecost as our model to talk about these few drops. This is as a few drops. The act of Christ breathing upon His disciples was as a few drops before the great outpouring of the Holy Spirit on the Day of Pentecost, as in that quote.

But, when was it that Christ breathed upon His disciples? Well, He was resurrected and Mary met Him outside the tomb, and He said to Mary, "Do not touch me, I have not yet ascended." So, He had resurrected and He ascends to Heaven.

And on that same day what happens? He appears to His disciples and He breathes upon them.

So, what did He do right before He breathed upon them? He came down out of Heaven and then He breathes upon them. When Christ descends, then the few drops begin; and those few drops are leading up to Pentecost here at The Sunday Law when the full outpouring is presented to God's people who have been purified.

TWO TEMPLE CLEANSINGS

In the passage that we read yesterday from *Selected Messages*, book 2, it closed with emphasizing the two temple cleansings; and, you have another quote here to bring that back to our minds. She quotes from Revelation 18:1-2, and she says,

> "The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel**. . . ."—

And then she says,

—"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches."—

The first distinct call is Revelation 18:1-3, and it is made to the Seventh-day Adventist Church.

Then in verse 4, "And then I heard another voice," and the distinct call of the message is then to the churches outside of Adventism.

—"The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

But, this is put into the context of two temple cleansings, and we would have to illustrate these lines differently with different emphasis to show you the two temple cleansings. But nevertheless, that is part of the story.

THE CRISIS

But, what I want to get to is the crisis. Let us go to Isaiah 27:8.

What we are saying here, what I am saying here is when Islam was restrained in 1840, the Mighty Angel of Revelation 10 came down and the glorious manifestation of the power of God began from 1840 to 1844. It began with the restraint of Islam. It confirmed the year/day principle in the history of the Millerites.

But, our Rule that is the primary Rule in our history is that the Millerite History is repeated in the history of the 144,000; therefore, when Islam was restrained on 9/11, we have the evidence that this history is repeating to the very letter; and, when the Angel of Revelation 18 comes down the Earth is going to be lightened with His glory. We have given you evidence of all the light that then becomes opened up to God's people about what is transpiring: the Judgment of the Living, the Sealing of the 144,000, the sprinkling of the Latter Rain versus the full outpouring, and a work is being accomplished around the world.

And this message is around the world now.

But, it all begins with the restraint of Islam, and it begins when the four winds are restrained in Revelation 7.

And when the four winds are restrained in Ezekiel 37, there is a message that comes from the four winds that breathes and begins the sprinkling upon the dead, dry bones and brings them to life. But, Sister White says those four winds are represented as an angry horse that are seeking to break loose; they are restrained. So, it is always about the restraint of Islam.

And in Isaiah 27:8, it says,

"In measure, when it shooteth forth,"—

This is the sprinkling. The rain here is being measured, it is not a full outpouring; but, this rain is causing the buds to spring forth because that is what the Latter Rain does.

—"In measure, when it shooteth forth, thou wilt debate with it:"—

Right here is when the debate in Adventism begins, the debate that was prefigured in 1888 when the Lord attempted to bring the Latter Rain message to God's people. They debated with it. They shut down the Latter Rain.

Now, at the end of the world taken up once again. It says,

> —"when it shooteth forth, thou wilt debate with it; he stayeth his rough wind in the day of the east wind." Isaiah 27:8 (KJV).

Here is the restraint of the four winds. Here is the restraint of the four winds that begin the sealing up of the 144,000 with the message that ascends from the East, and here it is the east wind; because, here is where the breath, the wind, is coming into the body. And the east wind in Bible prophecy is, of course, Islam.

THE LIGHT GIVEN

But, here is where the shaking of Adventism begins, over this very message; but, here is where the light is given.

Now, notice this next quote.

Now, I meant to bring the document from the General Conference of the Seventh-day Adventist Church which I have. It is twenty or thirty pages. I meant to have it and show it on the screen here today, where it identifies that it is in September of 2001 that any Seventh-day Adventist minister that is going to be ordained will have to take a course in Spiritual Formation. And that took place on September of 2001, and that was a turning point for Adventism.

You can see the front page of this here [holding up an iPod], "Handbook of Seventh-day Adventist Ministerial and Theological Education, September 2001, Silver Springs, Maryland, USA. International Board of Ministerial and Theological Education, General Conference of Seventh-day Adventist." And if you read through this document, it says that if you are going to be an ordained Seventh-day Adventist pastor after September 2001, you have to study Spiritual Formations, which is the self-hypnosis technique that accomplishes demon possession that was invented by the founder of the Jesuits.

So, what I am saying here is that in September of 2001, some big turning pint took place in the Seventh-day Adventist Church. But, in September of 2001, there was a turning point in the United States, too, with the attack on the Twin Towers.

Now, notice what Sister White says.

> "Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word."—*NOW, HERE IS THE PART THAT IS SIGNIFICANT IN MY MIND*—"**There are lessons to be learned from the history of the past**;"—

That is what we are saying. There are lessons in the history of the Millerites, in the history of Pentecost, in the history of Moses, Noah and Elijah.

> —"There are lessons to e learned from the history of the past, and attention is called to these, that all may understand"—*WHAT?*—"that all may understand **that God works on the same lines now that He ever has done**. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.
>
> "There are periods which are **turning points** in the history of nations and of the church."—

September 11, 2001, was a turning point in the history of the United States and the nations of the world, and it was a turning point in the history of the Seventh-day Adventist Church when they adopted the Satanic teaching of the Jesuit Order.

> —"There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different **crises** arrive, the light for that time is given."—

Here is the light [referring to the period of time immediately following September 11, 2001]. The light for our time, even if you do not understand what it is, as Seventh-day Adventists you know that Revelation 18 is the light for our time. That is where the whole Earth is lightened with His glory.

Right here at 9/11 the light for our time was given.

And she goes on to say:

> —"If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow."—

"Shipwreck follow," there is a reference back to the Titanic; and, back to the Titanic you can see a symbol of the Alpha Apostasy, thus speaking of the shipwreck of the Omega Apostasy here at the end of the world because that is what goes on right here, the Omega Apostasy [referring to the sprinkling of the Latter Rain noted in Figure No. 5C, The History of the Last Days] is now in play; and, they are going to make shipwreck by rejecting this light.

> —"The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, **when Satanic agencies will make their last wonderful movement**."—

The "last wonderful movement" of Satanic agencies in Adventism is the Omega Movement, which we are told "nothing will be allowed to stand in the way of." The Satanic Movement for the Sunday Movement comes after. But, right here, at the turning point in the history of the nations and the Church, the light for that time is given and you either make shipwreck of faith or you accept the light and you are blessed.

—"From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens." *Bible Echo*, August 26, 1895.

Okay. So, in this time period this is a crisis, this is a debate. This is this crisis of Adventism. It is at these different crises the light for that time is given.

THE OLD PATHS

Notice "The Old Paths." What happens in the crisis?

"God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a **crisis**,"—

This is a crisis, Brothers and Sisters. At these crises, turning points in the history of the nations and the Church, 9/11, this is the crisis that all the other crises in the Bible point forward to.

—"In a **crisis, he will raise up men as he did in ancient times**. Young men will be bidden to **link up with the aged standard-bearers**,"—

The men that He raises up in this crisis, they are going to link up with the ancient standard bearers. Who are the ancient standard bearers?

FROM THE AUDIENCE: The Pioneers.

JEFF PIPPENGER: The Pioneers.

They return to the Old Paths in a crisis.

—"that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, **God has so often spoken, pointing out the right way and condemning the wrong way**. When perils arise, which try the faith of God's people, these **pioneer workers** are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

"**The experience of those aged workers is needed now**; for Satan is watching every opportunity to make of no account **the old waymarks**,—**the monuments that have been raised up along the way**." *Review and Herald*, November 19, 1903.

These are the old waymarks [again referring to Figure No. 5C]. He is trying to destroy the waymarks, "the monuments that have been raised up along the way."

So, in these crises the Lord is going to raise up men, and these men are going to return to the Old Paths. And the Pioneers are all dead, so they are going to study the Pioneer writings in order to understand how to deal with this debate and this crisis.

THE SPIRIT OF PROPHECY

Notice the next quote.

> "As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation. It has always brought union of thought and harmony of action to the body of believers."—

In some crises?

FROM THE AUDIENCE: In every crisis

> JEFF PIPPENGER: —"**In every crisis** that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands." *Loma Linda Messages*, 33–34.

The men who stand up in this crisis are going to stand upon the Spirit of Prophecy: "I saw that God was in the publishment of the chart by Brother Nichols. I saw that the 1843 chart was directed by the hand of the Lord and it should not be altered."

In these crises, the men who stand up on the right side of the issue, they return to the Pioneers, to the Old Paths, and the uphold the Spirit of Prophecy; and, this is where the separation takes place.

THE SEPARATION

Notice this next quote.

> "I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. **In every religious crisis** some fall under temptation. **The shaking of God blows away multitudes like dry leaves.** Prosperity multiplies a mass of professors. **Adversity purges them out of the church**. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises **because of the word, many are offended**." *Testimonies*, volume 4, 89.

IN EVERY AGE

Here is the separation process in this crisis, and she is referring to John 6. And, of course, we know that it is the Sunday Law, John 6:66, where many of His disciples walked no more with Him.

So, this history here is the history of the debate, the history of the crisis; and, in this history there is a separation going on between the wheat and the tares.

"'From that time many of his disciples went back, and walked no more with him.' These men had joined themselves to Christ as learners. But their carnal mind interpreted the figure Christ presented as though he meant it literally. They were gross in their understanding. **This we shall see fulfilled in every age of the world**."—

What will we see fulfilled? People that are unwilling to rightly apply the prophetic Word. Instead of applying it spiritually, they are going to apply it literally. They are unwilling to receive the prophetic message of Christ.

—"Jesus knew all about the disaffection. He said, 'But there are some of you that believe not.'

"We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ." *The Home Missionary*, June 1, 1897.

THE TIME OF ADVENTISM'S VISITATION

"The Time of Adventism's Visitation," which is the subject of this series.

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world."—*IS THAT TRUE?*—"In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach. **The time is nearing when the great crisis in the history of the world will have come**,"—*THAT IS 9/11*—"when every movement in the government of God will be watched with intense interest and inexpressible apprehension. **In quick succession** the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.

"**Oh, that the people might know the time of their visitation**!"—

September 11, 2001, the time of our Visitation begins; although, I am saying that when we study the time of our visitation out fully, it begins at the Time of the End (1989); but, when the message is empowered (September 11, 2001), now it is a life-or-death separation process of the time of our Visitation. It began for the Jews at Christ's baptism; but, they were rejecting Christ when He was in the temple when He was twelve years old. They tried to kill Him when He was a baby; he had t flee into Egypt. Their time of visitation was then.

But, it becomes the testing life-or-death message when He is baptized, and then there is an attribute of our visitation that deals with God's executive judgment—that is on the other side of this waymark [at the Sunday Law, onward]. What I want you to see here, as we come into this crisis, this is our time of visitation that is life-or-death.

—"There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; **His hand is still stretched out** to save, **while the door is closed to those who would not enter**.

> "The mercy of God is shown in His long forbearance. **He is holding back His judgments, waiting for the message of warning to be sounded to all.** Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!" *Testimonies,* volume 9, 97.

APPROACHING THE FINAL CRISIS

The next quote:

> "As God's people approach **the final crisis**,"—

This is coming to this history [see Figure No. 5C, "The History of the Last Days"].

> —"they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God's requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God's remnant people are to fill the earth with the cry of the third angel." *Review and Herald,* July 16, 1901.

Now, you can read that. If you are unwilling to apply it prophetically and say, "Well, that's about the Sunday Law only," but, no, there is a sprinkling and a full outpouring. There is a message that has to be carried to Adventism first.

Okay, a long quote but our final quote. This is from *Testimonies,* volume 5, beginning on page 207. She quotes from Ezekiel 9:

> "'And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."—

There are two classes of angels here, right? There is one angel that is going through and putting a seal upon those who sigh and cry.

And then, there are how many angels that follow after with destroying weapons in their hands?

FROM THE AUDIENCE: Six.

JEFF PIPPENGER: Six. But, there are two groups.

The number six is identifying those people who are destined for destruction. Those are the destroying angels. Those are the people that are going to receive the 666 mark, who in the previous chapter, in chapter 8, have been bowing down to the sun.

And the seventh angel, the sealing angel, is identifying those people who are receiving the "Seven" mark, the Sabbath mark; because, we have been told that it is the Third Angel that does the work of separating the wheat from the tares. And that is what Ezekiel 9 is; it is the separation of the wheat and the tares.

—"And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.'

But, in this next paragraph, she talks about Jesus is about to leave the mercy seat of the heavenly sanctuary.

"Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out His wrath in judgments upon those who have not responded to the light God has given them. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course."—

But at the bottom of this paragraph, she says:

—"But **there are limits even to the forbearance of God**, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor."—

This is the very closing scenes of the Investigative Judgment; and, the first nation to be judged, the first nation to fill up its cup of probation is the nation represented as the Seventh-day Adventist Church.

And then Sister White quotes from the Bible. She says,

—"Of the Amorites the Lord said: '**In the fourth generation**"—

This is the fourth generation, the final generation of Adventism.

—"Of the Amorites the Lord said: 'In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.' Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity until the fourth generation. Then, if no change was seen for the better, His judgments were to fall upon them."—

And the next paragraph, she says,

—"With unerring accuracy **the Infinite One still keeps an account with all nations**."—*EVEN THE SEVENTH-DAY ADVENTIST CHURCH*—"While His mercy is tendered with calls to repentance, this account will remain open; but when the

figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

"The prophet, looking down the ages, had **this time** presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

"But **that which causes me to tremble** is the fact that **those who have had the greatest light and privileges have become contaminated by the prevailing iniquity**."—*THAT IS THE SEVENTH-DAY ADVENTIST CHURCH*—"Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

The next paragraph:

"The **crisis** is fast approaching."—

That is this crisis [referring to The Sunday Law depicted on Figure No. 5C.]

—"The crisis is fast approaching. The rapidly swelling figures show that **the time for God's visitation has about come**. Although loath to punish, nevertheless He will punish, and that speedily. **Those who walk in the light will see signs of the approaching peril**; but they are not to sit in quiet, unconcerned expectancy of the ruin, **comforting themselves with the belief that God will shelter His people in the day of visitation**. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. 'The effectual fervent prayer of a righteous man availeth much.'

"The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light"—

What light? This light, [the light of the Fourth Angel of Revelation 18:1-3 between the time period of September 11, 2001, and The Sunday Law] the little company is standing in this light.

At these different crises, the light for that time is given.

—"the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers

> arise **in behalf of the church because its members are doing after the manner of the world**.
>
> "The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an **avenger**, He will also come as a **protector** of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.
>
> "The command is: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.' These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking." *Testimonies*, volume 5, 207–210.

This history here, this crisis, is the primary focus of Adventism's visitation.

So, what I am saying is, when Islam was restrained it allowed us to recognize that we were repeating the history of the Millerites. And in agreement with that recognition, the Earth has become lightened with this message, with the glory of this message; and, therefore, this increase of knowledge that we are speaking about, the reform lines, is parallel to the role that the year-day principle fulfilled in the Millerite history.

Shall we pray?

Benediction: Heavenly Father, we understand that we are now in the time of our visitation, that the crisis of sacred history is now underway in your Church, that those who have had great light and opportunities and have followed the ways of the world are now going deeper and deeper into darkness and fighting the light that you are opening up to them. But, at this time it is our responsibility to be praying that you will provide grace and time that some of those who are going out into the darkness might repent and return to the light. We ask that you would open up divine appointments among us with those people who still have an opportunity to hear this message, before the door of probation is closed in the near future at The Sunday Law. We ask that you would be with us throughout the rest of our work day, that you would protect us and let us do what we do for your glory and honor. We thank you for watching over the work that we are doing with the LiveStreaming and the recordings. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART FIVE: REVELATION EIGHTEEN

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest. And as we begin our morning worship we ask that you would grant us the presence of your Holy Spirit, that you would awaken us so that we can consider your Word. We want the understanding that is accomplished when you pour out your Latter Rain upon us; so, we would ask that you would do this at this time. Take control of the words that I speak and set the human words aside and speak to us, if you choose to. We want to understand your Will. We want to have our hearts prepared to receive what you have for us. We would ask that you grant us that request. We thank you for all these things in Jesus's name. Amen.

COMPOSITE/PARALLEL REFORM LINE OF MILLERITE AND 144,000 HISTORIES

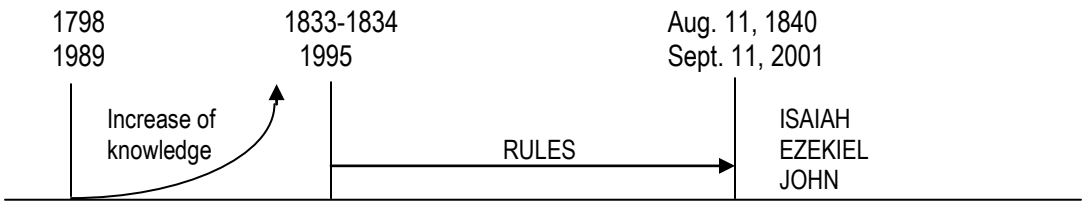


Figure No. 6.

JEFF PIPPENGER: In our last presentation we compared August 11, 1840, with September 11, 2001, saying in both of the histories of the Millerites and our history at this point that Islam was restrained. And we made a case that at this point, then that many things begin to happen: the Latter Rain, the Judgment of the Living, the Blotting out of Sins, the Sprinkling of the Latter Rain that turns into a full outpouring at The Sunday Law. We are making the case overall in this study that back here in 1989, typified by 1798, that the Lion of the Tribe of Judah began to unseal the truths for this generation that would test this generation and produce two classes of worshippers, first in Adventism and then in the world.

And we pointed out that although there is some wiggle room on this that in 1995 the message of Daniel 11:40-45 was published, paralleling 1833 and 1834 for Miller being ordained. In both those histories the message was now formalized and it went through history where it was empowered, when Islam was restrained in these two histories.

But, we have been emphasizing that in both these histories there is a set of Rules that are recognized—they are not new rules. All of William Miller's Rules are in the Bible and they have been in the Bible for hundreds of years—and that there are certain Rules that are recognized in this generation [the fourth generation of Adventism] that allows this generation to understand the message of the hour, and we point it back to 1989 as the point in time when the increase of knowledge arrived at the Time of the End and that it was in this year that the reform lines began to be studied, and they were first publicly presented in 1995.

So, last time we were showing that on August 11, 1840, one of the things that happened was one of William Miller's primary Rules, the year-day principle, was confirmed with the

collapse of the Ottoman Empire. And we are suggesting that on September 11, 2001, the primary Rule for this history, the line-upon-line, was confirmed as well.

But, there are other Rules in this history, and one of them that has been recognized has been in the Bible since the Bible began, is that when a prophet becomes part of the prophecy, he represents God's people at the end of the world, both in the Millerite history and in the history of the 144,000.

So, we want to stay in this history of the 144,000 and discuss Isaiah—and there are several, but we are just going to mark three—Ezekiel, and John, who are all located in this history of 9/11 and they represent God's people at 9/11.

REVELATION EIGHTEEN

Now, you will notice in your notes Revelation 18:1.

> "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Revelation 18:1 (KJV).

THE TESTIMONY OF THREE

Now, in *Testimonies,* volume 5, page 754, Sister White says,

> "But God's servants are not to trust to themselves in this great emergency. **In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him.** The world is not without a ruler. **The program of coming events** is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge." *Testimonies*, volume 5, 754.

So, what I am saying is that we are going to show that Isaiah, Ezekiel, and John, the visions given to them, are placed right here at September 11, 2001, when the Latter Rain begins to fall.

But, that one statement at the bottom of that paragraph, "The program of coming events," if you have ever gone to, say, a high school graduation or something of that nature, or maybe a piano recital, they give you a program; *i.e.*, this person is going to start first, and then this person. There is a program, evidently, of coming events that is in the hands of the Lord. And what I am saying is, "a program" is suggesting that there is something placed in a certain order; and, of course, I am saying that that is the reform lines.

ISAIAH

But, let us go to Isaiah 6:3. In Isaiah 6:3, it says,

> "And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory." Isaiah 6:3 (KJV).

All of the prophets are speaking about the end of the world and they all agree with one another; so, this verse is connecting with Revelation 18:1 when the Earth is lightened with the glory of the Lord.

And, therefore, Isaiah 6 is placed at 9/11, when the Mighty Angel of Revelation 18 comes down.

And in a previous presentation we read this passage from *Review and Herald,* October 21, 1891, which says,

> "**The latter rain** is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory."—

So, when this Angel comes down, this is the Latter Rain. And it goes on to say:

> —"Are we ready to take part in **the glorious work of the third angel**? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain."—

This is the Third Angel, the Loud Cry of the Third Angel.

And then in the last sentence it says,

> —"**The refreshing** from the presence of the Lord will never come to hearts filled with impurity." *Review and Herald*, April 21, 1891.

So, right here, when the Angel of Revelation 18 comes down, you have the refreshing, the Latter Rain, the Loud Cry of the Third Angel. What we are saying is, that verse 3 of Isaiah 6 is one of the keys that allows you to place Isaiah 6 at 9/11, the beginning of the Latter Rain.

And you can take the components of verse 6, like "Holy, holy, holy," and run it in the Spirit of Prophecy; or, "the whole earth is full of his glory" and run it in the Spirit of Prophecy, and you will find references where she ties those expressions in with the Latter Rain. Here is one of them and, if it is the Latter Rain, then it is the point when the Mighty Angel comes down in Revelation 18.

VISIONS OF GLORIOUS CONQUESTS BY THE CHURCH OF GOD

Prophets and Kings, page 371, says—and she just spoke about the terrible condition of God's Church, and then she says:

> "Such was the prospect that greeted Isaiah when he was called to the prophetic mission; yet he was not discouraged, for ringing in his ears was the triumphal chorus of the angels surrounding the throne of God, '**The whole earth is full of His glory**.' Isaiah 6:3. And his faith was strengthened by **visions of glorious conquests by the church**"—

Notice that. His faith in this vision is strengthened because he sees the visions of the glorious conquests of the church, once again a reference to the reform lines.

But, continuing on:

> —"And his faith was strengthened by visions of glorious conquests by the church of God, **when** 'the earth shall be full of the knowledge of the Lord, as the waters

> cover the sea.' Isaiah 11:9. 'The face of the covering cast over all people, and the veil that is spread over all nations,' was finally to be destroyed. Isaiah 25:7. **The Spirit of God was to be poured out upon all flesh**."—

So, here she is tying Isaiah 6:3 with the outpouring of the Holy Spirit, and that takes place when the Mighty Angel of Revelation 18 comes down. We are simply trying to mark where Isaiah is when he receives this vision of Isaiah 6.

> —"Those who hunger and thirst after righteousness were to be numbered among the Israel of God. 'They shall spring up as among the grass, as willows by the watercourses,' said the prophet. 'One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.' Isaiah 44:4, 5." *Prophets and Kings,* 371.

We have located him here on September 11, 2001.

THE DAY OF ATONEMENT

The next point, from *The Seventh-day Adventist Bible Commentary,* volume 4, page 1139:

> "Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah.
>
> "It was this glory"—

What glory? The glory of Christ in the Most Holy Place.

> —"It was this glory that was revealed to Isaiah, when he says, 'In **the year that king Uzziah died** I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple' [Isaiah 6:1–8 quoted]." *The Seventh-day Adventist Bible Commentary*, volume 4, 1139.

Now, I am starting to make another point here. We have placed Isaiah at 9/11 when the Mighty Angel comes down and the Latter Rain. That is where he is in this vision. But, now we are going to deal with what he sees in this vision, and he sees Christ's character, the Shekinah glory.

Is everyone with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But, I am going to mention a point here that we are going to deal with later on, and I want to put it in the record.

When did Isaiah see this vision, because this also proves 9/11? When did Isaiah see this vision?

It is bold-faced in your quote: "In the year that king Uzziah died."

As we proceed in this study in the next few days or so—I do not know exactly when we will get there—we are going to show you that the Book of Daniel represents the First Angel's Message, the Book of Ezekiel represents the Second Angel's Message, and the Book of Jeremiah represents the Third Angel's Message. But, the Book of Isaiah represents the Fourth Angel's Message.

And one of the ways that you can show that is if you go to Isaiah 6:1—and you can only show it if you approach it with some prophetic vision.

In verse 1 of Isaiah 1, it says,

> "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of **Uzziah, Jotham, Ahaz, *and* Hezekiah**, kings of Judah." Isaiah 1:1 (KJV).

These four kings at one level are representing the Book of Isaiah is about the Fourth Angel's Message.

But, this first king if Uzziah. And in chapter 6, verse 1 of Isaiah, it says,

> "In the year that king Uzziah died . . . ." Isaiah 6:1 (KJV).

Now, Uzziah had some interesting characteristics about him that allows you to mark 9/11. There are only two times in the history of Ancient Israel where there were two kings co-ruling, at the beginning of Ancient Israel and here at the end—not at the exact beginning and at the exact end. But, who was at the beginning?

FROM THE AUDIENCE: David and Solomon.

JEFF PIPPENGER: David and Solomon co-ruled together, right? David was still alive when Solomon was anointed.

The only other time that there were two co-rulers was Uzziah and Jotham.

So, when you look at that you are seeing the beginning and the end of a kingdom, and I am suggesting that the kingdom that is being illustrated in this reference is a kingdom that has two kingdoms within it: David and Solomon, and Uzziah and Jotham.

And it is at the end of the world because all of the prophets are speaking about the end of the world. What kingdom in Bible prophecy that is a significant prophetic player at the end of the world that has two kingdoms, two strengths, two horns?

FROM THE AUDIENCE: We do.

JEFF PIPPENGER: The United States of America.

So, in this sense, David and Solomon are representing the beginning of the United States, the glory of the United States; but, here at the end of this story, Uzziah and Jotham are representing the end of the United States.

And if you go into the history of Uzziah and Jotham, at this point in history Ancient Israel was pretty prosperous. They were doing all right.

And in the beginning, Uzziah was a good king; but, what did he do wrong? **What did he do wrong?** He went into the temple. He determined that as the king he had the right to go in and do an offering in the temple; and, though the priests protested against it, he went ahead and he offered a sacrifice, which only a priest was to do.

And what happened to him?

FROM THE AUDIENCE: He got leprosy.

JEFF PIPPENGER: He was struck with leprosy where? In his forehead; he received the mark of the beast by combining church and state. And he went and hid out in another mansion while Jotham continued to rule the kingdom.

So, what I am saying is, if you look closely at the story of Uzziah, it is the story of the United States and it is talking about The Sunday Law crisis, but it is also talking about where the prosperity is removed from Israel. And we will deal with that later.

I just want you to know that when Isaiah says, "In the year that king Uzziah died," it is referencing the year that the prosperity of the United States died. It is referencing September 11, 2001.

It also is marking this point of history from a different point of view; it is bringing in what we understand about the role of the United States in Bible prophecy; because, that is marked in history. On September 11, 2001, both of those powers were struck, the military strength and the economic strength.

THE CHARACTER OF GOD

Okay. So our quote though, primarily I want you to see that when Isaiah sees this vision in chapter 6 he is seeing the character of Christ. Notice *Prophets and Kings,* page 314.

> "**In the vision that came to Isaiah in the temple court**, he was given a clear view of the character of the God of Israel." *Prophets and Kings*, 314.

This is what humbles him in the dust.

Now, notice, upon the testimony of two or three a thing is established; and, we have already read a quote where Sister White says in the visions of Ezekiel, Isaiah, and John, she has tied these three prophets together and we have already shown you which vision she is speaking about. It is the vision of Isaiah of Isaiah 6. So, Ezekiel and John are going to have visions of the Sanctuary, too.

Does John in The Revelation have visions where he is in the Sanctuary?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Yes, he does.

Does Ezekiel have any visions of the Sanctuary? Yes, the wheels within the wheels vision.

So, this is the vision; but, upon the testimony of three it means that when any prophet has the experience that is represented by Isaiah, Ezekiel, and John, that they, too, are illustrating this history, this experience.

Keep in mind that what Isaiah saw was the character of Christ, which humbles him in the dust.

Now, notice this next quote from *The Great Controversy,* beginning at page 470.

> "Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, **they have had a view of the awful majesty of holiness**, and they see their own unworthiness in contrast with the purity and exalted perfection of the Infinite One."—

When did Moses have this experience? When he was hid in the cleft of the rock and the Lord walked by and he saw His hind side; He saw His character. She is referencing that.

> —"The prophet **Daniel** was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man 'greatly beloved' (Daniel 10:11) of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel as he pleaded before God in behalf of his people: 'We do not present our supplications before Thee for our righteousness, but for Thy great mercies.' 'We have sinned, we have done wickedly.' He declares: 'I was speaking, and praying, and confessing my sin and the sin of my people.' And when at a later time the Son of God appeared, to give him instruction, Daniel says: 'My comeliness was turned in me into corruption, and I retained no strength.' Daniel 9:18, 15, 20; 10:8."—

This is the same vision as Isaiah.

Continuing on:

> —"When **Job** heard the voice of the Lord out of the whirlwind, he exclaimed: 'I abhor myself, and repent in dust and ashes.' Job 42:6. It was when **Isaiah** saw the glory of the Lord, and heard the cherubim crying, 'Holy, holy, holy, is the Lord of hosts,' that he cried out, 'Woe is me! for I am undone.' Isaiah 6:3, 5. Paul, after he was caught up into the third heaven and **heard things which it was not possible for a man to utter**, speaks of himself as 'less than the least of all saints.' 2 Corinthians 12:2-4, margin; Ephesians 3:8. It was the beloved **John**, who leaned on Jesus' breast and beheld His glory, that fell as one dead before the feet of the angel. Revelation 1:17." *The Great Controversy*, 470–471.

So, I want you to see a couple of things in here. All the prophets that have this confrontation with Christ are having it right here at 9/11; because, upon the testimony of two or three establishes it. They are having it at 9/11. They are having it in the Most Holy Place. They are in the time of the Latter Rain.

Also in here, notice that some of them their experiences is caused not so much by the vision, the actual picture, the appearance of Christ but by His words. God's words accomplished this work in Job. He said, "When Job heard the voice of the Lord." And when Paul was caught up into the Third Heaven, he heard things that is impossible for a man to utter.

Okay. What is impossible for a man to utter? Well, in Revelation 10 the Seven Thunders uttered their voice and John was about to write and he was told, "Write not what the Seven Thunders uttered." And they were sealed up just before the close of human probation in Revelation 22:9-10.

And when Paul was living, it was way before the close of human probation; so, he was not allowed to utter what the Seven Thunders represented; because, that is what was not lawful for a man to utter. And he heard these things.

So, I want you to just see that part of what is going on with these prophets is not only are they seeing the vision of the glory of the Lord but they are hearing a message. Okay?

And we may deal with Paul later on.

DEPART FROM ME

Also, Peter has this same experience. So, what I am saying is, all these prophets are having this same experience. And when are they having this same experience? They are having it at 9/11, during the Latter Rain when the Mighty Angel comes down. And not only are they being humbled in the dust by recognizing Christ's character but they are receiving a message. They hear the message.

> "But Peter was unmindful now of boats or lading."—

This is when Christ appears to Peter, after Peter has denied Him three times, and Christ is going to test Peter, "Peter, lovest thou me more than these?" And He asked him that three times. But, Peter had just seen a miracle of the fish and he jumps off the boat and comes in to see Jesus on the land without even thinking about bringing the boat in. And Sister White is commenting on this.

> —"But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under His control. **The presence of divinity revealed his own unholiness**. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, Peter fell at the Saviour's feet, exclaiming, 'Depart from me; for I am a sinful man, O Lord.'"—

And what I am saying is, this is the same experience of Isaiah, Ezekiel, John, Paul, Job, and Moses, that all these prophets have.

> —"It was the same presence of divine holiness that had caused the prophet **Daniel** to fall as one dead before the angel of God. He said, 'My comeliness was turned in me into corruption, and I retained no strength.' So when **Isaiah** beheld the glory of the Lord, he exclaimed, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.' Daniel 10:8; Isaiah 6:5. Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God's greatness and majesty.
>
> "Peter exclaimed, 'Depart from me; for I am a sinful man;' yet he clung to the feet of Jesus, feeling that he could not be parted from Him. The Savior answered, 'Fear not; from henceforth thou shalt catch men.' It was **after Isaiah had beheld the holiness of God and his own unworthiness that he was entrusted with the divine message. It was after Peter had been led to self-renunciation and dependence upon divine power that he received the call to his work for Christ**." *The Desire of Ages,* 246.

Now, the couple of things that I want you to see here, Sister White says "Blessed has been with all who have been granted a view of God's greatness."

So, all of the prophets are right here [See Figure No. 6], with Isaiah, Ezekiel, and John, on September 11, 2001, in the Most Holy Place. And Peter is being commissioned now to go and catch men, and that is what Isaiah is doing. Isaiah is being commissioned to go take a message. So, one of the things that is going on here at 9/11 is these prophets are illustrating that this is when the Latter Rain Message is being given to those who are going to take it to the world. They hear it and they have been commissioned to take it. That is clearly illustrated in Isaiah 6.

But, you know, in Daniel, chapter 10, when Daniel has this vision in verse 7—let us go there. It is not in your notes, but in Daniel 10, verse 7, it says,

> "And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." Daniel 10:7-8 (KJV).

Every Seventh-day Adventist is called to this experience. They are called to enter into the Most Holy Place experience and have the vision of Christ's character and be humbled in the dust, and then be anointed and be empowered to carry a message; but, the majority according to Daniel flee. They do not see this vision.

And the reason I went there is I like what the story of Peter tells us.

What does the story of Peter tell us that we just read? He said he had seen his own unworthiness in comparison with Christ's perfection; and, he says, "Depart from me, Lord. I'm a sinful man."

But, what did he do? He held onto His legs and would not let Him go. He would not let Him leave. He was like Jacob, who would not let the Angel go.

So, Peter is giving us the story that, even though we realize that we are totally unworthy to be in this experience with these prophets, the thing to do is to take hold of Christ and never let go.

But, what is happening to Peter is he is being commissioned to carry a message.

And let us go to Isaiah 6 now and see that this is the same thing that is happening to Isaiah.

Now, what are we doing here? We are saying that one of the things that we are doing is we are saying that in our history there are certain rules of Bible prophecy that are going to be recognized as we approach the end of the world, and the primary Rule is the reform lines, line upon line, here a little, there a little. But, one of the other Rules that is recognized in this history is that when the prophets become part of the prophecy they are representing God's people at the end of the world; and, we are illustrating that Rule here this morning.

In Isaiah 6, verse 1, it says,

> "In the year that king Uzziah died"—*IN THE YEAR THAT PROSPERITY OF THE UNITED STATES WAS SWEPT AWAY*—"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one

had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory."—*THERE IS REVELATION 18'S SECOND WITNESS IN THE FIRST THREE VERSES*—Verse 4: "And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! For I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips:"—*FOR I DWELL I THE SEVENTH-DAY ADVENTIST CHURCH*—"for mine eyes have seen the King, the LORD of hosts." Verse 6: "Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—

While he is alive his sin is purged. And this word *purged* is sometimes translated as *atoned.* This is in the Atonement: Isaiah's sins are being blotted out.

—"Also I heard the voice"—

He heard a voice. He did not just see the vision; he heard a voice.

—"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people,"—*GO TELL ADVENTISM*—"Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat,"—*MAKE THE HEART OF ADVENTISM FAT*—"and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isaiah 6:1–10 (KJV).

Notice the quote on the top of page 3 of your notes.

"Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, '**Whom shall I send**?' he could reply, '**Here am I; send me**.' He could pledge himself to become man's surety; for he could say that which the highest angel could not say,—I have power over my own life, 'power to lay it down, and . . . power to take it again.'" *Youth Instructor,* June 21, 1900.

A LAODICEAN

So, when Isaiah, in verse 8, says, "Here I am, send me," he is perfectly reflecting the character of Christ. He secures this perfection of character here in this experience of 9/11 by seeing the appearance of Jesus Christ and hearing the words of Jesus Christ. And he, as with all the other prophets, is then and there commissioned to take a message to Adventism.

But, when Isaiah has this vision, he is a certified Laodicean, like you and me. Note what Sister White says in *Review and Herald,* December 26, 1896.

> "As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.'
>
> "Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them."—

He had been functioning as a prophet with sin in his life.

> —"He had been satisfied with a cold, lifeless ceremony in his worship of God."—*HE WAS A LAODICEAN*—"**He had not known this until the vision was given him of the Lord**. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, 'O wretched man that I am! who shall deliver me from the body of this death?'
>
> "But relief was sent to Isaiah in his distress. He says: 'Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' . . ."—

He went into the Most Holy Place as a Laodicean and perfected the character of Christ.

> —"**The vision given to Isaiah represents the condition of God's people in the last days**."—

What is the condition of God's people in the Last Days? They are Laodiceans, wretched, miserable, poor, blind, and naked. And their first work, what they should seek first and foremost is a revival; and, that is what happens here in the Most Holy Place with Isaiah.

> —"The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. 'And the temple of God was opened in heaven,'"—*NOW HE IS TALKING ABOUT JOHN'S VISION IN REVELATION*—"'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.' **As they look by faith into the holy of holies**, and see the work of Christ in the heavenly sanctuary, **they perceive that they are a people of unclean lips**,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will **receive the impression the Lord designs shall be made upon the heart, if they will**

> **humble their souls before God, there is hope for them**. The bow of promise is above the throne, and **the work done for Isaiah will be performed in them**. God will respond to the petitions coming from the contrite heart.
>
> "**The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner**; for **the earth is to be filled with the glory of the Lord**." *Review and Herald,* December 22, 1896.

The object of this work [referring to the experiences of Isaiah, Ezekiel, and John in the Most Holy Place, 9/11] is to gather the sheaves together, not simply Isaiah. Isaiah is gathered as a sheave. Isaiah is a Laodicean when he goes in here. When he comes out he is perfectly reflecting the character of Christ and he is prepared to take a message to the Adventist Church.

But, the purpose is to gather Isaiah as a sheave and for Isaiah to go gather more sheaves. That is the purpose of this experience; because, the Earth is going to be filled with the glory of the Lord.

THE EXPERIENCE OF THE CHURCH

So, let us consider the sheaves.

> "To John were opened scenes of deep and thrilling interest in **the experience of the church**. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction**."—

Who records these messages? What ripens these two crops? The messages in the Book of Revelation, the messages in the Book of Revelation either produce sheaves for the heavenly garner or fagots for the fires of destruction. So, what is it that these messages are representing?

> "Subjects of vast importance were revealed to him, **especially for the last church**, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy,* 341.

What goes on in here [see Figure No. 6, the experience of Isaiah, Ezekiel, and John] is to gather the sheaves; and, in here you have a vision of Christ, a visual vision. But, you also hear a message. We have established that.

Now we are told that John records the messages that gather the sheaves for the heavenly garner. So, the message that you receive in here is what determines whether you are going to be a sheave or a fagot. Right? This message produces two classes of worshippers.

So, what is this message? When does this message take place?

It takes place when the Mighty Angel comes down; and, when the Mighty Angel comes down—we have already read it—it is the Latter Rain. It is the time period of the Latter Rain.

So, what is the Latter Rain? Deuteronomy 32 says,

> "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the

small rain upon the tender herb, and as the showers upon the grass." Deuteronomy 32:1–2 (KJV).

The Latter Rain is God's Word.

In here [the experience of the prophets in the Most Holy Place], they hear a message. They receive God's Word, and this Word is going to turn them into sheaves for the heavenly garner; or, if they flee as they did in Daniel 10:7, away from this experience, they are fagots for the fires of destruction.

And the Word that is heard in this place are the messages that have been recorded in the Book of Revelation; and those are the Latter Rain Messages.

THE WHEAT AND TARES

Notice under "The Wheat and Tares" from *The Great Controversy, page 630.*

> "The end will come more quickly than men expect. The **wheat** will be gathered and bound in sheaves for the garner of God; the **tares** will be bound as fagots for the fires of destruction." *The Great Controversy*, 630.

So, the sheaves are the wheat and the tares are the fagots.

In *Early Writings,* page 119, it says,

> "I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.

The message they received here in the Most Holy Place is the Third Angel's Message, is the Latter Rain Message that produces two classes of worshippers.

And, of course, from *Selected Messages,* book 2, beginning at page 104 speaking of the Three Angels' Messages, it says,

> "There cannot be a third [angel's message] without the first and second." *Selected Messages*, book 2, 104–105.

So, the message they receive in here [referring to Figure No. 6] is all three of the messages that are going to produce these two classes of worshippers.

And in Matthew 13:36-43, it

> "Then Jesus sent the multitude away, and went into the house; and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;* The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

The reapers are the what?

FROM THE AUDIENCE: The angels.

JEFF PIPPENGER: What angels? What angels are the reapers?

We just read, it is the Three Angels' Messages that reap the harvest of the world. Verse 41:

> —"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matthew 13:36-43 (KJV).

When Isaiah moves into the Most Holy Place on September 11, 2001, when the Mighty Angel comes down and the Latter Rain begins, he has become part of the prophecy so he is illustrating God's people at the end of the world. And in agreement with that, he is described by Sister White has a Laodicean, thinking everything is all right when everything is all wrong. But, he sees the vision of Christ's perfection and holiness and he is humbled in the dust and then he hears the message that changes him into the perfect reflection of Christ's character and he is ready to take that message to Adventism; and that message that he hears is the message of the Latter Rain, which is the Three Angels' Messages.

Notice from *The Desire of Ages,* page 392:

> "'Whose **fan** is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.' Matthew 3:12."—

This is gathering the sheaves into the heavenly garner.

> —"This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat**."—

How were the wheat and tares being separated? By Words of Truth, the Three Angels' Messages.

Where was it being accomplished? In the Most Holy Place, through the Latter Rain Message.

> —"Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.** When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'" *The Desire of Ages*, 392.

NO TRUTH IS MORE CLEARLY TAUGHT IN THE BIBLE

Now, I want to show you something here. We have read a quote already, and now we are going to take the context of the quote. And when we get to the quote that we have already read, it has a box around it. It says, "To John were opened scenes of deep and thrilling interest . . . ." He records the messages that are to ripen the harvest of the Earth, either the sheaves for the heavenly garner or the fagots for the fires of destruction.

That is going on right here [referring to the period of time after September 11, 2001, in Figure No. 6]. We can see that, right? That is going on in the Most Holy Place, beginning on September 11.

Now, what I want you to see so we can tie some things in, in this study, I want you to see the context of this passage.

We start two paragraphs before the [boxed] paragraph. *The Great Controversy,* beginning on page 341, says this:

> "Says the prophet: 'Blessed is he that readeth'—there are those who will not read; the blessing is not for them."—

There are some people in Adventism who are saying, "I don't understand prophecy. I don't need to read Daniel and Revelation. I don't get it. The love of God, He is too merciful to . . ."—the blessing is not for them.

> —"Says the prophet: 'Blessed is he that readeth'—there are those who will not read; the blessing is not for them. 'And they that hear'—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. 'And keep those things which are written therein'—many refuse to heed the warnings and instructions contained in the Revelation; none of these can claim the blessing promised. All who ridicule the subjects of the prophecy and mock at the symbols here solemnly given, all who refuse to reform their lives and to prepare for the coming of the Son of man, will be unblessed.
>
> "In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning"—*WHAT?*—"**events to take place at the close of this world's history**.
>
> "To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth,"—

These are the Latter Rain Messages, right? These are the Latter Rain Messages.

> —"He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the

perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.

"Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings?"—

We got home from church yesterday, and in the evening I went to the Internet and I had gotten an email from a sister here in Arkansas—we have never met her, but we have communicated with her—and she said yesterday she was teaching Sabbath school class, started with the Sabbath School Quarterly and she explained from the Scriptures why the Spirit of Prophecy is valid. And the pastor interrupted her and sat her down and he finished off the Sabbath School class.

And she said, "I didn't teach one thing that I thought that Jeff Pippenger had taught; maybe he had taught this but it was strictly from my studies."

And the pastor told her, "You are spreading this doctrine and it is divisive, and it is Jeff Pippenger's doctrine; so, sit down and shut up." And he said, "I recently listened to some of his presentations," and he shredded them in his shredder.

And she says, "He never pointed out one thing that was wrong with the message, but simply said, 'The Church does not teach this and it is divisive; so, sit down and shut up.'" Whoa!

—"Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy."—

So, Sister White is talking about the Latter Rain Message that comes to God's people and ripens the two classes. And notice what the next paragraph says. The next paragraph is the foundational paragraph for this entire study [referring to Figure No. 6]. It says,

—"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."—

These reform lines are the Latter Rain Message.

Notice the next paragraph.

—"**No truth is more clearly taught in the Bible**"—

What does that mean, of all the truths in the Bible, the truth that is the most clearly taught"?

—"**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."—

What "great movements"? These Reform Movements: "No truth is more clearly taught in the Bible" than the subjects of these Reform Movements, according to Ellen White.

—"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. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name." *The Great Controversy*, 341–342.

So, what I am saying is, the Three Angels' Messages, the Latter Rain Message that is recorded by John the Revelator, it is the reform lines. It is the truth that all of the Reform Movements parallel the other Reform Movements. It is this truth that was unsealed in 1989, and it has only gotten brighter and brighter and brighter as we move through history.

Let us go to Isaiah 28:9-13, and we will bring this to a close here and take up the rest of the notes tomorrow morning, the Lord willing.

Isaiah 28, starting at verse 9, it says,

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

All the prophets are speaking about the end of the world. At the end of the world there is to be an increase of knowledge at the Time of the End, and Isaiah is asking, "Whom is He going to allow to understand this increase of knowledge?" in verse 9: Those people who are not shallow students of God's Word. They have been weaned from the milk of God's Word and they are focused with a purpose in studying God's Word.

Now the methodology for this study is set forth in verse 10.

—" For precept *must be* upon precept, precept upon precept;"—*[REFORM] LINE UPON [REFORM] LINE*—"line upon line, line upon line; here a little, *and* there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest;"—

There is only one people in sacred history that have been promised to be those that would be alive during the Latter Rain and it is the Adventist Church. These were the ones that were promised "the rest *wherewith* ye may cause the weary to rest."

So, in verse 11 it says,

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

This is the Latter Rain Message that they refuse to hear; but, it is going to be presented to the Adventist Church by men that have not been ordained to present the message to the Adventist Church. He is going to pass by the ministers in Adventism because they refuse to hear the Latter Rain Message that is taught by reform line upon reform line, from this portion of Scripture and that portion of Scripture, bringing them together line upon line, here a little and there a little. And this is their test!

Notice verse 13.

> —"But the word of the LORD was unto them"—*THE WORD OF THE LORD TO ADVENTISM*—"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."— Isaiah 28:9-13 (KJV).

. . . and become fagots for the fires of destruction because they refuse to hear this message that is give in the Most Holy Place beginning at September 11, 2001, as illustrated by all the prophets in the Bible.

Brothers and Sisters, these reform lines, as they develop their history, when they reach this point at 9/11, they become a test. They are now a test. This is what makes a distinction between those who will hear the Latter Rain—the Third Angel's—Message and those who will not, the distinction being whether you will be a wheat or a tare.

And Isaiah, when he moved into this history, was a tare. He was a Laodicean. He thought everything was all right; and, everything was all wrong. And if you are unwilling to go into this experience, as Daniel 10:7 says, and you run away from it, you are signing your own death warrant. But, if you are willing to follow Isaiah and Ezekiel and John and Paul and Job and Moses into this history, He promises to take a coal from off the altar and turn you into a messenger, a messenger of the Latter Rain.

Shall we pray?

Benediction: Heavenly Father, we want to be among those who enter into this experience as typified by the prophets. We want to see the *mareh* vision. We want to see you that we might be overwhelmed with your Majesty and the work that you are doing in the Most Holy Place; but, we also want to have the *mareh* vision, where we see in the looking glass who and what we are so that we can be humbled in the dust as was Daniel and John and Isaiah and Ezekiel, that you might lift us up and give us a message. We want to hear those words that we might be prepared and purified with the coal from off the altar to take this message to the Adventist Church, to a Church whose hearts are fat, and though they have ears they are unwilling to hear, and though they have eyes they are unwilling to see. But we, as Isaiah, are certified Laodiceans, living in the time period when Uzziah has died and we can see the coming crisis ahead of us as the collapse of the economy prepares the environment for The Sunday Law. We ask that you would accomplish this work in us and that you would give us the courage to be as Daniel and not run from this high calling that you have presented before us. And we thank you for all these things. We ask that

you would be with us throughout this workday and continue to bless the LiveStreaming that we are doing. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART SIX: REVELATION EIGHTEEN

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for the night's rest. And as we take up our study this morning, we desire to have the presence of your Holy Spirit with us; that you would take control of the message that is presented that it will not be my message but your message; and, we also ask that you would prepare our hearts and minds to understand what you have for us. We want the atmosphere of Heaven with us and we ask that you would send holy angels to fill this room. We want the Latter Rain poured out upon us, and we ask that you would first forgive us of anything that is preventing our vessels from receiving the Latter Rain, and then we ask that you would open our understanding this morning to truths that would not only give us thoughts for the day but that would better prepare us to present this final warning message to those we come in contact with, and to convict us of our need of serious and deep consecration to your service. We thank you for all these things in Jesus's name. Amen.

THE MANIFESTATION OF GOD'S POWER

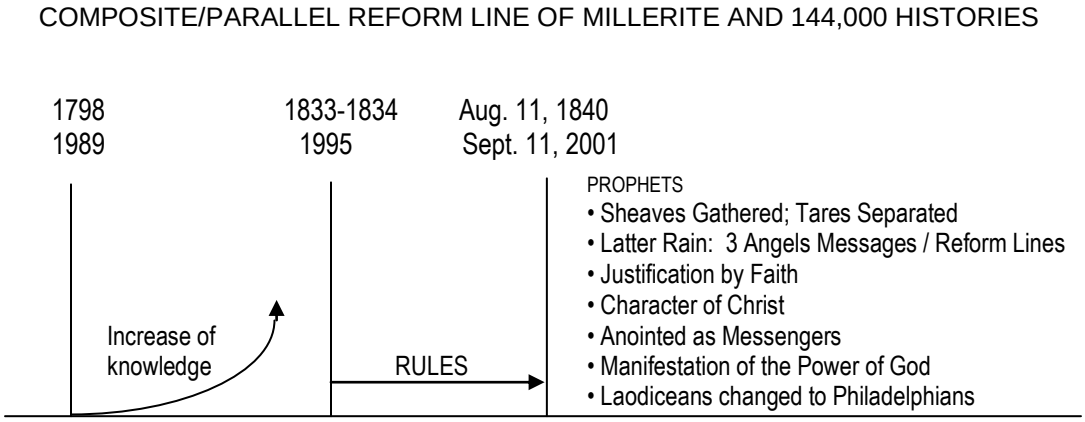


Figure No. 7.

JEFF PIPPENGER: We are looking at one of the Rules that came to light in this final Reform Movement, that being that when the prophets become part of the prophecy, they are illustrating God's people at the end; and, we are identifying that the prophets are illustrated as coming into contact with Christ in the Most Holy Place at September 11, 2001.

And, we have been going through, gleaning some of the information that that experience is here where the sheaves are gathered and the tares are separated by the Latter Rain Message, the Latter Rain being a message. It is the Three Angels' Messages; it is the message of the reform lines.

It is here \where the prophets are humbled into the dust, represented by Justification by Faith.

Here is where they receive the Character of Christ.

Here is where they are given a message; they are anointed to carry a message to Adventism and then thereafter to the world.

This is as Isaiah comes in as a Laodicean, and he comes out of this experience as a Philadelphian.

We are going to continue this thought today with one other line. We are going to talk about the Manifestation of the Power of God.

Your first quote from *Review and Herald, June 4, 1889, says,*

> "Isaiah had a wonderful view of God's glory. He saw **the manifestation of God's power**, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, 'I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.'"—

And after Isaiah saw the manifestation of God's power in Isaiah 6, it says,

> —"**This is the work that as individuals we need to have done for us.** We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, 'Thine iniquity is taken away, and thy sin purged'" *Review and Herald*, June 4, 1889.

THE REFORM LINES

So, what did Isaiah see?

Well, in *The Great Controversy*, page 611, it says,

> "The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. **The advent movement of 1840–44 was a glorious manifestation of the power of God**; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.
>
> "**The work will be similar to that of the day of Pentecost**."—

The point being here is when we are told that in this illustration of Isaiah moving into the Most Holy Place on September 11, 2001, he saw the Manifestation of God's Power. He saw the history of 1840 to 1844. He saw the history of Pentecost.

—"As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. 'Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.' (Hosea 6:3.) 'Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.' (Joel 2:23.) 'In the last days, saith God, I will pour out of my Spirit upon all flesh.' 'And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' (Acts 2:17, 21.)"—

And in the bottom of this paragraph from *The Great Controversy,* page 611, Sister White says,

—"**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.) " *The Great Controversy*, 611.

Isaiah saw the Latter Rain in history, but he saw it in the reform lines. He saw that it had been typified by the history of 1840 to 1844, typified by Pentecost, and this is just another argument that the study of the reform lines that was opened up in 1989 is the primary rule of this history. This is what Isaiah saw when this message is empowered.

And if you will remember, we are comparing this with the Millerite History. The primary Rule of their history was the year-day principle; it was confirmed with the restraint of Islam and the reform lines; the Manifestation of God's Power is confirmed on September 11, 2001, with the restraint of Islam.

EZEKIEL

Yesterday we were using a quote where she said something like this: she said, "in the visions given to Ezekiel, John, and Isaiah," and we used that to show that all the prophets are right here located [referring to Figure No. 7, at September 11, 2001]. So, we want to look at what Ezekiel saw as he had this same vision.

THE COMPLICATED PLAY OF HUMAN EVENTS

We have been dealing primarily with Isaiah as a point of reference, but we want to put the line of Ezekiel into it.

Prophets and Kings, beginning at page 535:

"While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages. It was this that the prophet Ezekiel saw in the

wonderful representation given him during his exile in the land of the Chaldeans, when **before his astonished gaze were portrayed the symbols that revealed an overruling Power that has to do with the affairs of earthly rulers**."—

So, right there is a definition to keep in your mind when you go into Ezekiel's vision and you see the wheels within the wheels and the lightening and the cherubim. These symbols are revealing the overruling Power that God has to do with earthly powers. Okay?

—"Upon the banks of the river Chebar, Ezekiel beheld a whirlwind seeming to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels intersecting one another were moved by four living beings. High above all these 'was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'And there appeared in the cherubims the form of a man's hand under their wings.' Ezekiel 1:4, 26; 10:8."—

And speaking of the wheels within the wheels in Ezekiel's vision, and what I am saying 'wheels within wheels,' at a very simple level, that these are another way to say *links in a chain,* and this is the prophetic chain.

LINKS IN A CHAIN

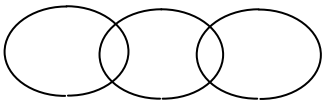


Figure No. 8.

And I am saying that these wheels are the 3:1 combination which is the reform lines, and I want to see if this definition of these wheels within the wheels agree with that.

It says in this second paragraph,

—"**The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; yet they moved in perfect harmony.** Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling those wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne was a rainbow, the emblem of divine mercy.

I have had the privilege of teaching the 3:1 combination for many years; and, the first time you go to a group of people and you begin to teach the 3:1 combination, they are shaking their head like, "What is this guy talking about?" But, if they hang in there for a couple of presentations, suddenly it clicks on and you can see it; and, what initially appeared to be in confusion is thereafter recognized as perfect harmony. It rings perfect harmony from the beginning of the history of Adam and Eve, all the way to the Second Coming.

—"**As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human**

> **events is under divine control.** Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth."—
>
> "**The history of nations speaks to us today**. To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes."—

So, here another definition of what these wheels within the wheels are, these links within the chain. They are the complicated play of human events, and that is what these reform lines represent.

The fifth paragraph:

> —"**The prophecies which the great I AM has given in His word, uniting link after link in the chain of events,**"—

Now, she has just been speaking about the wheels within the wheels in Ezekiel; and, now she is moving into an expression, "the links within a chain." So, it is not my human reasoning that is saying that these wheels within the wheels are the links in a chain. Sister White is drawing this parallel as well.

She says,

> —"**The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come**."—

And that is the study of the 3:1 combination does. You take that very first 3:1 combination in the time of Adam and you bring it down through history, the 3:1 combination in those days of Abraham, Moses, Christ, the Millerites; and, once you have those all assembled, they tell you what is going to come at the end of the world. And that is what she says here.

> —"All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.
>
> —"Today the signs of the times declare that we are standing on the threshold of **great and solemn events**."—

And when we began this study by looking at *Selected Messages,* book 2, there is one of several places where Sister White references these "great and solemn events"; but, in that passage in *Selected Messages,* book 2, she says, "The great and solemn events which we must know as we stand on the threshold of their fulfillment."

What is going on in the world today is telling us that these great and solemn events are about to take place.

—"Everything in our world is in agitation. Before our eyes is fulfilling the Savior's prophecy of the events to precede His coming: 'Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.' Matthew 24:6, 7.

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place–that the world is on the verge of a stupendous crisis.

"The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear." *Prophets and Kings*, 535–537.

And when you just do a word search on her expression, "great and solemn events," she is very clear about what the great and solemn events are; because, she says "the great and solemn events leading to the close of probation," the great and solemn events that we must know as we stand on the threshold of their fulfillment.

The great and solemn events here that the signs of the times are telling us are about take place are the last six verses of Daniel 11.

THE PROGRAM OF COMING EVENTS

But, what I am wanting you to see is that when we read yesterday from *The Great Controversy,* the passage where Sister White says, "Blessed are they that read, blessed are they that hear, blessed are those that keep the things that are therein," and she talks about those people who would not read, would not hear, would not keep those things in the Book of Revelation.

And then she went on to say that John was given the message that would ripen the harvest of the Earth, either as sheaves for the heavenly garner or fagots for the fires of destruction; and, then she led right on in to the quote that is the foundation of this study, that God is dealing with mean is ever the same, the Reform Movements parallel one another.

So, when we are saying that in this history here of the Manifestation of the Power of God, that Isaiah had seen the manifestation of the power of God and what he saw were these reform lines, 1840 to 1844, to Pentecost.

What Ezekiel is seeing is the same thing. He is seeing the Manifestation of the Power of God. He is seeing these reform lines, these links in a chain.

When you go into the Most Holy Place, on September 11, 2001, what is opened up, what is confirmed is the primary Rule of this history; and, the primary Rule of this history is the line upon line from Isaiah 28, the reform lines.

Testimonies, volume 5, beginning at page 752:

"This vision was given to **Ezekiel** at a time when his mind was filled with gloomy forebodings. . . ."—

Where was Ezekiel when he receives this vision? He was in captivity.

> —"**The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand.** The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones."

And I am saying these wheel-like combinations are the 3:1 combinations throughout history.

> "**In like manner**, when God was about to open to the beloved **John** the history of the church for future ages, He gave him an assurance of the Saviour's interest and care for His people by revealing to him 'One like unto the Son of man,' walking among the candlesticks, which symbolized the seven churches."—

Here she is tying John's vision in with Ezekiel, but now she is letting us know also that the history of the Seven Churches, those are the links in this chain, too. And you can show that the seven periods of the Seven Churches in Revelation that represent the Christian Church from its beginning to the end of the world also represent Ancient Israel's history from Egypt to the stoning of Stephen. So, these Seven Churches are another expression of these links in the chain that go all the way back to the beginning.

And what she is saying here is that Ezekiel was seeing these links, he was seeing these reform lines, and it is the same thing that John saw in the Seven Churches. These prophets, when they are portrayed in this history [referring to Figure No. 8] are recognizing the reform lines.

> —"While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the 'Father's name written in their foreheads.' And again he saw 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God' and singing the song of Moses and the Lamb.
>
> "**These lessons are for our benefit**. We need to stay our faith upon God, for there is just before us a time that will try men's souls. Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: 'Ye shall hear of wars and rumors of wars.' 'Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.' While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.

"We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. Satan is at work through human agencies. Those who are making an effort to change the Constitution and secure a law enforcing Sunday observance little realize what will be the result. A crisis is just upon us."—

And this sixth paragraph I have in a box because we have already referenced this.

"But God's servants are not to trust to themselves in this great emergency. **In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him.** The world is not without a ruler. **The program of coming events** is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge.

"We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. Finite men are not left to carry the burden of responsibility. We need to trust in God, believe in Him, and go forward. The tireless vigilance of the heavenly messengers, and their unceasing employment in their ministry in connection with the beings of earth, show us how **God's hand is guiding the wheel within a wheel**. The divine Instructor is saying to every actor in His work, as He said to Cyrus of old: 'I girded thee, though thou hast not known Me.'

"In Ezekiel's vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity and become pure in heart and life.

"The bright light going among the living creatures with the swiftness of lightning represents **the speed with which this work will finally go forward to completion**. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order." *Testimonies*, volume 5, 752–754.

And the program of the coming events is the reform lines. The reform lines of the past are illustrating what takes place at the end. And it is in the visions of Ezekiel, John, and Isaiah that we realize that when they moved into the Most Holy Place on September 11, 2001, what they saw was the prophetic pattern of the reform lines.

Okay, now we are going to switch gears. When Ezekiel, Isaiah, and John are called into the Most Holy Place and they are humbled into the dust that these are what is illustrated [referring to the listing within Figure No. 8]. And this is not all that is illustrated, but some of what is illustrated in that experience is that we are being called into.

MAREH AND MARAH

Go to Daniel, chapter 8. There is a word that we want to look at. We will just use Daniel 8 as a point of reference.

In Daniel 8 there are two Hebrew words that are translated as *vision.* And in verse 26 you see both of these words.

> "And the **vision** of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days. Daniel 8:26 (KJV).

The first word, ***vision***, is *mareh;* and, the second word, ***vision***, is *châzôn.* And in verse 26 of Daniel 8 it says: "And the *[mareh]* vision of the evening and the morning which was told *is* true: wherefore shut thou up the *[châzôn]* vision; for it *shall be* for many days." So, you have these two visions in here.

And the *châzôn* vision is the vision of prophetic history; whereas, the *mareh* vision, you can see in your notes, that the definition of it is an appearance.

> **MAREH: H4758—**a *view* (the act of seeing); also an *appearance* (the thing seen), whether (real) a *shape* (especially if handsome, *comeliness*; often plural the *looks*), or (mental) a *vision:* - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

And when these prophets go in here to this experience on September 11th of 2001, during the time period of the Latter Rain and the Judgment of the Living, they see Christ; they see the appearance of Christ. This is the *mareh* vision.

COMPOSITE/PARALLEL REFORM LINE OF MILLERITE AND 144,000 HISTORIES

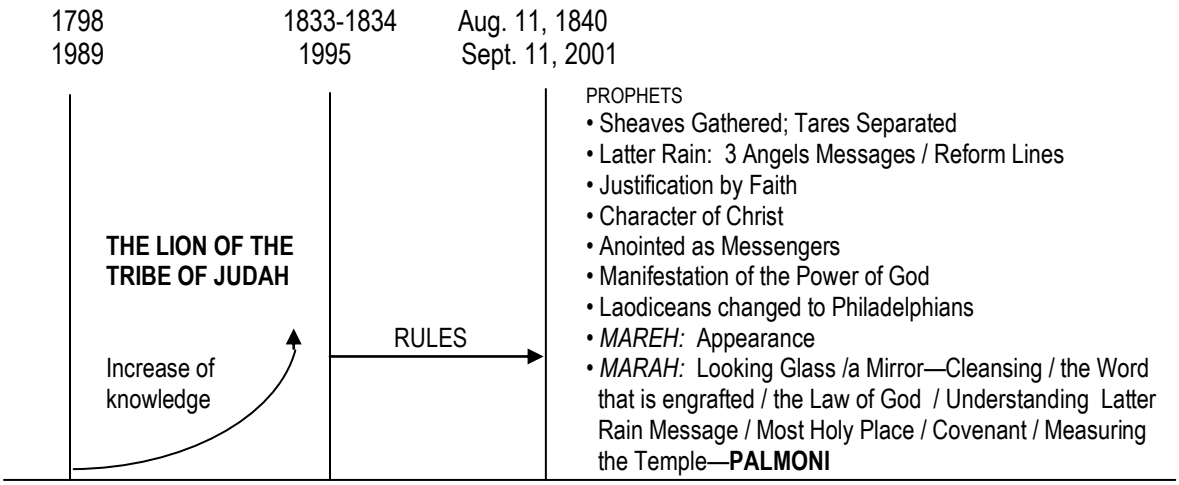


Figure No. 9.

But, there is a feminine representation of *mareh* that occurs 12 times in the Scriptures; and, when you look at the *marah* vision, in connection with the *mareh*, it is telling us the same

thing. When the prophets go into the Most Holy Place experience here on September 11, 2001, they see the appearance of Christ. This humbles them into the dust. This is the *mareh*, the appearance of Christ in His perfection, in His Majesty, in His Divinity; and, they realize that they are nothing, they are humbled into the dust as was Daniel, John—all of these people—Job—we have looked at several—Paul, Peter.

I like what Peter did, "Get away. Depart from me!" but he would not let Him go.

But also in this same experience we have the feminine manifestation of this word *vision*, *mareh;* and, it appears 12 times in the Scriptures. And when you go through the 12 times, you will find these 12 times are teaching us something even a little more detailed about what goes on in here. So, we want to look at the *marah.*

And you will see it in your notes. It is the feminine of *mareh.*

> **MARAH: H4759—**Feminine of **H4758**; a *vision*; also (causatively) a *mirror*—**looking glass**, vision.

So, the *mareh* vision is the appearance of Christ, you see Christ [referring to Figure No. 9].

The *marah* vision is the looking glass [referring to Figure No. 9].

What is a looking glass? What do we call it today?

FROM THE AUDIENCE: A mirror.

JEFF PIPPENGER: A mirror.

THE LOOKING GLASS

So, let us look at this looking glass in Scripture. In Exodus 38:8, which is in your notes, it says,

> "And he made the laver *of* brass, and the foot of it *of* brass, of the **lookingglasses** of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation." Exodus 38:8 (KJV).

So, the laver in the sanctuary was made from the women's looking glasses.

CLEANSING

And let us go to Exodus 30:17–21.

One of the things that the looking glass, the laver that is made of the looking glass represents is the cleansing. When you come in here at September 11, 2001, to the Most Holy Place, and you see the *mareh*, you also have the *marah* experience. You are going to be cleansed.

Of course, we have already seen that in Isaiah pretty clearly. Christ has asked, "Whom shall I send," and Isaiah says, "Send me," reflecting the character of Christ. But, we were told plainly by Sister White before that time period that he needed cleansing. So, it is in this experience here that he gets cleansed, he gets cleansed by both seeing the appearance of Christ and seeing the looking glass.

So, in Exodus 30: 17-21, it says,

> "And the LORD spake unto Moses, saying, Thou shalt also make a laver *of* brass,"—

And what was the laver made out of? We just read it.

FROM THE AUDIENCE: The looking glasses.

JEFF PIPPENGER: Out of the looking glasses of the women.

> —"and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations." Exodus 30:17-21 (KJV).

So, when you come into the Most Holy Place, one of the things that is going on in here that we are going to show in a minute is that the Lord is entering into covenant with the people. And when He enters into covenant with the people, one of the things that they become is a kingdom of priests.

So, what are the priests supposed to do when they come into the Sanctuary? They cleanse themselves with this looking glass. This *marah* is representing the cleansing that takes place when they come in.

THE WORD

Go to James 1:21–25.

> "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass."—*AND THIS GLASS IS A LOOKING GLASS*—"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein,* he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

So, this *marah,* it represents cleansing, but it also represents the Word that is engrafted.

We have already seen that these prophets in this experience, they are receiving the Latter Rain Message.

Remember we were emphasizing yesterday that when they are in the Most Holy Place, they see the appearance of Christ, but they also hear a message. Job heard; Paul heard things that were not lawful for a man to utter. So, they receive the engrafted Word.

What does *engrafted* mean? It is when you take a branch and you graft it onto a plant.

So, the Word becomes part of you.

But, it also represents the Law of God. When you go in there, you are cleansed because you compare yourself with the Law of God and you realize that you do not meet the

requirements and you are humbled into the dust, and a coal is taken off the altar and placed upon your lips.

LATTER RAIN

The *marah,* we are going to show you that it also represents the Latter Rain. Go to 1 Corinthians 13:9–13.

> "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a *[LOOKING]* glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Corinthians 13:9-13 (KJV).

When are you going to see Him face to face?

Now, the typical answer is at the Second Coming; but, when are you going to see Him face to face? Right here [referring to Figure No. 9, September 11, 2001]; right here. You are going to go in to the Most Holy Place and you are going to have the appearance of Christ.

So, what I am saying is, right here the darkness is removed and you are going to understand prophecy. You are going to receive the Latter Rain Message.

If you are understanding me—I want to make sure you are understanding me, that here when you are understanding this Latter Rain Message your mind is going to be opened, the same way it was opened to the disciples during the time period of Pentecost.

Numbers 11; some people might argue what I am going to tell you about Numbers 11 is not true; but, I am suggesting that Numbers 11 is a prophecy because there is not anywhere in God's Word that is not a prophecy. And the reason for that is that God's Word is created, that whenever He speaks it happens. That is based upon His prophetic power.

Numbers 11:24-29:

> "And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that,* when the spirit rested upon them, they prophesied, and did not cease."—

Moses had the gift of prophecy, and here he gathered 70 elders and the Lord takes that gift of prophecy that is upon Moses and He gives it to the 70 elders. You know this story, right?

But, verse 26:

> —"But there remained two of the men in the camp,"—

Two of the men stayed in the camp. They did not come into the sanctuary like they had been told to. He called 70 elders, but only 68 showed up.

—"But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them ;and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp."—

The young man was trying to get them in trouble. They were supposed to be in the sanctuary, and they received the gift of prophecy even though they stayed back.

Verse 28:

—"and Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them."—*'DON'T LET THEM DO THAT, MOSES'*—

Now, here is the prophecy.

"And Moses said unto him, Enviest thou for my sake? Would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them!"

The Lord is going to put His Spirit upon His people right here, [Figure No. 9, *MARAH*, . . . Latter Rain], and they are going to become prophets.

Now, you are going to be threatened, perhaps, by that. There are a lot of things that *prophet* can mean; and. I am not defining what I mean by it. I am just saying that this, when He puts His Spirit upon His people right here, they are going to understand prophecy.

Okay. Go to 2 Corinthians 3:13–18. And I am saying the looking glass, when we were a child we saw darkly; but, when we become men is when we come in here and then we see face to face, the *marah* vision, and then we receive the gift of prophecy. And I am defining that as understanding prophecy at this point. Do not stumble.

2 Corinthians 3:13-18 says,

"And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the ail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is,* there is liberty. But we all, with open face beholding as in as *[LOOKING]* glass the glory of the Lord,"—

And when do we behold the face of the glory of the Lord? Right in here we are looking at the looking glass.

—"are changed into the same image from glory to glory, *even* as by the Spirit of the Lord." 2 Corinthians 3:13-18 (KJV).

When we receive the Spirit of the Lord, the vail of the Bible is removed; we become prophets in terms of our understanding of God's Word.

Luke 24:36, 44–45, this is familiar to those of us that have been studying the Latter Rain. Luke 24:36 says,

> "And as they thus spake,"—*THIS IS RIGHT AFTER JESUS ASCENDED AND HE COMES BACK DOWN TO THE DISCIPLES*—"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you." Luke 24:36 (KJV).

Remember this. He is suddenly in the midst of the disciples and He says, "Peace be unto you," because we are going to go look at Luke and tie these two passages together, and your point of reference to tie them together is that when Christ says, "Peace be unto you."

But in here we want to drop down to verses 44 and 45. It says,

> "And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Luke 24: 44-45 (KJV).

Okay. He opened their understanding when he said, "Peace be unto you." And I am saying that when you go in here [Figure No. 9, *MARAH:* . . . Latter Rain] and see the Latter Rain Message, this is where Moses's prophecy is fulfilled that 'you will all be prophets,' and this is where you are going to see face to face and then the prophecies are going to be plainly made to you; and, this takes place when you are having the *marah* vision. This is what is represented by the looking glass experience.

Now, go to John 20. And remember the Lord ascended, and He comes down and he says, "Peace be unto you." And in verses 19–22 of John 20, it says,

> "Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you."—*THE SAME HISTORY NOW, RIGHT?*—"And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost: . . . ." John 20:19-22 (KJV).

When He breathes upon them, the Latter Rain in this experience here [Figure No. 9, *MARAH:* . . . Latter Rain], He opens their understanding to the Scriptures.

Now, here is a passage from the history of Sister White, *Manuscript Releases,* volume 3, page 413.

> "My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I cannot now recall, were among those who, after the passing of the time in 1844, searched for truth.

> At our important meetings, these men would meet together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. As we fasted and prayed, great power came upon us. But **I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying**. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty. A line of truth extending from that time to the time when we shall enter the city of God, was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony.
>
> "The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.
>
> "For **two or three years**"—*THIS WAS FROM 1844 TO 1846*—"**my mind continued to be locked to the Scriptures**. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine."—

You can place this in 1849, if you go to the birth of her son. And if you do that you will see the great perplexity that is expressed in that history is that her husband had put two articles, over a six-month period, in the *Review and Herald* that was teaching the wrong thing on the Daily. And she is going to have a vision that you can find in *Early Writings* saying, "In September the Lord showed me," and then she explains that those that gave the judgment hour cry had the correct view of the Daily.

Anyway,

> —"It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. **Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me**." *Manuscript Releases*, volume 3, 413.

So, what I am saying is, in the history of the disciples and in the early history of the Millerite Adventism, we have evidence that the Lord opens our understanding to the Scriptures.

And in our history this takes place when we move into the Most Holy Place and have the *marah* experience represented by the looking glass.

Now, I would add something here that I do not have time to defend, but I want you to see it anyway. Perhaps sometime in this series we will set this sequence of events out. But, the Lord cannot enter into covenant with a people that do not understand the Law of God; and, it is this very same time period here in 1846 where James and Ellen White began to keep the Sabbath.

And Ancient Israel typifies spiritual modern Israel at the end of the world, and the Lord entered into covenant with Ancient Israel at Sinai at Pentecost—meaning 50—and at Pentecost at Sinai He gave them the two tables comprising the Ten Commandments, which typified these two tables of Habakkuk [referring to the 1843 and 1850 Charts]. And the 1843 Chart He gave to God's people in 1842; but, this 1850 Chart He gave to them in 1850; thus, the 1850 Chart has been typified by Pentecost, the number 50.

But the 1850 Chart has not only the foundational Platform Truths but here it has the Pillars, the Law of God. In order for the Lord to enter into covenant with modern Israel, He also had to give them two tables. He also had to give them the 1850 Chart. And from 1844 to 1846, they are coming to understand the Pillars; therefore, before He enters into covenant with them, He opens the mind of Sister White. Before He enters into covenant with the Christian Church at Pentecost, he opens the understanding of the disciples.

This [Referring to Figure No. 9, the time period from September 11, 2001], is before The Sunday Law. And over here [indicating to the right of said time period from September 11, 2001], The Sunday Law has been typified by Pentecost. The Sunday Law is where He enters into covenant with the ensign that He will lift up; and, therefore, before The Sunday Law He is going to open God's peoples' understanding to the Scriptures: "Would to God that all His people were prophets," fulfilling Moses's prophecy.

THE MOST HOLY PLACE

Okay, the *marah* vision, it is mentioned 12 times in the Scriptures and we are trying to go through all 12 of them. We may not get through all 12 of them today.

In Ezekiel 1:1, it says,

> "Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw **visions** of God." Ezekiel 1:1 (KJV).

This *vision* is *marah.*

And Ezekiel is speaking about the end of the world, and he is speaking right here [September 11, 2001, Figure No. 9]. And what I want you to see right here is this places Ezekiel in the Most Holy Place. This experience takes place in the Most Holy Place.

Do you follow me? One of the things that can be established by *mareh* and *marah* is that this appearance and this looking glass experience happens in the Most Holy Place. And what happens in there is that the prophets are humbled into the dust.

JUSTIFICATION BY FAITH

Notice Daniel 10:7-8, 16; and, this is four other references to the *marah* vision of the twelve.

> "And I Daniel alone saw the **vision**: for the men that were with me saw not the *[MARAH, THE LOOKING GLASS]* **vision**; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great *[LOOKING GLASS]* **vision**, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. . . ."—

This is Isaiah being humbled in the dust.

> —"And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the *[LOOKING GLASS]* **vision** my sorrows are turned upon me, and I have retained no strength." Daniel 10:7–8, 16 (KJV).

My comparing myself with the Law of God and with the glory of the *mareh* vision, my humanity is humbled into the dust.

Sister White says in *Special Testimonies to Ministers and Workers*, number 9, page 62,

> "None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung. To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise. But this is the key-note of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart; and they do not mean to know this, if they can avoid it. The whole gospel is comprised in learning Christ, his meekness and lowliness.
>
> "What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness,"—

How are they going to see it? In the looking glass experience, in the Most Holy Place.

> —"When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is the revealing to man what is his own real nature, that in himself he is worthless." *Special Testimonies to Ministers and Workers*, number 9, 62.

The *marah* vision represents Justification by Faith.

That is what happens in the *marah* vision, in the looking glass.

THE COVENANT

In here, the *marah* vision, is where the covenant is set forth.

Notice from Genesis 46:1-3:

> "And Israel took his journey"—

And who is Israel; who do we usually call Israel? This is Jacob, but his name has been changed at this point.

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: —"And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the *[MARAH, THE LOOKING GLASS]* **visions** of the night, and said, Jacob, Jacob. And he said, Here *am* I. And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation." Genesis 46:1–3 (KJV).

This is God in the looking glass vision, promising Israel that He is going to fulfill the covenant upon him, for him, through him; and, it is here that the Lord is entering into covenant with His people, from 9/11 onward. The covenant is ratified at The Sunday Law.

And this vision at night is the looking glass vision.

MEASURING THE TEMPLE

Now, it is with the *marah* vision where we are called to measure the Temple.

In Ezekiel 40, verses 1-4:

"In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither. In the *[LOOKING GLASS]* **visions** of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south. And he brought me thither, and, behold, *there was* a man, whose **appearance**"—

And the reason I have "appearance" darkened and underlined, this is *mareh*.

—"there was a man, whose appearance was like the **appearance** of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate."—

Who is the man with the appearance of brass?

FROM THE AUDIENCE: Christ.

JEFF PIPPENGER: Christ. Okay, and He is going to measure the Temple. From chapter 40 onward in Ezekiel, there is a measuring of the Temple going on.

—"And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel." Ezekiel 40:1–4 (KJV).

And in this particular vision where he is seeing it, this is the looking glass vision *[marah],* and the emphasis is on our responsibility to measure the Temple.

And in Ezekiel 43:1-4, which is in your notes, you will see that when I have it bold-faced and underlined, it is *mareh.* But, when it is just bold-faced, it is *marah,* the looking glass vision.

"Afterward he brought me to the gate, *even* the gate that looketh toward the east: And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory. And *it*

> *was* according to the **appearance** of the **vision** which I saw, *even* according to the **vision** that I saw when I came to destroy the city: and the **visions** *were* like the **vision** that I saw by the river Chebar; and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect *is* toward the east." Ezekiel 43:1–4 (KJV).

And this passage is still measuring the Temple. So, what I am saying is, when we go in here, the *marah* vision is a command, among other things, that you and you and I are supposed to measure the Temple.

Now, notice Ezekiel 43:9-10 in your notes. It says,

> "Now let them put away their whoredom"—

What is that? 'Let them put away their Laodicean experience.'

> —"and the carcases of their kings, far from me, and I will dwell in the midst of them forever. Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and **let them measure the pattern**." Ezekiel 43:9–10 (KJV).

Okay, the pattern that is being set forth in this passage of Ezekiel is the Temple. This is a command to measure the Temple.

And then in Revelation 11:1-2, it says,

> "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God,"—

On the testimony of two we are to measure the Temple of God.

> —"and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months." Revelation 11:1–2 (KJV).

Now, this command here in Ezekiel that let them put away their whoredom and measure the Temple was for Ezekiel's day and age, but primarily it was for the end of the world. And when a prophet becomes part of the prophecy, he is illustrating God's people at the end of the world, both the beginning and the end, the Millerite History and our history.

And so, we see here a command for the Millerite History that they are to measure the Temple. And what were they to measure? They were to understand that the Earth was not the Sanctuary; they needed to measure the Heavenly Sanctuary. That was the experience in their history.

But, our experience introduces us here, from September 11, 2001, onward, in our measuring of the Temple in our history. What does it introduce us to?

What we are introduced to here, in 1989; what are we introduced to?

FROM THE AUDIENCE: The Lion of the Tribe of Judah.

JEFF PIPPENGER: Yes, a lot of good answers. The Lion of the Tribe of Judah, He begins to unseal the prophecies.

But, what are we getting introduced to here at September 11, 2001? Palmoni, the Wonderful Numberer.

Measure the Temple is what we are supposed to do at the end of the world. If you do not have it, take a look at Linda Nettleton's book. I am not certain I can stand by every single issue in there, but Linda Nettleton has taken it upon herself to measure the Temple, in agreement with these two commands. And if you are unwilling to even consider the things that are in her book, well, what you are doing is fulfilling those in Daniel 10 that fled from this experience; because, the *marah* is a command to measure that Temple.

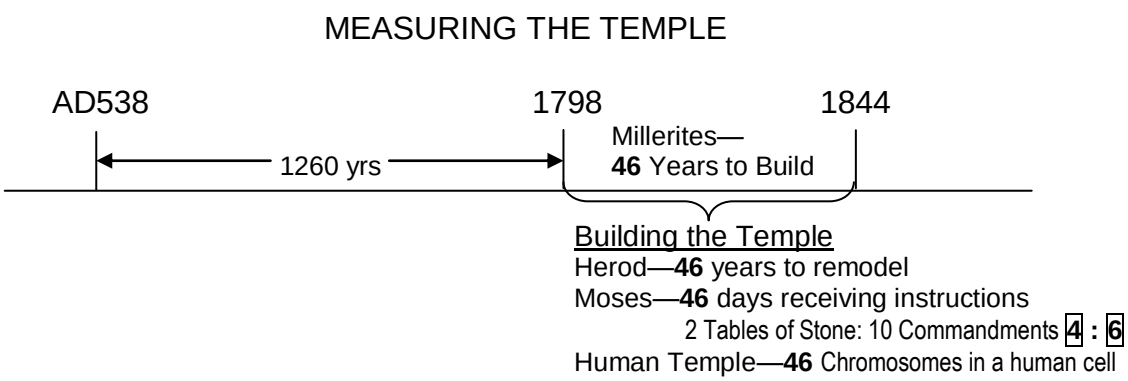


Figure No. 10.

And when you begin to measure that Temple, you know it has to do with Palmoni; because, it says to leave off the courtyard and the courtyard is defined as the history of AD538: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months [1260 years].". So, if you are to leave off the courtyard and you know that John is given this command in Revelation 11:1-2, right after the Little Book has become bitter in his stomach, which places him in AD1844, this is a command to measure this temple here, the Millerite Temple, which was built in **46** years.

Herod's temple was built in **46** years and this is what the Jews told Christ when He said, 'Destroy this temple and in three days I will raise it up.'

The Jews said this remodeling by Herod took **46** years.

And, of course, when Moses received the instructions on building the earthly sanctuary, he was **46** days in receiving those instructions. And what did he get with those instructions? Two tables of stone: on the first are the **4** commandments that deal with God; and, the second are the **6** commandments that deal with man.

But here, when we are measuring this Temple [from 9/11, onward], it is about the time period where Christ is finishing the work of the Mystery of Godliness, Christ in us, the Hope of Glory. And in so doing, our human temple consists of how many chromosomes? **46**.

And in the middle of what holds these 46 chromosomes together is the laminin protein, and it is shaped like a cross; and it holds together 46 chromosomes in the human Temple.

And the cross takes place in the midst of the week that Christ came to confirm the covenant, because that is what is going on here. And in the midst of the week is in the midst of 2520 days.

I am only scratching the surface on the light that Palmoni produces when you begin to measure the Temple. When you go in here and you have the looking-glass experience [the *marah* experience], one of the things that it leads you to is to measure the Temple.

THE SPIRIT OF PROPHECY

Another one: In this history at September 11, 2001, the testing process of Adventism begins.

And who is our example in all things?

FROM THE AUDIENCE: Christ.

JEFF PIPPENGER: Christ.

And how many tests did Christ have?

FROM THE AUDIENCE: Three.

JEFF PIPPENGER: Three. When he went into the wilderness to be tempted of Satan, how many did He have?

FROM THE AUDIENCE: Three.

JEFF PIPPENGER: Three. It is always a three-step testing process.

So here [Referring to Figure No. 9] we have a three-step testing process, and at the third test over here at The Sunday Law, the door closes [see Figure No. 10].

COMPOSITE/PARALLEL REFORM LINE OF MILLERITE AND 144,000 HISTORIES

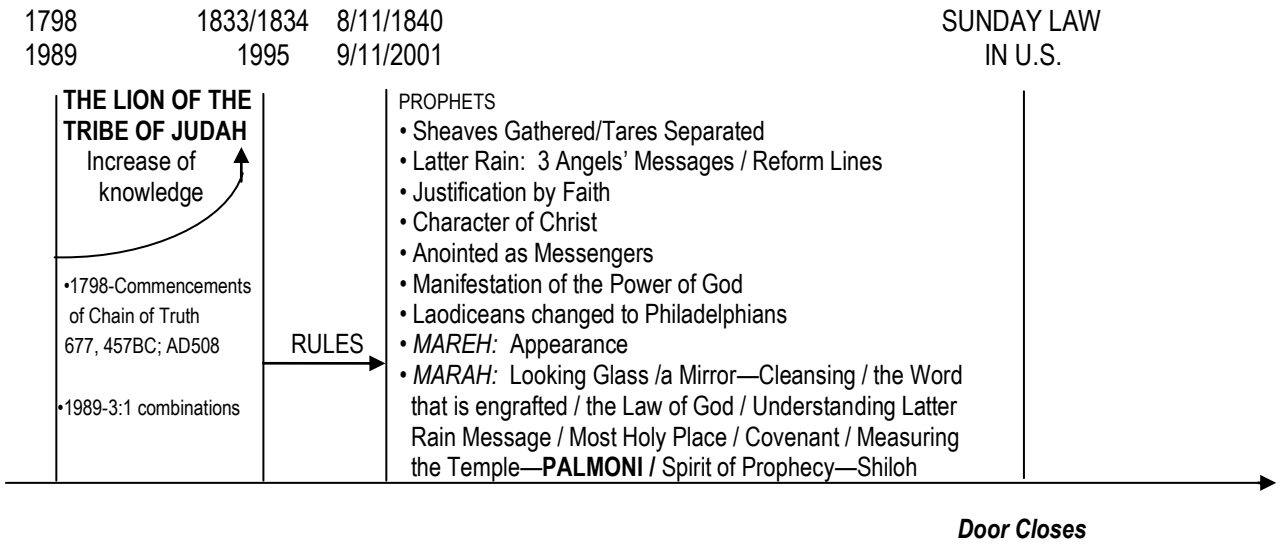


Figure No. 11.

But we are talking about going in right here at the beginning of this testing process [September 11, 2001].

What is the first test—and it is not singular, it has got some things connected to it; but, what is the first test?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: Some good answers: Diet, Spirit of Prophecy. But, let us deal with the Spirit of Prophecy.

This is from Numbers, chapter 12. Numbers 12 is another place where we find the *marah* vision, the looking glass vision. It says,

> "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard *it*. (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation."—

This is Christ suddenly coming to his temple, a 3:1 combination.

> —"And they three came out. And the Lord came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.
>
> "And he said, Hear now my words: If there be a prophet among you, *I* the Lord will make myself known unto him in a *[MARAH]* **vision**,"—

This is what I am saying. This *marah* vision is identifying when all God's people become prophets, the Bible is opened up to them.

So, in this story we have the looking glass vision once again.

> —"*and* will speak unto him in a dream.
>
> "My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"—

So, here the *marah* vision has to do with the leadership of the Church represented by Aaron, and the Church represented by Miriam. What are they doing? They are rejecting the Spirit of Prophecy. They are failing the first test.

What happens to Miriam? She is struck with leprosy, and Aaron intercedes to Moses, who intercedes to God.

And God says, "No. She is going to be punished. I am not going to heal her right now. She is going to spend seven days outside the camp."

> —"And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.
>
> "And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his

> mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee. And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*. And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran." Numbers 12:1–16 (KJV).

The *marah* vision emphasizes the first test, the Spirit of Prophecy; **the *marah* vision**.

THE STRUCTURE REMOVED

Perhaps the most serious are the last two that we will look at, and this brings all 12 references to the *marah* vision to a conclusion.

1 Samuel 3:15:

> "And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to show Eli the *[MARAH]* **vision**." 1 Samuel 3:15 (KJV).

What was the *marah* vision that Samuel had seen? That Shiloh was going to be fulfilled.

And what was Shiloh? (1) Well, that is where Eli, Hophni, and Phinehas were going to be overthrown. (2) That is where the ark was going to be captured. (3) It is teaching that the structure of God's Church is going to be overthrown at The Sunday Law. This is part of the Latter Rain Message that is given to God's people in here. It is a recognition that the structure does not go past The Sunday Law. In fact, it is very clear in the parable of the house that is built upon the rock and the house that is built upon the sand, in conjunction with what Sister White says about the Alpha and Omega Apostasy. She says storms and tempests will sweep away the structure of this Omega Movement. It does not go past the Sunday Law.

The *marah* is a vision of the Seventh-day Adventist Church being swept away at The Sunday Law. And a second testimony to this is Ezekiel 8:3. It says,

> "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the **visions**"—*THIS IS THE LOOKING GLASS VISIONS*—"of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy." Ezekiel 8:3 (KJV).

And this, of course, is Ezekiel 8, which concludes with 25 men bowing down to the sun at The Sunday Law. This is the *marah* vision, too.

IN SUMMARY: So, the *marah* vision, it is the looking glass vision where we are humbled into the dust and we are cleansed; but, we receive the Word of God, we compare ourselves with the Law of God. The Word is engrafted into us, because we receive the Latter Rain in the Most Holy Place and we receive the gift of prophetic understanding. And, the Lord enters into covenant with us, and we are commanded to measure the Temple and be introduced to Palmoni, the Wonderful Numberer—and we just barely touched that. And it is also in this time that the Spirit of Prophecy is rejected or accepted fully, and the message has to do, upon the testimony of two, with the structure of Adventism being swept away at The Sunday Law.

So, what we are saying is that these wheels within the wheels in Ezekiel are the links within the chain of prophecy that begin in Eden and go all the way to the Second Company, and that these links are the 3:1 combination. And the 3:1 combination, the reform lines, were opened up by the Lion of the Tribe of Judah in 1989, and that they were confirmed, that Rule was confirmed, when Islam was restrained, paralleling the restraint of Islam in the history of the Millerites when the Angel of Revelation 10 came down.

THE CHAIN OF EVENTS

Now, under "The Chain of Events" I have pulled a sentence from something that we have already read. It says,

> "**The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come**." *Prophets and Kings*, paragraph 5, 535–537

THE COMMENCEMENT OF THE CHAIN OF TRUTH

But, in the beginning of Adventism, back here in 1798, it says this about William Miller:

> "God sent **His angel**"—*HIS ANGEL IS GABRIEL*—"to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one,"—*WILLIAM MILLER WAS THE CHOSEN ONE*—"to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him**,"—

Miller was given the commencement of the chain of truth, this chain [see Figure No. 8], this prophetic chain.

> "—and he was led on to search for link after link,"—

Or as Ezekiel would say, wheel after wheel; he would search 3:1 combination after 3:1 combination, although he did not recognize the 3:1 combination.

> —"and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**."—

That is what Miller saw. He was given the commencement of that chain of truth; he saw the chain.

> —"That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 229–232.

THE COMMENCEMENT OF THE CHAIN OF TRUTH: 677BC, 457BC & AD508

And Miller tells us in *Advent Review and Sabbath Herald*, April 18, 1854, what the commencements were that he was given; and, it was 677BC, 457BC, and AD508. That was what he was given.

> "From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B.C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B.C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A.D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A.D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up." *Advent Review and Sabbath Herald*, April 18, 1854.

But, what we are given is the 3:1 combination, the reform lines, paralleling that history. We are given the light that brings the chain into perfect clarity; Miller was given the work to identify the starting points for the chain link.

We will continue on with this tomorrow.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the work of the Lion of the Tribe of Judah, of the High Priest of Palmoni. We ask that you would give us the experience of the prophets, that we be humbled into the dust and let all of our glory be removed that we can be picked up and placed upon our feet by Michael as Daniel was, and have a coal placed upon our lips as Isaiah was, that we might have an effective and powerful message to carry to your people in this crisis. We ask a blessing upon this study, we have asked a blessing upon this day that you would watch over and protect us as we prosecute our daily work. We thank you for watching over the LiveStreaming in the production that is going on here and we would ask for that continued blessing as well. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART SEVEN: PALMONI—2004

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that you grant us the presence of your Holy Spirit as we begin this morning with this study of "Palmoni." We ask that you take control of my thoughts, my considerations and overrule them for your glory and that you might touch my lips with a coal from off the altar that the words that are spoken be edified and strengthened for the Brothers and Sisters who are considering these truths. We ask for understanding of these subjects; so, we ask that you pour your Latter Rain out upon us at this time. And, we thank you for giving us a good night's rest and bringing us together. In Jesus's name, amen.

PALMONI: 2004

JEFF PIPPENGER: The board is too small to put every illustration that I would like to put up there, but we are still dealing with Revelation 18 from yesterday's presentation.

And on September 11, 2001, when Islam was restrained, immediately thereafter a brother in London recognized that this was a parallel to the restraint of Islam on August 11, 1840. And because of that, when we had seen these histories were repeating—we had already known that but we had this confirmation—then, to describe, defend, present, and understand the role of Islam in Bible prophecy the logic is that the Lord led His people back to the Charts. Okay? Because, if you are going to present Islam from Bible prophecy upon the foundational understanding, you need to go back here [pointing to the First Woe on the 1843 Chart] to see what the Pioneers understood about the First Woe being Islam, the Second Woe being Islam on these Charts.

So, not only did the restraint of Islam on September 11, 2001, confirm that the Millerite History was repeating and that the reform lines were the prophetic Rule that the Lord had given to His people for this generation but the logic of it all was that He then led us back to Jeremiah's Old Paths.

THE 2520

But, once you go back to these 1843 and 1850 Charts, it was in 2004 that Brother Duane Dewey came across an article by Hiram Edson about the 2520. He called me, and he was not so much concerned about Hiram Edson's presentation on the 2520 as He was with the fact that Hiram Edson had identified that the "glorious land" in verse 41 of Daniel 11 was the United States of America; and, that had been an ongoing controversy. That was one of the things that even to this day the people who are fighting this message wanted to teach that the "glorious land" in verse 41 of Daniel 11 is the Seventh-day Adventist Church. They wanted to teach that the Papacy conquers the Seventh-day Adventist Church well before the close of human probation. So, that had been an ongoing controversy.

So, when Brother Duane saw this article by Hiram Edson, where Hiram Edson says the "glorious land" is the United States of America—and he does not say so casually, he brings a whole Bible study to prove it—he knew that I would have an interest in that; so, he called me.

But, the article is dealing with the 2520s. So, shortly thereafter I was in Southern California and I had gotten finished with the series early and I still had one more presentation to do, but I was through my notes, so I figures, "Well, let's show what Hiram Edson thought about the 2520." The only difference is, by that time I had reached the conclusion differently than Hiram Edson. Hiram Edson was arguing that the 2520 against the Northern Kingdom up here [See Figure No. 12A], from 723BC to AD1798 was the one that Miller should have picked instead of the 2520 from 677BC to 1844. And by the time I reached that presentation—I think it was April or May of 2004—I had concluded that they were both valid and needed to be recognized.

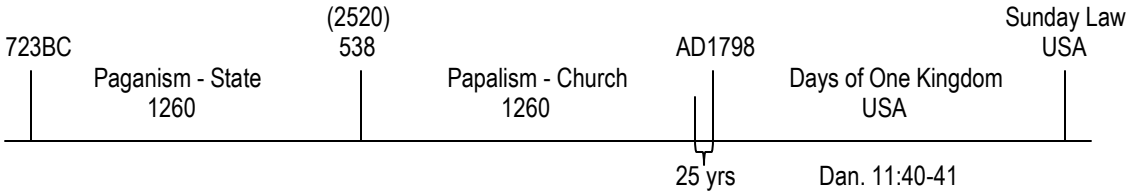


Figure No. 12A.

So, from the logic of the controversy over the last six verses of Daniel 11 and the fact that Islam was restrained in 2001, and you need to now understand the role of Islam in Bible prophecy, the Lord leads us back to these Charts. And one of the things that the Lord is doing at this point, He is introducing His students of prophecy to Palmoni, the Wonderful Numberer. This word *Palmoni* is derived from Daniel 8:13, which is the question that is answered in verse 14, which is the Pillar of Adventism.

So, from this point on, Palmoni, in 1798 and 1989 in either case, if you are a student of prophecy you are introduced to the Dirt Brush Man and you are introduced to the Lion of the Tribe of Judah. You are introduced to Christ as the one who unseals the prophetic Word.

But, when you get to 2001, now He is going to lead us. And remember, the 144,000 are those who follow the Lamb withersoever He goeth. He is going to lead us to meet Him as Palmoni, the Wonderful Numberer. So, this is part of the process of this development of Truth; and, we want to show you at least a little bit about the Wonderful Numberer here.

We are not really dealing with the study on the 2520, but we will touch on it lightly.

SEVENTY YEARS

THE DESOLATIONS OF JERUSALEM

Go to Daniel 9:2. There are several places in the Scriptures where the 70 years of desolation of Jerusalem that Judah was going to be captive in Babylon are referenced, and we want to look at that; because, we want to consider what these 70 years represent.

In Daniel 9:2 it says,

> "In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Daniel 9:2 (KJV).

So, here these 70 years is putting the reference of the desolations of Jerusalem.

THE PUNISHMENT OF BABYLON

And, one of the places—there is more than one place where these 70 years is referenced by Jeremiah—but one of the places where it is references is in Jeremiah 25. So, no doubt Daniel was looking at that, and in beginning with verse 9 of Jeremiah 25, it says,

> "Behold I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.
>
> "Moreover I will l take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.
>
> "And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jeremiah 25:9–12 (KJV).

So, here not only do we see the desolations of Jerusalem for seventy years nut here is the promise that at the end of the seventy years Babylon itself will be desolated.

THE LORD CHOOSING JERUSALEM

Another place where seventy years is referenced is in Zechariah 1:12. And in here it is not so much talking about Jerusalem being desolated for seventy years or Babylon being desolated at the end of the seventy years; it is talking about the promise of the Lord was going to restore Jerusalem. In Zechariah 1:12, it says,

> "Then the angel of the LORD answered and said, O LORD of hosts, how long silt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years—*THESE 70 YEARS*—?" Zechariah 1:12 (KJV).

> And if you drop down to verse 17, it says,

> "Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad: and the LORD shall yet comfort Zion, and shall yet choose Jerusalem."

So, here are three prophets talking about the 70 years, and they are repeating and enlarging upon one another. At the end of the 70 years Babylon is going to be desolated and the Lord is once again going to choose Jerusalem.

THE RESTING LAND

But, probably the more significant one for this study concerning the seventy years is found in 2 Chronicles 36, beginning in verse 16. It says,

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all *these* he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chronicles 36:16-21 (KJV).

LEVITICUS 25

Now, the only other place in the Scriptures where the land resting is referenced is in Leviticus 26. So, when these modern theologians say it is incorrect for William Miller to apply a time element to the seven-times scattering in Leviticus 26, based upon the Hebrew, that is foolishness; because, Ezra, who is the author of Chronicles, spoke perfect, inspired Hebrew, and here he is making a time application to the punishment that is set forth in Leviticus 26. So, if it is okay for the inspired prophet Ezra to make this application, it is certainly okay for William Miller.

So, here we are finding that the 70 years of Jeremiah's prophecy is based upon how long the Hebrews refused to observe the statute o letting the land rest every seventh year, if you go to Leviticus 26 where the curse is set forth in connection to the statute itself. The statute, of course, is found in Leviticus 25; and, Leviticus 26 gives us the breakdown of the blessings and curses connected with this statute.

In verse 33 of Leviticus 26, it says,

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste, Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon *it*."

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."—

In verse 43, it says,

—"The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD." Leviticus 26:33–35; 40–44 (KJV).

Now, my point here is, this is the only place in the Scriptures where the land resting is referenced, except for what we just read in 2 Chronicles 36: 21. And Ezra in 2 Chronicles has tied this 70 years of the land resting into chapter 26 of Leviticus where we find the seven times, where we find the curse for breaking the statute of allowing the land to rest for 70 years.

So, what I am saying is, I have not explained Figure No. 12 yet; but, I am going to take a component of it and give you a visual explanation of what I am saying.

490 YEARS

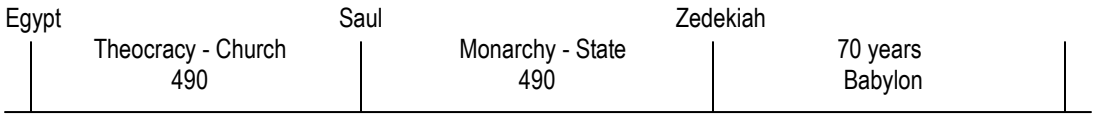


Figure No. 12B

Here is the 70 years in Babylon. And according to Ezra in 2 Chronicles 36:21, the land is resting for these 70 years, based upon them breaking the statute of the land resting. So, if you want to know how the 70 years represent 70 years of sabbaths that were desecrated, so if you want to know how long they were desecrating the land, all you have to do is take that 70 years and multiply it by 7 and it will give you 490 years.

So, this 70 years of the land resting is based upon 490 years that preceded that 70 years of desecration of the land.

And, what we are going to you show you here is, two periods of 490 years that lead to this 70 years—and, of course, what do these 70 years lead to? The three decrees that lead to the 2300-year prophecy.

And not the first but the second prophecy of the 2300-year prophecy is what? 490 years. So, out here we have another 490 years in the 2300-year prophecy; but, we are going to show you two 490-year periods, prophetically, that lead to these 70 years, and we have a purpose for doing it.

But, go to Acts 13. And I am not claiming that I am aware that Paul here is in contradiction with 1 Kings 6, I believe; but, I am relating to this passage in Acts 13 as prophetic and that Paul is here giving us a symbolic period of 490 years. And if Paul can do this, we can certainly apply it.

In verse 16 of Acts 13, it says,

> ""Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness."—

How many years?

FROM THE AUDIENCE: Forty.
JEFF PIPPENGER: Okay.

> —"And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13:16–20 (KJV).

So, what is 40 and 450?

FROM THE AUDIENCE: 490.
JEFF PIPPENGER: 490.

So, what I am saying here, and I am not arguing that this is perfect, I am saying that Paul is setting forth a symbolic period of time and he is saying from Passover in Egypt, until Samuel the prophet.

And in this history the judges were the ones who were ruling God's people, leading God's people, and it was a theocracy representing a church. So, this 490-year period is a theocracy, symbolic of a church.

490 YEARS TO THE FIRST KING

And I am marking Saul here as Samuel the Prophet, because Samuel anointed Saul as the first king, that this is a 490-year time period.

> "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Samuel 8:4–7 (KJV)/

490 YEARS TO THE LAST KING

And if you will look in your notes, at *Clark's Commentary,* it says,

> "Saul anointed king 1096/1095 BC, 1 Samuel 10. Jerusalem's captivity began 606/605 BC, 2 Kings 24:1. *Clark's Commentary.*

Therefore, the Bible chronologists have told us that from Saul to Zedekiah, from the first king to the last king, is 490 years. Okay? But, now it is a monarchy with Zedekiah, symbolic of a state.

So, you have 490 years, a theocracy-church; and, 490 years, monarchy-state. And this 490 years is a second witness to the Bible chronologists. You have Jeremiah's 70 years that tell

you that the land was resting based upon 490 years of disobedience of the statute of letting the land rest.

So, what you have here is two identical periods of 490 years that lead to the 70 years of captivity in Babylon.

PROBATIONARY TIME

Now, I want to go to Psalm 12 and put this in the record. We are not going to take time to really prove this. I am just going to tell it to you. You should know this already.

Verse 1 f Psalm 12 says,

> "Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men,"—

Okay. I would point you to Daniel 11:31-36, which is covering the 1260 years of Papal rule, and it talks about the faithful falling during the 1260 years of Papal rule; because, I am going to apply Psalm 12 in this history.

Verse 2:

> —"They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak. The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:"—

In this history the tongue that spoke proud things is the Papacy, and he spoke great words against the Most High in the 1260 years of Papal rule.

Verse 4:

> —"Who have said, With our tongue will we prevail;"—

And Sister White tells us the speaking of a nation is the action of its legislative and judicial authorities. And it is during this history, this 1260 years where the Papal bulls were persecuting God's people.

> —"Who have said, With our tongue will we prevail, our laps *are* our own: who *is* lord over us?"—

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that **he** as God **sitteth in the temple** of God, shewing himself that **he** is God?" 2 Thessalonians 2:4 (KJV.) 'Who is lord over us?'

Verse 5:

> —"For the oppression of the poor, for the sighing of the needy now will I arise, saith the LORD;"—

There comes a point in time where the Lord is going to deal with this arrogance of the Papacy during the 1260 years.

—"now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him. The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

And what I am saying is, what sets them above the arrogancy of the Papacy is the translation of the *King James Bible;* and, it took seven years to translate the *King James Bible*.

—"The words of the LORD; are pure words: as silver tried in a furnace of earth, purified seven times.—

Identifying that it would take seven years to produce the *King James Bible,* and this of course opening up the Word of God to the common man is what establishes the Protestant Reformation beyond the reach of the Papacy.

But in verse 7 it says,

—"Thou shall keep them,"—

And you have to ask yourself what *them* is. In the context, it is the words of God: "Thou shalt keep these pure words that have been purified seven times."

And when was the *King James Bible* produced? 1611; from 1611 onward, the *King James Bible* is going to be preserved and protected as God's pure word, from that point on.

—"O LORD, thou shalt preserve them from this generation for ever. The wicked walk on every side, when the vilest men are exalted." Psalm 12 (KJV).

So, I am saying this to put it in the record; because, some have said—if you go to Matthew 18—some have said that in Matthew 18, verses 21 and 22, that the Greek does not allow for the application that I am going to put upon it.

Verse 21 of Matthew 18 says,

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?

"Jesus saith unto him, I say not unto them, Until seven times: but, Until seventy times seven." Matthew 18:21–22 (KJV).

Now, what I am saying is this is Christ and Christ knew, **Christ knew** that He was walking through the seventieth week of the 70 weeks. He knew that He was confirming that final week. Christ knew that He was confirming the 490 years. And when Peter asked him how many times do you forgive your brother, Christ said 70 times 7, referencing that 490 years, which He knew He was fulfilling. He knew the entire Bible, He inspired the entire Bible. But, the argument comes that the Greek does not allow you to take this word *times* and use it in a multiple sense. Okay? So, what I am saying is, the *King James Bible* is God's pure Word from 1611 onward; and, if you take every reference in the New Testament, **every reference in the New Testament**, of a numerical presentation—and by that I mean if it is going to say 27 in the *King James Bible*, it is going to say 20 and 7. If it is going to say 34, it is going to say 30 and 4, every time. It will say 50 and 5, 60 and 6, every time. There is only one time—because the argument here is this is

not 70 times 7; this represents 77—There is only one time where it does not say 70 **and** 7, and it is right here and it says 70 **times** 7. To me, that tells you that it is not the same as the other expressions for these numbers in the Greek; but, it also goes along with the fact that the Bible is the pure Word.

So, what I am saying is, the 490 years is a probationary time.

[Referring to Figure No. 12B] this is a probationary time for the theocracy, this is a probationary time for the kings of Israel. And the 490 years that appears down here in the 2300-years prophecy we know is a probationary time. Daniel 9:24 says,

> **"Seventy weeks** are determined"—*AND THAT WORD DETERMINED MEANS* ***CUT OFF***—"upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy". Daniel 9:24 (KJV).

So, what I want you to see is, based upon Jesus's Words, based upon the second prophecy in the 2300-years prophecy that when we see 490 years in the Scriptures, among other things, it represents a probationary time.

And what I am saying is, this probationary time from Egypt until Samuel when he anoints the first king, that is the probationary time given to the Jews to function under the judges in a theocracy, a straight theocracy.

And what happened in the days of Samuel? The people wanted a king; and, Samuel was upset and Samuel was told by the Lord, "Samuel, they haven't rejected you; they have rejected me." They closed their probation; they rejected God right there, correct?

But, God was going to give them another probationary time of 490 years with these kings that they wanted, and after that they are going to go into captivity for 70 years, based upon the seven times of Leviticus 26.

PROBATIONARY TIME—490 YEARS

And recently I have heard a new idea that I do not agree with, personally; but, you have to test it out for yourself.

Go to Revelation 2, verses 20 and 21, and this is the Church of Thyatira. The argument that has recently been made is that this time period references not the 1260 years; but, verse 20 says,

> "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not." Revelation 2:20-21 (KJV).

And I am saying that this space that was given to the Papacy to repent is the 1260 years of Papal rule; but, there is a new idea about that, and I believe it an incorrect idea.

Go to chapter 9 of Revelation, in verse 20. It says,

> "And the rest of the men which were not killed by these plagues"—

And what history is this? This is the history of the Sixth Trumpet, the Second Woe. This is the history that begins in AD1499 and goes to 1840, right?

FROM THE AUDIENCE: Amen.

JEFF PIPPENGER: And it says,

—"And the rest of the men which were not killed by these plagues"—

By what plagues? The plagues represented by Islam and the Trumpets that are used against Pagan and Papal Rome.

> —"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Revelation 9:20–21 (KJV).

This puts the repentance period right down there in 1840, maybe? But, the reference in Thyatira is that this 1260 years is the space that Thyatira's Jezebel was given to repent.

So, what I am saying is that at a prophetic level, this 1260 years represents a probationary time.

A space to repent is a probationary time, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, what we are showing here, what we are getting ready to show, is that with the 2520—and remember, September 11, 2001, Islam restrained, the Lord had to lead us back to these 1843 and 1850 Charts. And when He does so, we see the 2520, we start grappling with the 2520; and then Palmoni steps and He starts teaching us things about why He is the Wonderful Numberer, the Numberer of Secrets.

So, when we look at this 2520 [See Figure No. 12A], we see two 2520 time periods and, according to Thyatira, we know that this time period is a probationary time, as is the 490 [See Figure No. 12B, Papalism-State].

So, here {Figure No. 12A], we see two 1260-year time periods. If we begin the 2520 against the Northern Kingdom in 723BC, we have 1260 years that Paganism trampled down God and His people, followed by 1260 years that Papalism trampled down God and His people.

And what Pagan Rome, the symbolism of Paganism in the Bible, what Pagan Rome gave to the world was statecraft. Paganism represents statecraft.

And what Papal Rome gave to the world was churchcraft. So, here we see 1260 years of probationary time followed by 1260 years of probationary time, given to the state and given to the church. And I am saying that this parallels the 490 [in Figure No. 12B] given to the church and given to the state. The church and state is reversed here, but that is not too important.

But, this probationary time from Saul to Zedekiah leads you to the 70 years of Babylon. Remember, at the end of 70 years, what happens to Babylon?

FROM THE AUDIENCE: It is destroyed.

JEFF PIPPENGER: It is destroyed.

So, I am saying that these two probationary time periods [in Figure No. 12A] leads you to 1798. And what happens in 1798? The United States becomes the kingdom of Bible prophecy, and it is going to continue to be the sixth kingdom of Bible prophecy until The Sunday Law.

So, from Zedekiah is one kingdom, Babylon, this period of time of the 70 years; and, from 1798 to The Sunday Law, this is the days of one king as well.

TYRE

Go to Isaiah 23.

So, you just have to hold your breath on this. This is very difficult to present this in terms of keeping it where you can follow along. I have not given you the ability to follow along yet, because there are just too many things to put in place. But, in a moment we are going to tie some of these things together, hopefully, and you will follow the logic.

Isaiah 23 is about Tyre. Look at verse 1.

> "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them." Isaiah 23:1 (KJV).

So, we need to know who Tyre is, if we are going to understand this prophecy. And, if you drop down to verse 15:

> "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king:"—

Now, what has happened there, there has just been a prophetic symbol identified for us and it is this, that 70 years represent the days of one king; and, a king in Bible prophecy is a kingdom. And in the 70 years of captivity, it was one kingdom. It was Babylon. So, 70 years are the days of one kingdom, symbolically.

But in this history [Figure No. 12A}, time is no longer; and, I am saying that from 1798 to The Sunday Law that is the sixth kingdom of Bible prophecy. That is the United States. That is the days of one king.

Let us go back to verse 15 of Isaiah 23. We are trying to figure out who Tyre is.

> —"And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot."

Who sings as a harlot?

What does it mean to sing? What is our song? It is our experience. Tyre is the harlot of Bible prophecy.

Notice verse 16.

> —"Take an harp, go about the city, thou harlot that has been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she

shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." Isaiah 23, 15-17 (KJV).

Who is it that is the harlot that commits fornication with all the kingdoms of the Earth?

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: The Papacy. So, the Papacy is forgotten for 70 years, as the days of one king. The Papacy is forgotten; it receives its deadly wound in 1798 and it is forgotten for this symbolic 70 years, the days of this one kingdom [Figure No. 12A].

Now, notice, this 70 years is the one kingdom of Babylon [Figure No. 12B], and it is preceded by two probationary periods.

This kingdom [Figure No. 12A] is the United States; it is one kingdom. It is preceded by two probationary periods. This time is no longer, this is symbolic, the days of one king, the days of the United States. And, of course, when The Sunday Law passes in the United States, the United States ceases to be the sixth kingdom of Bible prophecy, because now the ten kings of Revelation 17 are going to give their kingdom to the beast. Now, the seventh kingdom of Bible prophecy is here.

But, at the end of these symbolic 70 years, Tyre, the Papacy, Jezebel, is going to do what?

FROM THE AUDIENCE: Commit fornication.

JEFF PIPPENGER: Commit fornication with the kingdoms of the Earth.

So, what we are seeing here is an illustration of the history of the Papacy in the United States.

FORGOTTEN

Notice *The Great Controversy*, page 563.

> "Romanism is now regarded by Protestants with far greater favor than in former years….
>
> "Have these persons **forgotten** the claim of infallibility put forth for eight hundred years by this haughty power?" *The Great Controversy*, 563.

In this history [Figure No. 12A] of 1798 to The Sunday Law in the United States, this kingdom of the United States, it forgets who the Papacy is.

And that is what happens to Tyre. It is forgotten for 70 years; and, at the end of the 70 years she is going to commit fornication with the kings of the Earth.

THE DAYS OF ONE KING

The Great Controversy, page 441:

> "What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America." *The Great Controversy*, 441.

The United States; this is the kingdom.

But, what is going to happen to the United States? She is going to fill the cup of her iniquity.

What nation becomes the first kingdom of Bible prophecy at the beginning of the 70 years?

FROM THE AUDIENCE: Babylon.

JEFF PIPPENGER: Babylon, right?

But, what happens down here at the end of the 70 years? Babylon is destroyed.

Why? Because, it filled its cup of iniquity.

THE CUP OF INIQUITY

Notice what it says about the United States; *Review and Herald,* March 9, 1886.

> "He has borne long with the perversity of the race; he has tried to win them to himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full." *Review and Herald,* March 9, 1886.

The United States fills its cup with The Sunday Law, just as Babylon filled its cup in the party at Belshazzar's, the night that Darius came under the walls.

So, do you see the parallel?

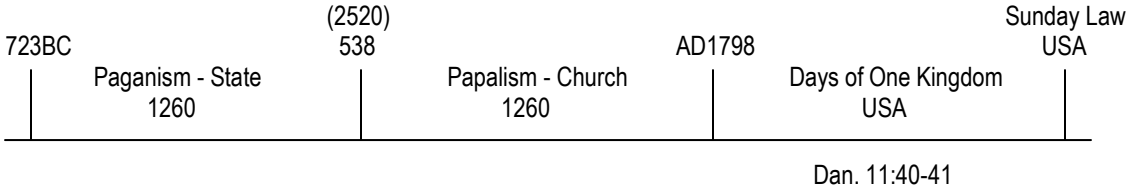


Figure No. 12A (parallel to 12B).

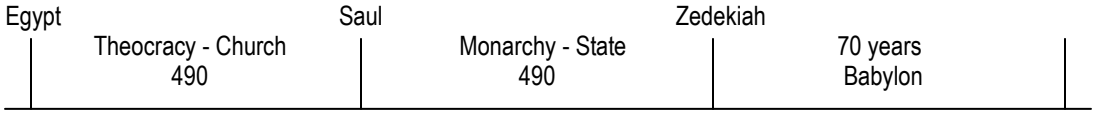


Figure No. 12B (parallel to 12A).

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: You see the parallel, all right.

So, this history here [Figure No. 12A] the days of one king, what history is it?

Test question, Morning Worship test question: What history is this?

All right. It could be lots of histories. It is Daniel 11:40-41. Verse 41 is The Sunday Law; but, how does verse 40 begin?

FROM THE AUDIENCE: "And at the time of the end . . . . "

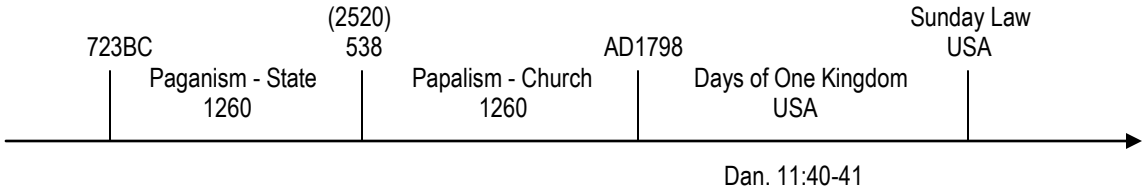
JEFF PIPPENGER: "And at the time of the end . . . ."

Okay, this is Daniel 11:40-41. This is the time that the Papacy is forgotten, that parallels this 70 years of Babylonian captivity [Figure No. 12B].

> "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon."

So, this history here of the days of one kingdom [Figure No. 12A], we are bringing to right here [See Figure 14]. We are now moving that to here. Are you with me?

FROM THE AUDIENCE: (Affirmations.)



JEFF PIPPENGER: Here are the 70 years.

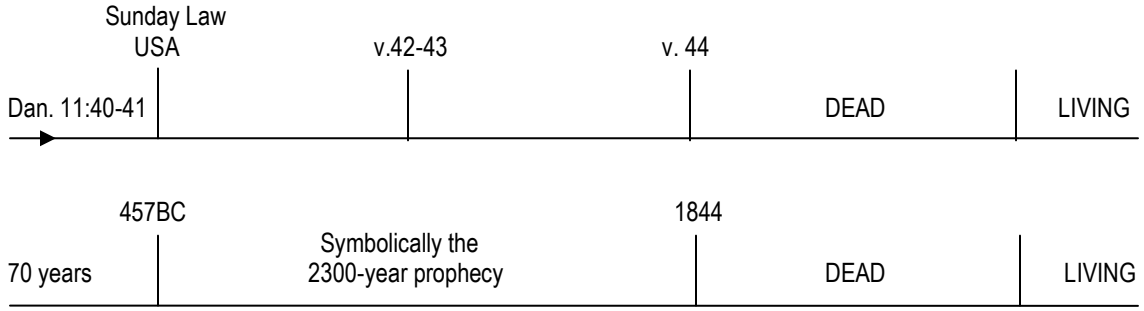


Figure No. 13.

THE DECREES

Now, the 70 years, there are three decrees at the end of 70 years that brings you to 457BC, right?

I am lining up 457BC with the Sunday Law because, if you will notice, under the three decrees, it says,

> "**The whole earth is to be lightened with the glory of the Lord**. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the**

second advent of Christ to our world. The second angels' message is to be repeated." *Manuscript Releases*, volume 16, 40.

And we have read more than once that there cannot be a Third without a First and a Second. If there is a First and a Second, there is a Third. So, the three messages, there are three messages that lead to The Sunday Law. There were three decrees that led to 457BC.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: But, what happened in 457BC? The 2300-year prophecy began. Is this not so?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, what I am saying is, that we are going to look at this in a moment. I want to put another piece in the puzzle. We are going to come back to this.

I want to show you the Pattern of Christ, to establish something.

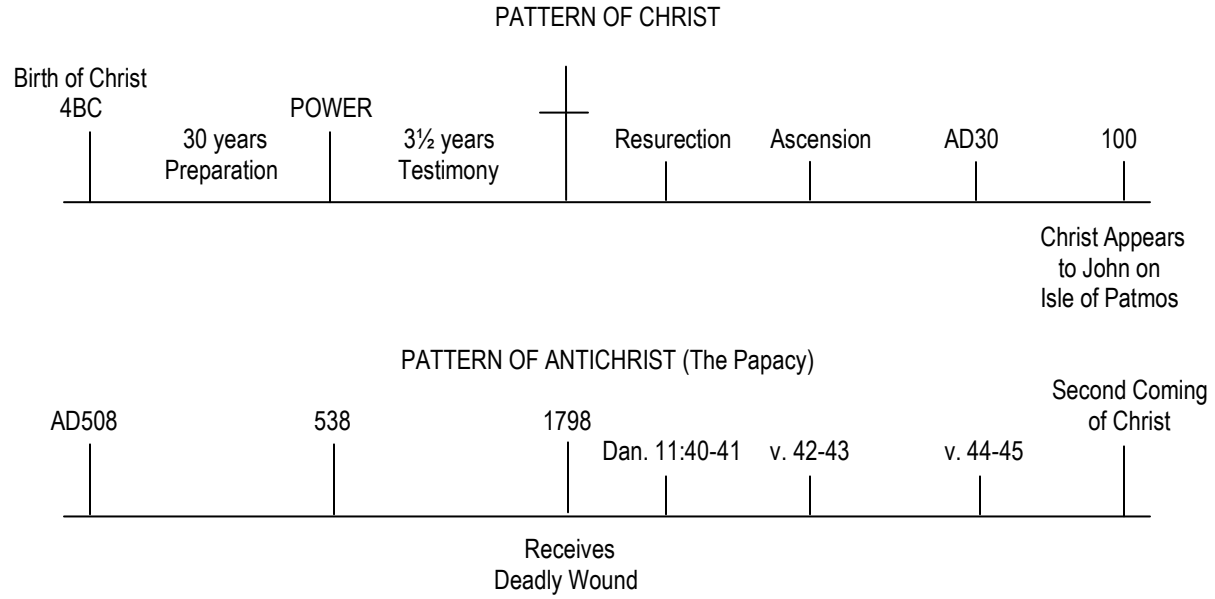


Figure No. 14.

The Pattern of Christ, real quickly: Christ was born, and He was 30 years in preparation; and, then He was empowered at His baptism and he gave His testimony for three and a half years; and, then He died on the cross; and, then He was resurrected; then He ascended; and, then we come to AD70 with the destruction of Jerusalem.

And, then we come to the year 100 when He comes to John at Patmos; and, Sister White has a quote where she says, "In the early Christian Church, Christ came two times. He came first as a baby in Bethlehem, and His second coming was on the Isle of Patmos when He met with John. When He meets with John in the year 100, it represents the Second Coming of Christ. And in *The Great Controversy,* Sister White tells us that the destruction of Jerusalem represents the Seven Last Plagues.

So, I am saying, the Pattern of Christ is also the pattern of antichrist, the *antichrist* being the Papacy. And from AD508, when Paganism was being set aside, there were 30 years of

preparation, just like Christ, until AD538 when the Papacy was empowered, and then the Papacy gave its satanic testimony for three and a half prophetic years, until 1798 when it received its deadly wounded, paralleling the cross.

And then in Daniel 11:40-41, when you get to verse 41, when you get to The Sunday Law, the Papacy is resurrected.

So, from this history here [Figure 12A], although it receives the deadly wound here, in AD1798, its resurrection is taking place here at The Sunday Law.

Then in Daniel 11:42-43 [Figure 14], when the Ten Kings agree to give the whole world to the Papacy, she ascends to the throne of the Earth. She ascends.

And this leads to Daniel 11:44-45, where she comes to her end and no one will help; and, then Michael stands up and then comes the Seven Last Plagues and, of course, the Second Coming of Christ.

I am just giving you a witness that the activities of Satan are governed by the activities of Christ. He is attempting to counterfeit the activities of Christ. And not only is he attempting to counterfeit them, he is governed by God's prophetic Word.

FROM THE AUDIENCE: Yes!

JEFF PIPPENGER: Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. Let us go back to here [Figure No. 13]. This is what I am saying. I am saying that in 2001 where we realized that Islam had been restrained like it was in 1844, it demanded that God's people understand the Pioneer position of Islam and the Woes; and, therefore, the Lion of the Tribe of Judah unsealed the Charts [the 1843 and 1850 Charts]. But once He unsealed the Charts, He then began to point to Himself as Palmoni, and He took us to the 2520. And by 2004 He began to show us things about the 2520 that the Pioneers had never recognized. And I am showing you just a little tidbit of this so you can see the light that is developing.

This 2520 [Figure No. 12A], against the Northern Kingdom, provides a second witness to this history here [Figure No. 12B] of Ancient Israel.

Two identical probationary times, given to both church and state, that lead to the days of one king. This kingdom is Babylon [Figure 12B].

This kingdom [Figure 12A] is the United States.

And at the end of Babylon there will be three decrees that begin the 2300-year prophecy; and, at The Sunday Law the 2300-year prophecy will be repeated, only it will not be the 2300-year prophecy for God's people. It is going to be the satanic counterfeit.

Okay, so here is what we are saying. This 70 years [Figure No. 13], the days of one king leads to the three decrees in 457BC.

The days of the one king of the United States here leads to The Sunday Law, and The Sunday Law is preceded by Two Messages. The Third Message for Adventism is The Sunday Law. So, those Three Messages are repeating the Three Decrees.

And in this history the time prophecy for Adventism leads you to 1844, and what happens to 1844?

FROM THE AUDIENCE: Judgment.

JEFF PIPPENGER: Judgment for the dead begins. And at some point in time, judgment for the living begins, correct?

So, I am saying that in this history here [Figure No. 13, Daniel 11:41-45], you will see illustrated a satanic counterfeit of this history.

THE STREETS AND WALLS

> "He shall enter also into the glorious land, and many . . . shall be overthrown. But these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. He shall stretch fort his hand also upon the countries: and the land of Egypt shall not escape." Daniel 11: 42-43 (KJV).
>
> "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the *means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 12-15 (KJV).
>
> "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:16-17 (KJV).

So, Daniel 11:42–43 we probably know. This is when the Papacy establishes complete control over the kings of the Earth. All right? This is Revelation 13:12–15 when the United States forces the whole world to set up an image to the beast, and the only definition of the image of the beast is the combination of church and state, with the church in control of the relationship.

And in Revelation 13:12 the United States forces the world to accept this image of the beast.

And in verse 15 it says that this beast should speak; and, Sister White tells us that the speaking of a nation is its actions of its legislative and judicial authorities; therefore, this image of the beast that confronts the whole world consists of a legislative body and a judicial body. This is the United Nations: its legislative body is in New York City; its judicial body is in Holland.

The world is going to be forced to accept this One World Government. This is Revelation 17:15, when the Ten Kings agree to give their kingdom to the beast; AND, this is Daniel 11:42-43, when the King of the North, the Papacy, conquers Egypt (the world).

So, The Sunday Law in the United States, in terminology of the 2300 years, the work of putting together the temple and finishing the city is done; but, the streets and the walls, the full completion of the building of the 2300 years is accomplished when the city is intact, in verses 42 and 43 of Daniel 11. And this leads to Michael standing up.

JUDGMENT OF THE LOST DEAD BEGINS

Notice Revelation 11:18—I will come back and recap this again if I am losing you.

Verse 18 of Revelation 11 says this—this verse here many times is misunderstood by Seventh-day Adventists. There is a guy that has a bunch of papers out on the website attacking this message and he is one of the classic ones. He is the son-in-law of Gerhardt Damsteegt and he taught that this judgment here is the judgment that began in 1844. And if you believe that, you are wrong.

Verse 18 of Revelation 11 says:

> "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged"—

In his argument that this should be 1844, he plainly said Ellen White's comment on this verse was wrong. Not only did he have the wrong theology of this verse, he was willing to say that Sister White had a wrong comment on this. And people look up to this guy as sharp. After all, he is a medical doctor, too.

> —"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear they name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18 (KJV).

Okay. Now, you can see Sister White's comments where he thinks she was wrong. It says,

> "**I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct,** one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out." *Early Writings*, 36.

Well, if they were separate and distinct, the angering of the nations is something that comes before the wrath of God, and the wrath of God is the Seven Last Plagues; and, the time to judge the dead would have to be something after the Seven Last Plagues. But, he was insisting that the time of the judgment of the dead was in 1844. This is not so.

You can see what Uriah Smith's position on this is. It says,

> "The wrath of God for the present generation is filled up in the seven last plagues (chapter 15:1), which consequently must here be referred to, and which are soon to be poured out upon the earth."—

He is commenting on verse 18.

> —"The Judgment of the Dead.—*AND HE QUOTES*—'And the time of the dead, that they should be judged.' The great majority of the dead, that is, the wicked, are still in their graves after the visitation of the plagues, and the close of this dispensation. A work of judgment, of allotting to each one the punishment due to his sins, is carried on in reference to them by the saints, in conjunction with Christ, during the one thousand years following the first resurrection. 1

> Corinthians 6:2; Revelation 20:4. Inasmuch as this judgment of the dead follows the wrath of God, or the seven last plagues, it would seem necessary to refer it to the one thousand years of judgment upon the wicked, above mentioned; for the investigative judgment takes place before the plagues are poured out.
>
> "The Reward of the Righteous.—'And that thou shouldst give reward unto thy servants the prophets.' These will enter upon their reward at the coming of Christ, for he brings their reward with him. Matthew 16:27; Revelation 22:12. The full reward of the saints however is not reached till they enter upon the possession of the new earth. Matthew 25:34." Uriah Smith, *Thoughts on Daniel and the Revelation*, 539.

Now, here is what I want you to see. I am saying that this 2300-year prophecy [Figure No. 13] that Adventism understands applies to us is giving an outline for the activities of Satan, just like the Pattern of Christ is. All right?

And after these 70 years captivity in Babylon, three decrees brings you to the starting of the 2300 days. And after the Three Messages that leads you to The Sunday Law in the days of this one king, the United States, you have symbolically 2300 years that takes you to 1844, that takes you to here [the judgment of the dead]. In 1844 the Judgment of the Dead began—s that not true?—and that the first judgment for the wicked here begins at the Second Coming of Christ. This is the thousand-year millennium.

And the wicked goes through two judgments. They go through a judgment of the wicked dead and a judgment of the wicked living.

And we go through a judgment of the dead and, at some point, a judgment of the living. Right? Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JUDGMENT OF THE LIVING LOST

JEFF PIPPENGER: So, go to Revelation 20:7–15.

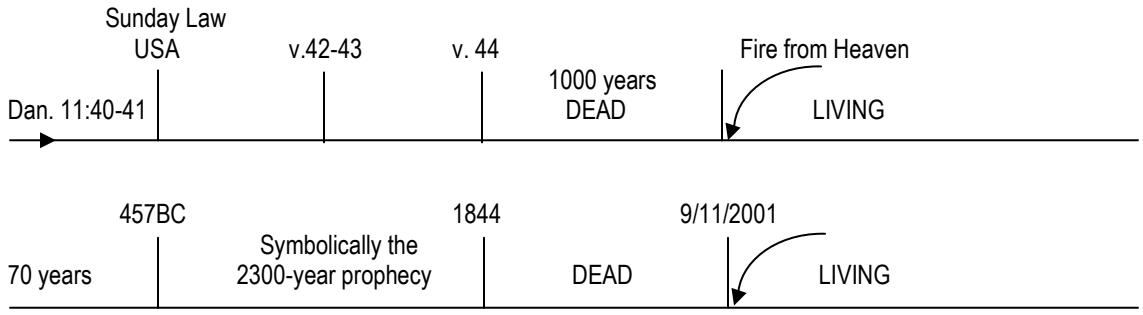


Figure No. 15.

I am saying that the first judgment for the wicked is there in the millennium, the thousand years, and that this is paralleling the judgment process that has gone on in Adventism from 1844 until September 11, 2001, when the judgment of the living began.

And in Revelation 20, in verse 7, it says:

"**And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire** and brimstone, where the beast and the false prophet *are,* and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:7-15 (KJV).

So, here is the final judgment of the wicked. And what happened here for the wicked?

FROM THE AUDIENCE: They were cast into the lake of fire.

JEFF PIPPENGER: They were cast into the lake of fire, but what comes down out of heaven?

FROM THE AUDIENCE: Fire.

JEFF PIPPENGER: Fire comes down out of heaven.

And what is that a symbol of?

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: The Latter Rain.

In the Judgment of the Living, in our history, when it starts what comes down out of Heaven? Coals from off the altar. Fire comes down out of Heaven, the Latter Rain.

Do you see the parallel?

There is more to this parallel that you need to see; because, we know that in the 2300-year prophecy, probably the most important part of that prophecy is the 2520 days that Christ confirmed the covenant with men for one week, right?

So, this here is the one week:

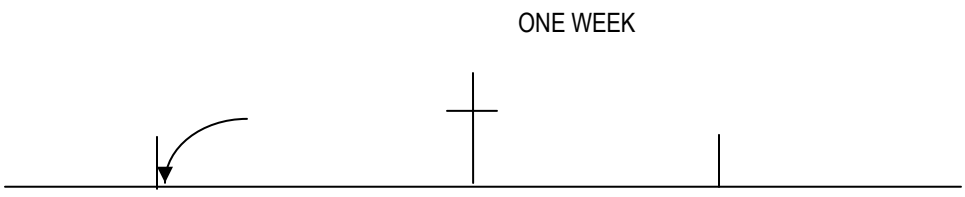


Figure No. 16.

And it overlays with these histories as well.

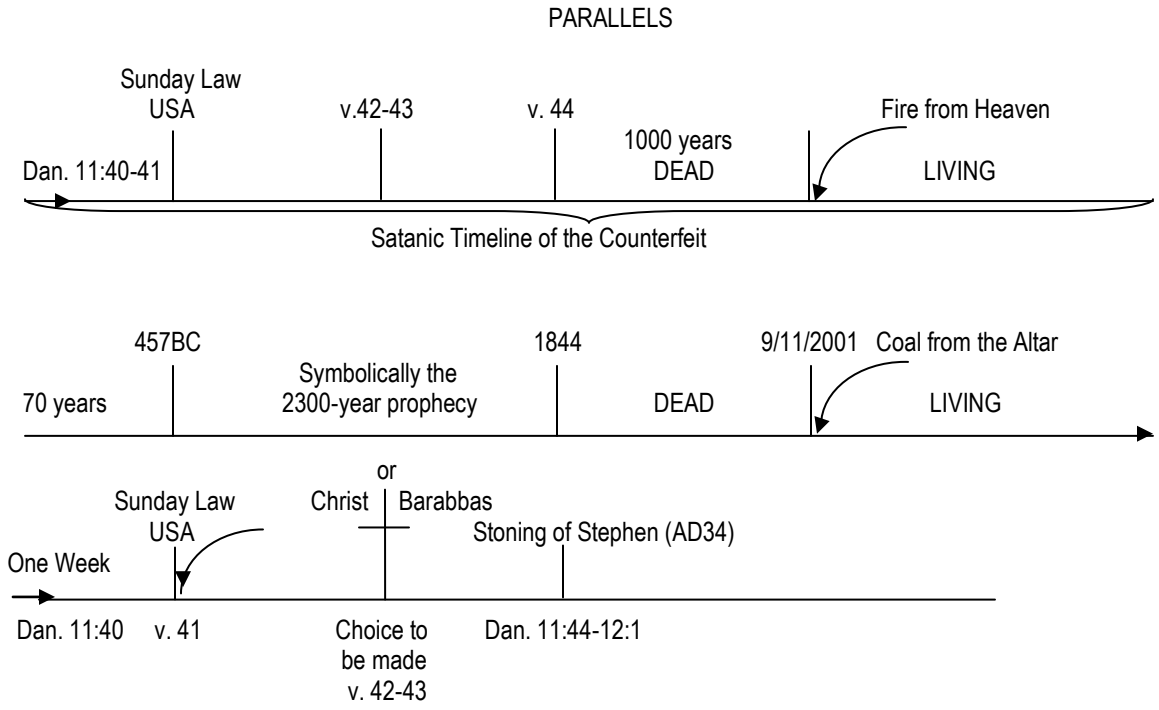


Figure No. 17.

CONFIRMING THE SATANIC COVENANT

When he comes in at The Sunday Law, Satan is going to confirm the satanic covenant for one week.

> "He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon." Daniel 11:41 (KJV).

Go to Revelation 13:11 and 13; and, it says,

> "And I beheld another beast coming up out of the earth; and he had two horns like a lamb and he spake as a dragon." Revelation 13:11 (KJV).

Who is this beast?

FROM THE AUDIENCE: The U.S.

JEFF PIPPENGER: It is the United States.

When do they speak as a dragon?

FROM THE AUDIENCE: At The Sunday Law.

JEFF PIPPENGER: At The Sunday Law. I am saying right here, this is The Sunday Law, once again.

But, notice verse 13.

> "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Revelation 13:13 (KJV).

Okay. Here is the impersonation of Christ by Satan, and he brings fire down from out of heaven right here; because, he is paralleling the one week of Christ which began when? When Christ was baptized and the dove came down from out of Heaven.

But in the midst of the week, in the middle of the week, Christ was crucified; and, in the middle of the week there is going to be a crucifixion that takes place.

And you see a quote from *Testimonies*, volume 5, page 451, that talks about The Sunday Law.

> "By the decree enforcing the institution of the papacy in violation of the law of God, **our nation** will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that **the time has come for the marvelous working of Satan** and that the end is near." *Testimonies*, volume 5, 451.

That is this right here [Figure No. 16]. This is the One Week. This is the week that the satanic covenant is being confirmed with many.

And I have it here purposefully to be lining up with Figure No. 15.

THE POWER DESCENDS

The Great Controversy, page 624, speaking of the marvelous working of Satan. It says,

> "As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13–15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries,

saying: **This is 'the great power of God.'** Acts 8:10." *The Great Controversy*, 624.

He is going to personate Christ. Did Christ fulfill this week?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. He is going to fulfill this week from a satanic perspective.

In the last sentence it says that people are going to believe that "This is 'the great power of God.'"

IN THE MIDST OF THE WEEK

But, in the midst of the week, what happened?

FROM THE AUDIENCE: The crucifixion.

JEFF PIPPENGER: The crucifixion; He was cut off.

Notice *Maranatha*, page 199:

> "The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth." *Maranatha*, 199.

Right here, in the midst of the One Week, there is going to be a bloodbath.

Okay, now, if you look at that last sentence closely, what is going on in the world right here in the midst of the One Week? There is a choice being made, right?

Between who?

FROM THE AUDIENCE: Christ and Barabbas.

And when does the choice between Christ and Barabbas take place? Right at the cross. And right there the blood is spilled to confirm the satanic covenant. Satan does not spill his own blood; he spills the blood of Christians. It takes place right here in the midst of the week when he is confirming the covenant.

And the choosing of Christ and Barabbas likes up with Daniel 11:42-44. This is when he has finished building the streets and the walls in troublous times—this is a troublous time—and he has taken complete control of the kingdom; so, now he can persecute. (Daniel 11:42-43 and Revelation 13, Revelation 17:15.)

> "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Daniel 11:44 (KJV).

NONE SHALL HELP

> "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was

a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 11:45–12:1 (KJV).

And then right here, he plants the tabernacles of his palace between the seas and the glorious mountain, and he comes to his end and none shall help.

This is Daniel 11:41 at The Sunday Law. This history prior to The Sunday Law is Daniel 11:40. In the midst of the week is Daniel 11:42-43. And the last waymark is Daniel 11:44 through Daniel 12:1. And this here is the counterfeit week to the week within the Pattern of Christ, the last week of the 490 years.

And my point is this. This is a fun study and all; but, these kinds of truths were never seen in Adventism ever until Palmoni opened up these truths when He led us back to these truths within the 1843 and 1850 Charts at 2001. And if you are going to be among the 144,000 or the redeemed here at the end of the world, you have to follow the Lamb withersoever He goeth.

So, we are putting this as just another argument in the presentation of the Lion of the Tribe of Judah opening up an increase of knowledge at the time of the end in 1989, and documenting certain truths that began to be opened up, one of which is the 2520.

Shall we pray?

Benediction: Heavenly Father, we thank you for the second testimony that you have given us concerning the 2300 days, though it comes from a satanic line of prophecy. We see that you are in control of all things and that all things are governed by you, as you manage the wheels within the wheels. And we thank you for allowing us to see a glimpse of these truths, and we would ask that you would help us to respond to these truths in the way that Ezekiel and Daniel and John and all the prophets have done when they were confronted with this glory and humbled into the dust, that you might pick them up and prepare them to carry a message. We ask that this would be accomplished in our lives as well. We set before you this day of service, and we would ask that you would protect and watch over us. We thank you for being with the production of the livestreaming that we are doing here, and we would ask for your continued blessing in Jesus's name. Amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART EIGHT: PALMONI—PART TWO

Invocation by Brother Jeff Pippenger: Heavenly Father, thank you for giving us a good night's rest and bringing us together this morning so that we can study your Word once again. We ask that you grant us the presence of your Holy Spirit and that you pour your Latter Rain out upon us, that you forgive our sins that our vessels might be prepared to receive your Spirit and the Latter Rain according to your will. We ask that you would take control of my thoughts and my words so that the message conveyed can be clear and concise and readily received by those who are hearing it. We ask a blessing upon this study. We want to understand more fully the implications of who Palmoni is. We thank you for all these things in Jesus's name. Amen.

49

PENTECOST

JEFF PIPPENGER: In my limited understanding of Palmoni, as I look at it, I could probably do three hours putting emphasis on the Wonderful Numberer, by just putting these timelines up on the board. We did one yesterday, and I was going to conclude there; but, I had not dealt with this particular study since 2010 and I realized afterwards that I left one little thing out of it. So, I knew I was going to go back and revisit that this morning. And then when I looked at it, I figured, "Okay. We will just do another presentation on Palmoni."

If you remember what we were saying, is that down here we have used this. You should not take this timeline [Figure No. 14] and try to combine it with this one [Figure No. 17] in terms of trying to line up the waymarks. I have given this Pattern of Christ yesterday simply for the reason to give evidence, one witness at least, that the antichrist is governed by the movements of Christ.

This [second line of Figure 14 entitled "Pattern of Antichrist (Papacy] is the antichrist. He was 30 years in preparation, gave a satanic testimony for 1260 years. In Daniel 11:40-41, his resurrection begins, coming back to life; verses 42 and 43, the Ten Kings of Revelation 17 give their kingdom to him and he ascends, to the throne of Earth he ascends; and then Babylon falls, he comes to his end with no one to help. And then, the Second Coming of Christ follows that.

And this [first line of Figure No. 14, entitled "Pattern of Christ] is, of course, the line of Christ: 30 years in preparation; and, then He is empowered and gives His testimony for three and a half literal years; and, then He is crucified, resurrected, ascends. And then in AD70 you have the destruction of Jerusalem, which is an illustration of the Seven Last Plagues; and, then at the Isle of Patmos Christ comes symbolically a second time.

So, I was giving that to show that antichrist, or Satan, in his work of impersonating Christ and counterfeiting Christ, he is governed by the Pattern of Christ.

So, with that witness then, we went over here to try to show that the 2300-year prophecy that we understand is also governing the final movements of the Papacy. So, we begin up here [Figure No. 12A], showing the 2520 that comes to AD1798, but that this 2520 is divided into two parts: 1260 of Paganism, 1260 of Papalism.

And then we went into the history of Ancient Israel and showed two similar time periods [Figure No. 12B], 490 years from Egypt to Saul; followed by another 490 years, from Saul to

Zedekiah; and, then 70 years of captivity in Babylon, which were the days of one king, one kingdom. A king is a kingdom.

And up here [Figure No. 12A], according to Isaiah 23, Tyre, the Papacy, the one that commits fornication with the kings of the Earth, is forgotten for 70 years, it says, "as the days of one king" [portion of timeline between AD1798 and The Sunday Law]. The Papacy is forgotten when she receives her deadly wound [AD1798], and the one kingdom that is forgotten during that time period is the United States. And this period lasts from 1798 until The Sunday Law, when the United States is no longer the sixth kingdom of Bible Prophecy, just as Babylon in Figure No. 12B was overthrown at the end of that 70 years. So, we identified that according to the story of Thyatira that this 1260-year time period is a probationary time period. This was the space she [the Papacy] was given to repent; therefore, at the prophetic level, 1260 can be understood as a probationary period and it was given to Paganism as well.

And in this history [Figure No. 12B], we know that 490 years is a probationary period; because, in the 2300 days, 490 years are given to the Jews, cut off for the Jews, beginning in AD457 and ending with the stoning of Stephen in AD34.

So, we see a probationary period from 723BC to AD538, a probationary period from 538 to 1798 [Figure No. 12A]; a probationary period from Egypt to Saul, and a probationary period from Saul to Zedekiah [Figure No. 12B]; a captivity in Babylon [Figure No. 12B], and a captivity so to speak in the United States [Figure No. 12A].

So, once we set that forth, we brought down here [Figure No. 17]. And in the terms of the 2300 days, when they came out of Babylon after 70 years, you have the Three Decrees that begin the 2300-year prophecy. Here is the 70 years [referring to line 2 of Figure No. 17.] And I know that from the end of the 70 years until 457BC there is a period of time. I am not trying to avoid that; and, in that period of time there are three decrees, the Third Decree being 457BC.

And then begins the 2300-year prophecy that brings us to AD1844, when among other things the Judgment of the Dead began.

And, on September 11, 2001, the Judgment of the Living began when the Angel of Revelation 18 came down.

So, what we are saying in terms of Daniel 11:40-41—that is this history here, the days of one kingdom, the United States, from 1798 to The Sunday Law—that this is paralleling this 70 years of the captivity of Babylon. At the end of this 70 years they come out of Babylon on three decrees; and, we know that The Sunday Law is the third test for Adventism, so that is paralleling the Three Decrees.

So, we bring that down here [in Figure No. 17] and we say The Sunday Law is paralleling 457BC. And if this is so then at the end of this symbolic 2300-year time period in this line of prophecy [first line of Figure No. 17], you are going to come to Michael standing up at the end of Judgment and then the Judgment of the Wicked Dead begins for 1000 years. The wicked dead are judged. And at the end of the 1000 years, fire comes down out of Heaven, paralleling the fire that comes down out of Heaven in the Judgment of the Living; and, then the wicked living are judged and they are destroyed at the end of the 1000 years. So, we are showing this parallel. That is at the level of the 2300-year prophecy.

But, there are more than one prophecy within the 2300-year prophecy. So, the one week [third line of Figure No. 17], the one week in the 2300 years, the seventieth week of the 70 weeks is the one week that Christ confirms the covenant, so we see that at the beginning of this week that Christ was anointed at His baptism, and then He goes to the cross, and then down here we have AD34 in the time period of Christ when Stephen is stoned and Michael stands up.

Therefore, in AD34 here [third line of Figure No. 17] is paralleling 1844 when Michael stands up and moves from the Holy Place to the Most Holy Place and is another representation of Michael standing up here [first line of Figure No. 17].

I am lining up this week with the whole 2300 years here. And, I am saying at the beginning of this week at The Sunday Law, the fire that comes down out of Heaven is Revelation 13:13; because, this is when Satan is going impersonate Christ and he calls fire from down out of Heaven in the sight of men (Revelation 13:13). This is the counterfeit.

And in the midst of the week, we have got the whole world choosing between Christ and Barabbas; and, the blood that is spilled is not the blood of Barabbas, it is the blood of Christ's followers, and this period ends in AD34. This [third line of Figure No. 17] is the "one hour" of Revelation 17, when the Ten Kings agree to give their kingdom to the beast for one hour.

So, I have one more argument to put in place here; and now if you will turn to your notes, we will look at "49" to put this in place. This is fairly straightforward, fairly easy to see, I think.

In Leviticus 23:15–21 we have the Pentecost history set forth.

> "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations." Leviticus 23:15-21 (KJV).

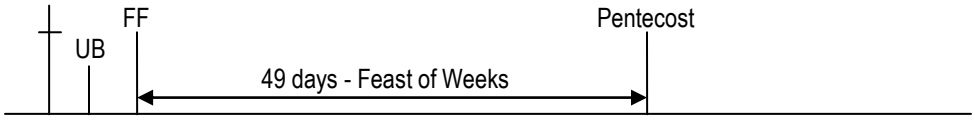


Figure No. 18.

Here we have Passover—and I am talking about Passover in Egypt initially—but, instead of writing out *Passover,* I am going to put a cross because Christ perfectly fulfilled this history of the deliverance out of Egypt at the cross.

And then the day following that, you have the beginning of the Feast of Unleavened Bread, so I am putting *UB* there.

And then you have then Firstfruits Offering, so I am putting *FF* here.

And you have from *Patriarchs and Prophets* a breakdown of this.

> "The Passover was followed by the seven day's feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile

work was to be performed. On the second day of the feast, the first fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.

"Fifty days from the offering of first fruits, came the Pentecost, called also **the feast of harvest** and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service." *Patriarchs and Prophets,* 540.

And then from here you have the Feast of Weeks, which is 49 days. That brings you to Pentecost.

Now, it does not matter if you are looking at the beginning of Ancient Israel, at Egypt, or the end in the time of Christ, this was fulfilled perfectly. The beginning of Ancient Israel is Egypt. Christ is the Alpha and Omega at the end of Ancient Israel. Christ fulfills this with the Passover, the Unleavened Bread, the Firstfruits, the Feast of Weeks, and Pentecost.

So, you have in there, you have two witnesses, even though I have only illustrated one.

THE JUBILEE

In Leviticus 25:8–13, you have the verses that describe the Jubilee.

"And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession." Leviticus 25:8-13 (KJV).

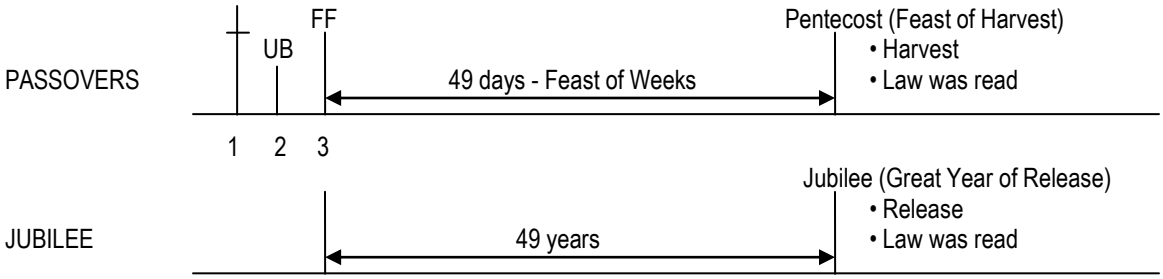


Figure No. 19.

And I am going to title the first line of this timeline, "Passovers," for the beginning and the end.

And this second line of this timeline I am going to put, "Jubilee." So, here, although you do not have a specific 1, 2, 3—this is a 1, 2, 3 step that leads to this, but you do not have that specific thing here. You have 49 years that brings you to the Jubilee.

Now, if you notice in your notes—I passed over the first notes about Pentecost.

> "**Every seventh year** the whole law was to be read in the assembly of all Israel, as Moses commanded: 'At **the end of every seven years, in the solemnity of the year of release**, **in the feast of tabernacles**, when all Israel is come to appear before the Lord thy God in the place which He shall choose, **thou shalt read this law** before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.' Deuteronomy 31:10–13." *Patriarchs and Prophets*, 503.

And one of the things that I want to put in here is that Sister White tells us that Pentecost is the Feast of Harvest. So, one of the characteristics of this is *harvest.*

And here, in the notes that begin with "Every seventh year," every seventh year in this 49-year cycle was the Year of Release, and in the Year of Release the Law was to be read.

But, in the fiftieth year it is the Great Year of Release, and once again the Law is going to be read.

> "After 'seven sabbaths of years,' 'seven times seven years,' came that **great year of release—the jubilee**. 'Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow **the fiftieth year**, and proclaim **liberty** throughout all the land unto all the inhabitants thereof: it shall be **a jubilee** unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.' Leviticus 25:9, 10." *Patriarchs and Prophets*, 533.

And so you have a year of Release.

And the reason I am doing this and you line up the characteristics that are associated with this "49," it will teach us what the "49" is all about.

This, of course, the Law was given at Sinai; and, there are other characteristics that you can put in there. I am just pointing to certain ones.

PENTECOST AND THE JUBILEE

Now, notice the quote from the *Signs of the Times*, December 1, 1898, at the bottom of your notes.

> "But **the time had now come**. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. **For ten days** the disciples

> offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, **a jubilee in heaven**. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples." *Signs of the Times*, December 1, 1898.

So, I just wanted you to see that when the Holy Spirit was poured out at Pentecost on the disciples, it was marking that Christ's offering had been received and that the Heavenly Sanctuary was being inaugurated and that He was beginning His work; but, it was also a Jubilee at the same time. So, Sister White is tying these three lines together, because there are three lines actually reflected there.

THE STREET AND THE WALLS

So, in Daniel 9:25, we have another 49-year cycle. Go to Daniel 9:25.

And what I am saying, and I am hoping you are getting the implications, is this kind of light is associated with Palmoni, the Wonderful Numberer.

> "Know therefore and understand, *that* from the going forth of the commandment to restore"—*OKAY, THE COMMAND TO RESTORE,* ***THE COMMAND TO RESTORE***—"and to build Jerusalem unto the Messiah the Prince *shall be* **seven weeks**, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25 (KJV).

So, what I am saying here, Daniel 9:25, is that the command—and you have underneath in your notes a quote that we have read here recently where Sister White says that this Third Decree required all Three Decrees to reach the perfection required from the prophecy. So, in Daniel 9:25, we have Three Decrees paralleling the Passover, Unleavened Bread, and Firstfruits Offering, and then you have—how many years?—49 years for the streets and walls to be built in troublous times.

So, I am going to put Nehemiah here in this third line of the parallels.

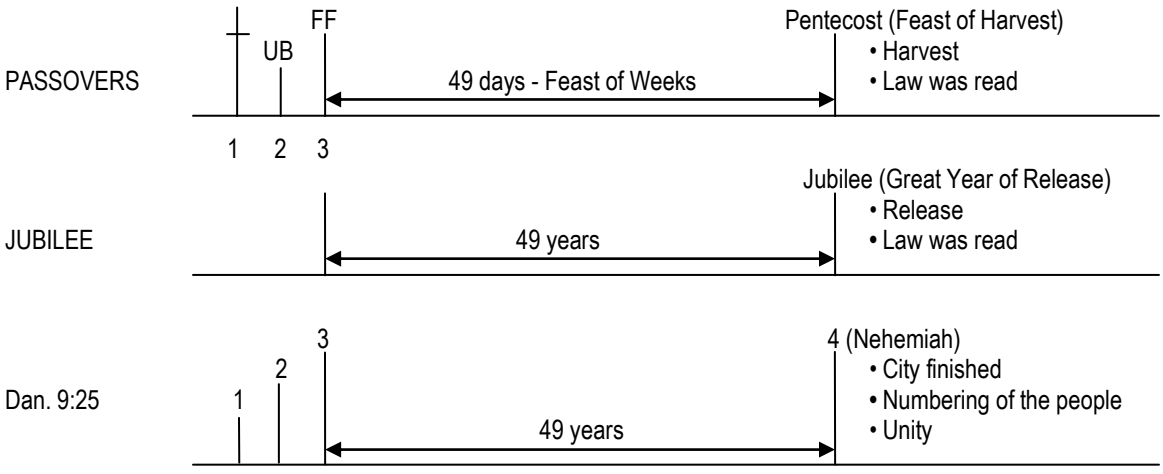


Figure No. 20.

And, of course, Nehemiah, this was the Fourth Decree but "city finished" is what I am going to put. And sometimes we are a little bit careless about making a distinction that in the history of the First Decree, right here [between the First and Second Decrees], the foundation of the temple was laid. It was specifically marked over and over again in Bible prophecy; because, every Reform Line marks a foundation right in this history.

But, by the history of the Second Decree, the temple is finished [between the Second and Third Decrees]. That is the temple finished.

So, when they come to the Third Decree, the temple is already finished; they are going to begin temple services. But, the street and the wall are not completed. The street and the wall do not get completed until over here. So, the city is not finished until this history here.

> "In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy*, 326.

A NUMBERING

So, in Nehemiah 7, when the walls are finished in Nehemiah 7 there is a numbering of the people. Of course, I am putting that there; because, when Pentecost is repeated on this same line, there is going to be a numbering of the people.

UNITY AND A READING THE LAW, AND OBSERVED THE FEAST OF TABERNACLES

In Nehemiah 8, still dealing with the finishing of the wall, they have read the Law once again. They observed the Feast of Tabernacles, and there was unity marked. Nehemiah 8:1 says they came together as one man. This is the expression that represents unity.

And, of course, this unity is part of the story of the Pentecost of the disciples: they were all of one accord in one place when Pentecost arrived.

So, what I am saying is, not only do we have these 49s, the symbol of 49, tying these histories together, but the bottom line of what they represent down here is the same thing and they repeat and enlarge and they increase the meaning of it all.

THREE DAYS AND FORTY-SIX YEARS

> "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body." John 2:18-21 (KJV).

"Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5 (KJV).

FIFTY-TWO DAYS

So, now, I am going to do one other line here, and this is the line of Nehemiah in the south. And what I want you to see here with Nehemiah, this history of Nehemiah, it actually takes place right here on this line [line three of Figure No. 20 at the Fourth Decree].

Go to Nehemiah 2:11 (KJV): "So I came to Jerusalem, and was there three days."

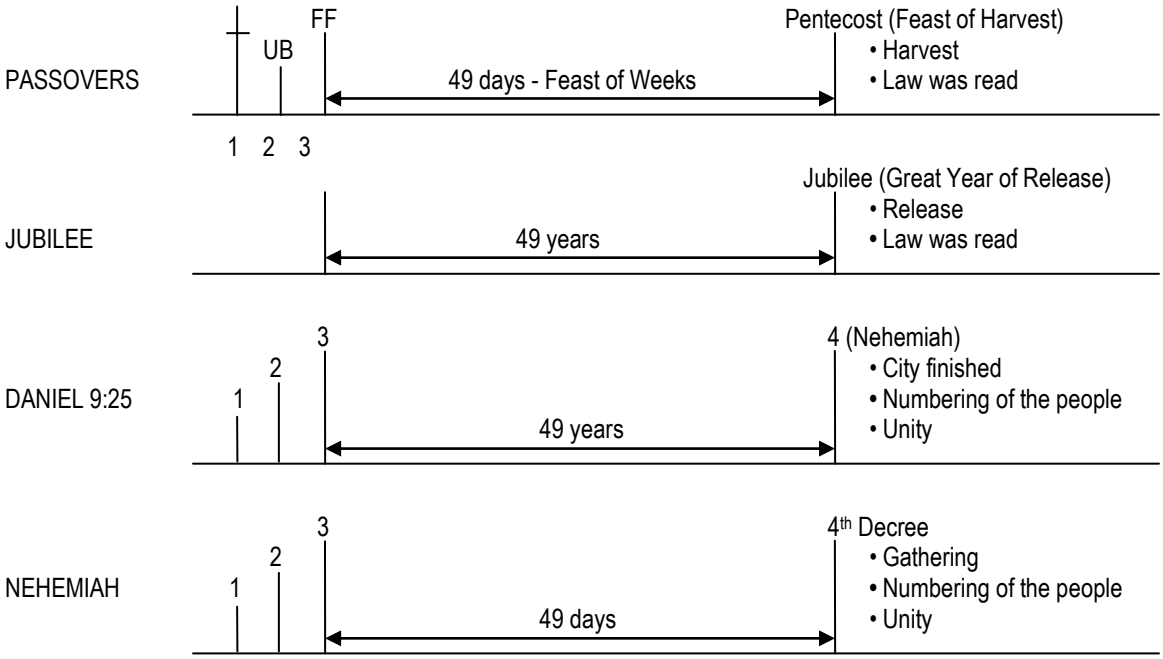


Figure No. 21.

Okay. So, Nehemiah comes to Jerusalem, and he was there three days.

And if you go to Nehemiah 6:15, it says:

"So the wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days." Nehemiah 6:15 (KJV).

So, if you take 3 from 52, how many days are left?

FROM THE AUDIENCE: 49.

JEFF PIPPENGER: Forty-nine days. But, this history here of the 49 days actually fulfilled this right here at the conclusion of the 49 years of Daniel 9:25.

So, notice this quote from *Prophets and Kings*, pages 636–637, and you will see why I am making this application. It says,

"On the third night after his arrival Nehemiah rose at midnight and with a few trusted companions went out to view for himself the desolation of Jerusalem. Mounted on his mule,"—*AND SOME PEOPLE HAVE BEEN POINTING OUT THAT WHAT IS CARRYING NEHEMIAH AROUND JERUSALEM IS THE MESSAGE OF THE MULE, THE MESSAGE OF ISLAM*—"he passed from one part of the city to another, surveying the broken-down walls and gates of the city of his fathers. Painful reflections filled the mind of the Jewish patriot as with sorrow-stricken heart he gazed upon the ruined defenses of his beloved Jerusalem. Memories of Israel's past greatness stood out in sharp contrast with the evidences of her humiliation.

"In secrecy and silence Nehemiah completed his circuit of the walls. 'The rulers knew not whither I went,' he declares, 'or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.' The remainder of the night he spent in prayer; for he knew that the morning would call for earnest effort to arouse and unite his dispirited and divided countrymen.

"**Nehemiah bore a royal commission**"—

He bore the Fourth Decree, right here; he bore a royal commission.

—"requiring the inhabitants to co-operate with him in rebuilding the walls of the city,"—

He had the legal authority to command them to work, even without any explanation; but, he did not do it that way.

—"but he did not depend upon the exercise of authority. He sought rather to gain the confidence and sympathy of the people, knowing that a union of hearts as well as of hands was essential in the great work before him. When on the morrow he called the people together he presented such arguments as were calculated to arouse their dormant energies and unite their scattered numbers.

"Nehemiah's hearers"—

So this is a gathering, is it not? If it is uniting the scattered followers, then this is a gathering here. Do you see the logic there?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: —"Nehemiah's hearers did not know, neither did he tell them, of his midnight circuit of the night before. But **the fact that he had made this circuit contributed greatly to his success;**"—

These three days, he had to do the way he did them in order to be successful and finish the work in 52 days.

—"**for he was able to speak of the condition of the city with an accuracy and a minuteness that astonished his hearers. The impression made upon him as**

he had looked upon the weakness and degradation of Jerusalem, gave earnestness and power to his words." *Prophets and Kings*, 636–637.

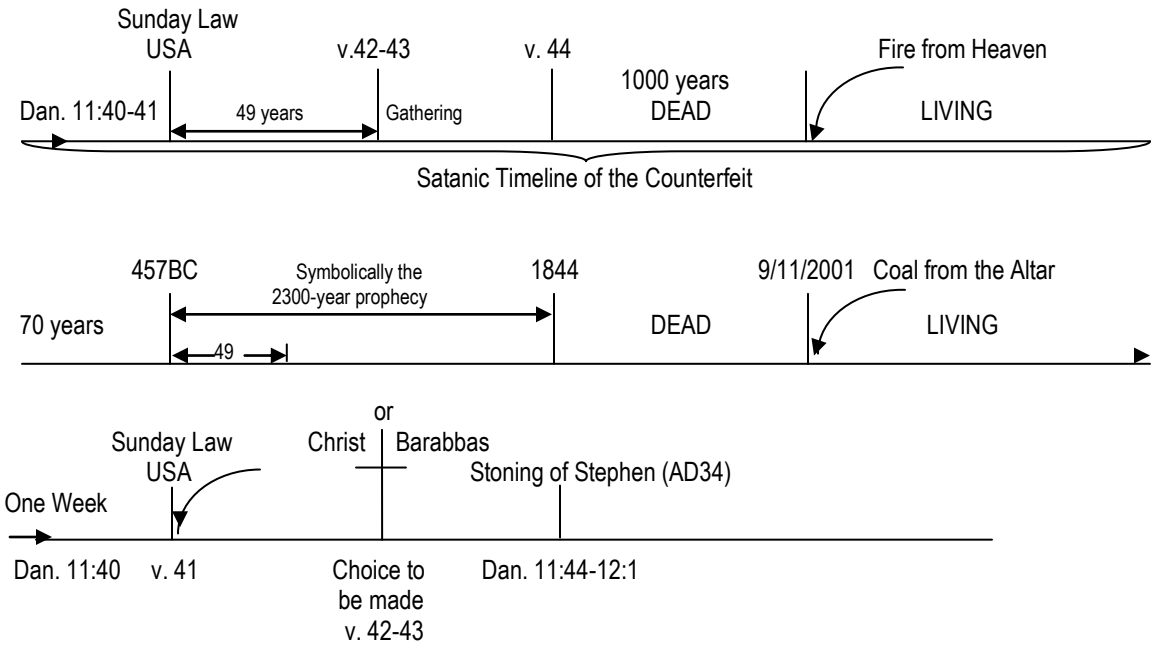


Figure No. 22 (see also Figure No. 17).

Okay. So, what I am saying here is—if you can draw your mind back here now—with these five witnesses [with the "Passovers" timeline of Figure No. 21 representing both the Passovers at Mount Sinai with Moses and at Jerusalem with the disciples] that Palmoni has put in place, then when we take this information and we feed it into here [see second line, "70 years," of Figure No. 22], we know that in the genuine, the sanctified 2300-year prophecy, there is a 49-year period that we are just dealing with, with Nehemiah rebuilding the wall. So, what I am saying is, in this unsanctified line, the counterfeit line, [see first line, "Daniel 11:40-41," of Figure No. 22], that at The Sunday Law, the work of gathering the city together is not complete for the Papacy. It has to finish its work of capturing the whole world in verses 42 and 43 of Daniel 11. The kingdom has to be fully established; Egypt has to be in hand, the Ten Kings of Revelation 17:15 have to agree to give their kingdom to the beast. So, this here is a "type" of the 49-year gathering.

And, I say "gathering" because I want to tell you that right here at verses 42 and 43 is a gathering. This is where all mankind is getting gathered not only to Armageddon but they are getting gathered to the Valley of Jehoshaphat. This is where multitudes and multitudes are in the valley of decision, and what they are deciding over here is Christ or Barabbas; but, this "gathering" is the finishing of the street and the wall for the Papacy. And this is where the Law is emphasized, in the sense that this is going to be the implementation of the worldwide Sunday Law, this is where the harvest is going to take place of two classes, and this is where you are either going to be released or you are going to be gathered into the Papacy's fold.

And there is a unity here of the wicked as they turn against the righteous.

This is a satanic line that is governed fully by God's prophetic Word, as put forth by Palmoni.

Did you follow that?

FROM THE AUDIENCE: (Affirmations.)

EZRA 7:9

JEFF PIPPENGER: All right. We are going to change gears here, another from Palmoni.

We will go to Ezra 7:9, and this is dealing with the Third Decree.

> "And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. For upon **the first *day* of the first month** began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him." Ezra 7:8–9 (KJV).

Now, Ezra is coming from Babylon with the Third Decree, right? And we know that when this Third Decree down herein 457BC is put in place, it is prefiguring the Third Message down here on October 22, 1844.

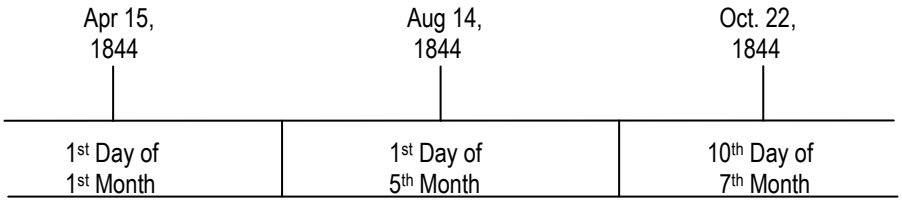


Figure No. 23.

So, we know that October 22, 1844, was the tenth day of the seventh month. Correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. That is the Day of Atonement.

But, we have two other days that are marked here by Ezra when he is bringing this Third Decree. So, the Third Decree is prefiguring October 22, 1844. So, if we mark the first day of the fifth month, and the first day of the first month, we will be looking at history, we will be looking at the typification, the prefiguring, of the history of the Millerite Movement.

Okay. So, if you back up to the tenth day of the first month—and how many days are there in a Biblical month? There are 30 days in a Biblical month. But, what we are dealing with here is matching up the Biblical month with the Gregorian calendar.

So, in your notes I have a line there for you. It says:

10TH DAY OF THE SEVENTH MONTH

September has 30 days, August 31, July 31, June 30, May 31, and April 30. So, you have to add up, Biblically, how many days for the tenth day of the seventh month, for the first day of the fifth month, and for the first day of the first month. And I have that addition for you.

THE FIRST DISAPPOINTMENT—APRIL 15TH

190 DAYS

22 + 30 + 31 + 31 + 30 + 31 = 175 190 − 175 = 15 30 − 15 = April 15

And the first day of the first month brings you to April 15, 1844.
And the first day of the fifth month brings you to August 14, 1844.

Figure No. 24.

So, what these dates bring you to is the first disappointment, and this one brings you to the Midnight Cry at the Exeter Camp Meeting. Do you think that is an accident? If you think that is an accident, then you do not know who Palmoni is.

This is the Seventh Month Movement.

But, that is only where it begins. That is only where it begins with this study.

STRANGE WIVES

Now, what we are going to do, if you can follow me, what I am saying is that when Ezra was bringing the Third Decree that starts the 2300-year prophecy, that it is noted in the Scriptures—both the first day of the first month is noted and the first day of the fifth month is noted.

And when we bring that history down to 1844 and calculate those days, the first day of the fifth month bring us to the Exeter Camp Meeting where the Midnight Cry was proclaimed.

And the first day to the first month brings us to the technical first disappointment, the Tarrying Time. This is the Tarrying Time here of the vision; this is the tarrying time of Habakkuk 2, this is the tarrying time of the parable of the Ten Virgins.

But, because we use William Miller's Rules of Prophetic Interpretation, and we do not use the Hebrew and Greek expertise to chop up the Word of God, we are going to let line upon line teach us something about these histories; and, we are going to look at every place in the Word of God where the first day of the first month is referenced and every place in the Word of God where the first day of the fifth month is referenced and see what this Tarrying Time, how it has been illustrated in the Scriptures and how the Midnight Cry has been illustrated in the Scriptures in terms of the first day of the first month, the first day of the fifth month.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: In Ezra 10:16-17, it says,

"And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were

> separated, and sat down in the first day of the tenth month to examine the matter. And **they made an end with all the men that had taken strange wives by the first day of the first month**." Ezra 10:16–17 (KJV).

So, back here in this history, if this is the first day of the first month, if you go back one month you are in the twelfth month. If you go back another month, you are in the eleventh month. If you go back another month, you are 90 days before April 15; but, it is identifying a process. And what is the process that ends here at the Tarrying Time? They are separated from the strange wives, the strange women.

And what happened at the first disappointment? They estimate 200,000 people left the Millerite Movement and returned to the fallen Protestant churches, to the strange wives.

This was a test, a purposeful test; and, this testing process was to separate the strange women from the Millerite Movement.

MESSAGE OF BABYLON

Okay. In Ezekiel 29:17-21, it also is going to reference the first day of the first month. It says,

> "And it came to pass in the seven and twentieth year, in **the first *month*, in the first *day* of the month**, the word of the LORD came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve"—

And it talks about the Lord paying Babylon for his services by giving him Egypt.

> —"a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD." Ezekiel 29:17–21 (KJV).

Summarizing it down: There was a message here given concerning Babylon.

And this is the arrival in this history—Sister White says that in the summer of 1844 the Second Angel's Message was proclaimed. This message is "Babylon is fallen." So, at this point the message of Babylon arrives in the Scriptures, in Ezekiel 29:17-21.

SETTING UP THE SANCTUARY

And perhaps the more significant reference is—because we will find three of these—is in Exodus 40:2, and 16-17. It says,

> "On the first day of the first month shalt thou **set up the tabernacle of the tent** of the congregation. . . ."—

Here, what is being set up? Moses's tent sanctuary.

Okay, and when you get to verse 16 it says,

> —"Thus did Moses: according to all that the LORD commanded him, so did he. And it came to pass in the first month in the second year, on **the first *day* of the month, *that* the tabernacle was reared up**." Exodus 40:2, 16–17 (KJV).

The temple is being set up.

CLEANSING THE SANCTUARY FOR SERVICE (A PROCESS)

Okay. Another place where we can find the first day of the first month reference in the Scriptures is in 2 Chronicles 29:17-20. It says,

> "Now they began on **the first *day* of the first month** to **sanctify**, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, **We have cleansed all the house of the LORD**, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD." 2 Chronicles 29:17–20 (KJV).

Here is where the cleansing or sanctification of the temple begins, right here at the Tarrying Time.

And in Ezekiel 45:18-21, it says,

> "Thus saith the Lord GOD; In **the first *month*, in the first *day* of the month**, thou shalt take a young bullock without blemish, and **cleanse the sanctuary**: And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten." Ezekiel 45:18–21 (KJV).

So, three references that on the first day of the first month, the temple is being set up and it is being sanctified; and, what it is being sanctified for is for service.

Okay. And I this history, at the first disappointment, the Millerite temple—because, remember, when the Lord enters into covenant with His people, according to 1 Peter 2:5, He has to build a spiritual house. He is beginning to set up the spiritual house of the Millerites here and He is sanctifying it. He is making it read for a holy purpose, and the holy purpose will begin on October 22, 1844.

THE FLOOD ENDS

Okay, now, this one here is interesting. You know you will see some asterisks by your subtitle here, because I intend to deal with this a little bit further when we get to the close of this presentation.

In Genesis 8:13, it says,

> "And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, **the waters were dried up from off the earth**: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry." Genesis 8:13 (KJV).

All right. The waters dried up.

Now, there was a person who emailed me and pointed out—I did a part of this presentation about a week or two ago, this part, and they did not get what I meant by "the waters being dried up."

And what I meant by that—I will be very quick here—is that the 2520 that begins in 723BC and ends in AD1798, this persecution of Paganism and Papalism [referencing Figure No. 12A], 25 years before 1798 the persecution ceased.

And Jesus says in Matthew 24:15 that we should understand the abomination of desolation spoken of by Daniel the prophet. And the abomination of desolation that Jesus is referring to is Daniel 9:26.

And, in Daniel 9:26, it talks about two desolating powers. It talks about the prince that shall come and destroy the city in AD70 that would be Pagan Rome; and, it talks about a continuation of this desolation by a flood. And when you go to Revelation 12 you find Satan there; but, Sister White in *The Great Controversy* says the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. So, in Revelation 12 are these two desolating powers, and it begins with Paganism and it ends with Papalism. And in Revelation 12:14-16, in those verses, the persecution of the Papacy is a flood.

So, we can see in this 2520 that ends in 1798 [referencing Figure No. 12A], an end of the persecution 25 years before 1798.

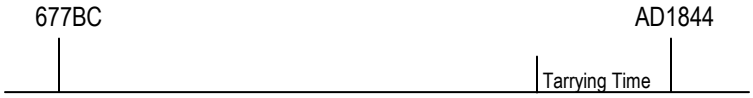


Figure No. 25.

But, in this history here [referencing Figure No. 24], this is the history of the 2520 that begins in 677BC and ends in AD1844. And we are being told here at the Tarrying Time that the flood of the persecution ends here, right here. The waters were dried up, according to Noah.

So, in both 2520s, just before their fulfillment, the waters are dried up. The persecution has ceased.

This [Figure No. 25] is just a matter of days; this [Figure No. 12A] is a matter of 25 years. That is what I meant about that, the first time around.

THE MIDNIGHT CRY—AUGUST 14TH, 1844

"And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king. For upon the first *day* of the first month began he to go up from Babylon, and on **the first *day* of the fifth month** came he to Jerusalem, according to the good hand of his God upon him." Ezra 7:8–9 (KJV).

70 DAYS

22 + 30 = 52 70 −52 = 18 31−18 = August 14

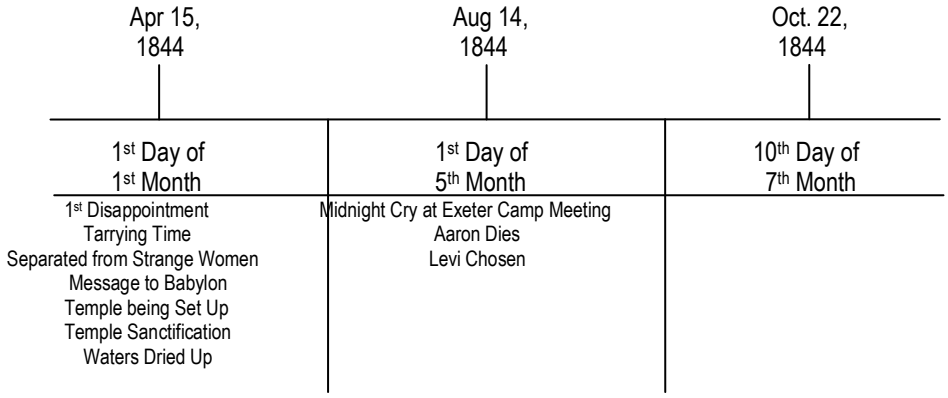


Figure No. 26.

Okay. But now we want to understand the first day of the fifth month, and this piece of information is the whole bottom line of this entire series, the visitation of God's people. And in a sense there is only one other reference to the first day of the fifth month in the Scriptures, and you will find that in

"And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in **the first *day* of the fifth month**." Numbers 33:38 (KJV).

Here, Aaron dies.

Of course, this history here [April 15, 1844 to October 22, 1844], sometimes we forget. Who is being judged in this history? Are the Millerites being judged? No, this is the Protestant world. The Protestants are being set aside. They filled up their cup of iniquity. They rejected the warning message.

And right here, Aaron (representing the Protestants) dies. The Protestants are passed by, and the Midnight Cry lifts up an ensign and moves them into the Most Holy Place with Christ. And now the mantel is given to Millerite Adventism, and Aaron dies here.

Of course, this really gets more significant when you take this and bring it down to our history, because there is a tarrying time in our history and there is a closed door in our history. And between the tarrying time of 9/11 and the closed door of The Sunday Law, Aaron is going to die again, only it is not going to be the leadership of the Protestants this time; it is going to be the drunkards of Ephraim that gets passed by just before The Sunday Law.

So, that is where we are going; but, I wanted you to see this. Aaron dies here.

Now, notice this, in your notes in Deuteronomy 10:6-8, you find another place where Aaron's death is referenced. It says,

> "And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead."—*THERE IS MILLERITE ADVENTISM TAKING OVER*—"From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. **At that time the Lord separated the tribe of Levi**, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day." Deuteronomy 10:6–8 (KJV)

Here, Levi is being chosen.

Now, this takes you to Malachi 3:1–4, when the Messenger of the covenant suddenly comes to His temple and He purifies the Levites.

> "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—

And the Levites take you back to the golden calf of Aaron, the two golden calves of Jeroboam, and those two histories point forward to The Sunday Law when the Lord is going to choose Levi out of Adventism, those people that receive the Seal of God.

But in this history of August 14, 1844, when Aaron is dying, the Lord is choosing the Levites, He is choosing Millerite Adventism. This here, April 15, 1844, through April 14, 1844, is the purification process that is referenced in Malachi 3:1-4, when He is purifying the sons of Levi as silver and gold. Verse 2,

> —"But who may abide the day of his coming?"—

This is the day of His coming, here on October 22, 1844.

> —"But who may abide the day of his coming? and who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' sope: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1-4 (KJV).

Right here, August 14, 1844, he is purifying Levi to put an offering in place on October 22, 1844; but, He is prefiguring the lifting up of the ensign at the end of the world when the leadership of the Seventh-day Adventist Church gets passed by just before The Sunday Law, in order that the Lord may have an offering of righteousness as in days of old, to lift up before the world in The Sunday Law crisis.

So, Ezra 7:9 is pretty significant stuff.

Too much "Palmoni" for one morning? It is a lot! Too much information?

FROM THE AUDIENCE: It is a lot.

JEFF PIPPENGER: A lot for one? Okay.

THE 2520

Okay. God to Romans 5:12–20. We are switching gears now. What we are doing here is we are looking at the truths here as set forth in the context of the Wonderful Numberer of Daniel 8:13, Palmoni. Romans 5:12-20 says,

> "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed where there is no law."—

Who is the one man that brought sin into the world?

FROM THE AUDIENCE: Adam.

JEFF PIPPENGER: And his sin is not imputed until when? Until the Law. When was the Law?

FROM THE AUDIENCE: Mount Sinai.

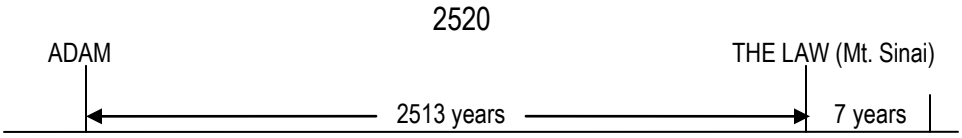


Figure No. 27.

JEFF PIPPENGER. Okay. When Adam was driven out of the Garden of Eden, how many years, according to Ussher's, until Sinai?

FROM THE AUDIENCE: 2513 years.

JEFF PIPPENGER: Right.

And we are dealing here with the 2520. But, this sin of Adam is going to be put upon all men. So, when you get to Sinai, there are still seven years setting there. So, what I am saying is, there were 25 years marked at the end of this one [referencing Figure No. 12A], and there were a few months marked at the end of this one [referencing Figure No. 26]. This is where the flood dries up.

So, in this 2520 [Figure No. 27] there are seven years cut off, and this seven years is a symbol of the 2520, which is the *seven times*.

And, it is here at Sinai where the *seven times* is going to be placed upon mankind once again, as represented by Israel. They are going to receive in Leviticus 26 the curse of Adam.

It could have been a blessing. And, of course, Adam's could have been a blessing. The covenant is based upon obedience or disobedience.

So, Adam's disobedience, he brings this curse upon all mankind. And when it gets to Sinai, when the Law is going to be given in order to impute sin, there are seven years not fulfilled in that 2520 because that years are going to be placed right there in Leviticus 26. Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

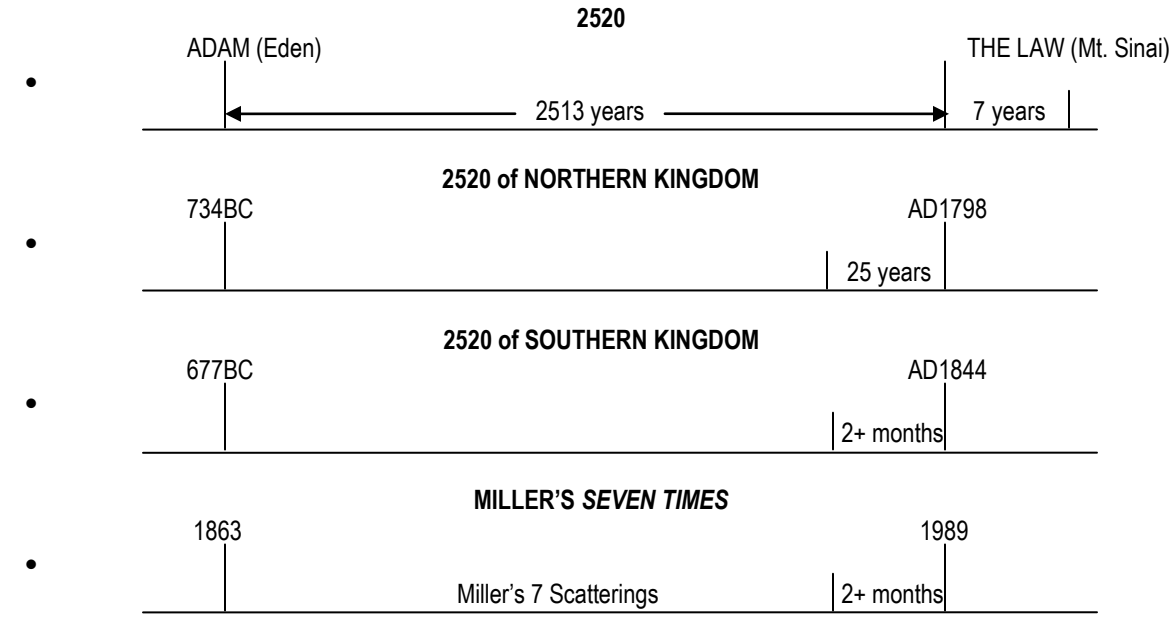


Figure No. 28.

JEFF PIPPENGER: So, here we see this one [referencing Figure No. 12A], 723BC. Due to breaking this curse, the curse of the seven years, the curse of the *seven times,* which is the curse of Adam that is handed down to all mankind, the Northern Kingdom goes into captivity for 2520 years. But, there are 25 years where the persecution is shortened.

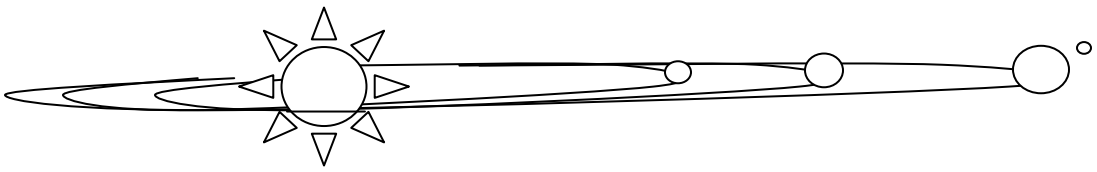
And in this 2520 against the Southern Kingdom of Judah, there are 2-plus months shortened.

Of course, if you understand William Miller's dream, you know that in 1863, for a number of reasons, **for a number of reasons,** in 1863 William Miller's *seven times* began. Of course, in 1863 time is no longer, so this is symbolic time, and it takes you down to 1989 when the Dirt Brush Man is going to enter history once again and begin to unseal His prophetic word, because He is the Lion of the Tribe of Judah. This is Miller's *seven times,* seven scatterings from his dream.

TIME

So, when you get to the conclusion of all this, you realize that Palmoni is the author of Time.

A THREE AND ONE COMBINATION



And one way to know that He invented Time is with the 3:1 combination; because, you have the Sun here, and then you have three planets. And the third planet is the Earth, and Time is based upon the movement of this Moon around the Earth, and as the Moon and the Earth move around the Sun. Time is based upon the revolution of our Planet Earth around the sun, its

revolution upon its own axis, and upon the moon. So, in the 3:1 combination, you have Time established, if you are capable of conceptualizing the sun and the three planets as a 3:1 combination.

A THOUSAND YEARS

> "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8 (KJV).
>
> "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year and problem liberty throughout *all* the land unto all the inhabitants thereof: It s hall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Leviticus 25:8–10 (KJV).
>
> "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:8–11 (KJV).
>
> "And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years." Genesis 6:3 (KJV).
>
> "But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be." Matthew 24:36–37 (KJV).
>
> "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the

first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sane of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are,* and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which *is the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20 (KJV).

But, what I want you to show you about Time here, even though you cannot follow that, is that Time in the Scriptures is divided up into four parts.

How many seasons are there?

FROM THE AUDIENCE: Four.

JEFF PIPPENGER: There are four seasons.

How many watches are there in a day?

FROM THE AUDIENCE: Four.

JEFF PIPPENGER: Four watches.

When God puts people under probation, how many generations does He give them?

FROM THE AUDIENCE: Four.

JEFF PIPPENGER: Four.

Okay, so Time is divided into four parts.

I wanted to have this in place before we got to this place in my presentation, but what I am saying is, the history from Eden to the end of sin, or at least to the end of the 6000 years, is governed by four curses.

The first one is Adam's curse.

The last part of Adam's curse is cut off and given to Israel in Leviticus 26 as either a blessing or a curse; but, because they fulfilled the curse, they have a 2520. And the last part of the Northern Kingdom's 2520 is 25 years when persecution ceased.

And the last part of the Southern Kingdom's 2520 is the raising up of the ensign, the preparing of the temple that the Lord is going to enter into covenant with, in the Millerite history there.

Therefore, in this history, in 1863 when the foundational truths began to be covered up and Miller's seven scatterings begin, in 1989 you reached the Time of the End for our generation.

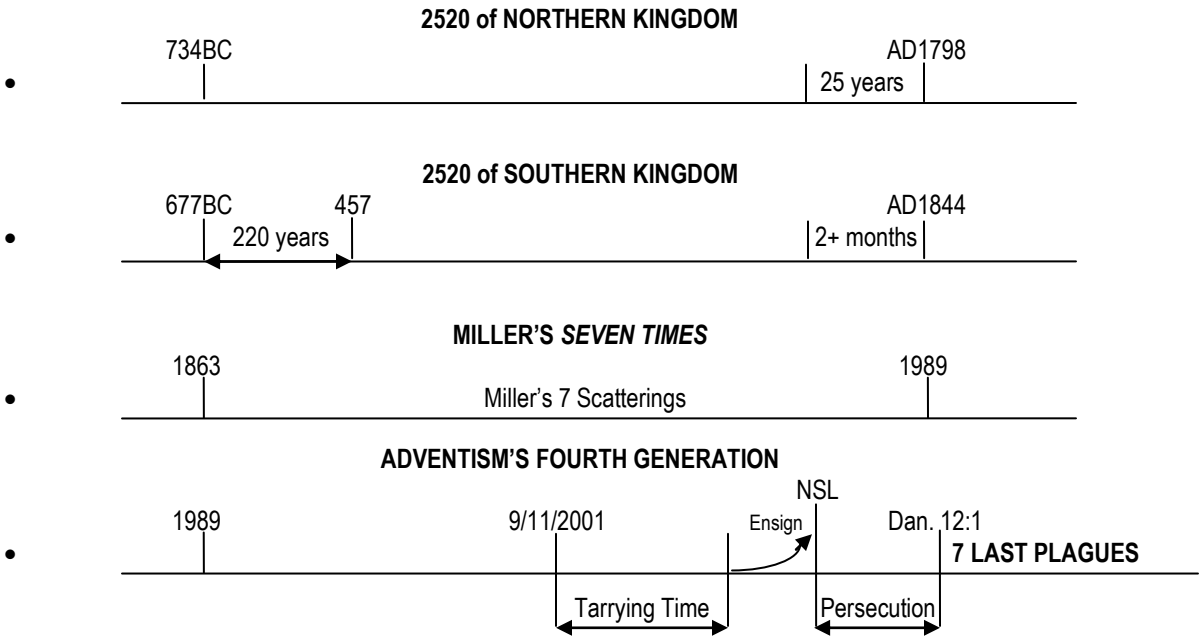


Figure No. 29.

This is the last generation. This is the Fourth Generation of the history, so to speak; because, this is the one that is dealing with the fourth curse.

And as you get through this history, you will come to The Sunday Law; then, you will come to Daniel 12:1 when Michael stands up and human probation closes.

So, what I am saying here is this, line upon line, these first three curses will be illustrated in the final curse of Adventism.

Just before The Sunday Law, this "2+ months" is repeated in Adventism when the Tarrying Time arrives; and, it can be shown that our Tarrying Time is September 11, 2001.

Then, just before The Sunday Law where the door closes, Aaron is going to die and the ensign is going to begin to be lifted up as the Levites are being purified.

This history, the "2+ months" of 677BC to AD1844, fits right here when the ensign begins to be lifted up. At The Sunday Law the door closes, just as the door closed in 1844.

Then persecution revives.

In this history of the Northern Kingdom, this last 25 years, is when persecution ceased. This 25 years comes down here, marking when persecution revives in The Sunday Law crisis. And persecution continues until Michael stands up.

And when Michael stands up these 7 years of Adam's curse is represented by the Seven Last Plagues.

220–RESTORATION

THE FLOOD ENDS

A person emailed a couple of weeks ago when we did this and did not understand what I meant by the waters drying up in this history here. Do you remember what I meant?

The Tarrying Time, the First Disappointment, is illustrated only so many times in Scripture. It when they separated from the strange wives, they received the message of Babylon that "Babylon is fallen," the temple was being cleansed in advance of it being set up on October 22, 1844; and, the waters of persecution dried up for this 2520 right down here [referring to the *seven times* curse (the 2520) of the Northern Kingdom.]

220 days

NOAH. A person emailed me and said, "I did not really understand what you meant by the waters drying up in the time of Noah's flood, but I do know something about that." So, we are going to look at what they know about that. Go to Genesis 8:3-14—in closing, I will be a little bit over time here, but this should be quick. We want to know why the "220" represents restoration.

> "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first *day* of the month, were the topes of the mountains seen.
>
> And it came to came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening: and, lo, in her mouth *was* an olive leaf pluckt off; so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
>
> And it came to pass in the six hundredth and first year, in the first *month,* the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground *was* dry. And in the second month, on the seven and twentieth day of the month, was the earth dried." Genesis 8:3-14 (KJV).

If you go to Genesis 8:3 and you count the days, Genesis 8, verse 3, says,

> "And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated." Genesis 8:3 (KJV).

Okay. The waters were abated after the end of 150 days.

And then it says,

—"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Genesis 8:4 (KJV).

And if you mark the seventeenth day of the seventh month and you go to verse 14, it says,

> "And in the second month, on the seven and twentieth day of the month, was the earth dried." Genesis 8:14 (KJV).

You would find that it took 220 days for the Earth to dry, and then Noah was commanded to go out and re-multiply the Earth with animals and people. It was to be restored at the end of 220 days.

Do you follow me? Check it out; test it out.

JACOB. Then in the story of Jacob, when he is going back to meet Esau, Genesis 32:7-23:

> ". . . Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which sadist unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him lest he will come and smite me, *and* the mother with the children. And thou sadist, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
>
> And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? And whither goest thou? And whose *are* these before thee? Then thou shall say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. And so commanded he the second, and the third and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok." Genesis 32:7-23 (KJV).

What is he trying to do? He is trying to be restored with Esau because he thinks Esau still wants to kill him after all these years.

He sends an offering in advance of meeting Esau, and the offering was, 220 goats and 220 sheep (200 she goats and 20 he goats = **220** goats; 200 0ewes and 20 rams = **220** sheep).

In this you can see a separation of the sheep and the goats. There is a judgment process going on here, but there is also a restoration in Jacob's 220 sheep and 220 goats, a restoration between he and Esau, although a judgment process.

MANASSEH.

Manasseh to the going forth of the commandment to **restore** and rebuild Jerusalem:
677BC − 457BC = **220 years** 2520 – 2300 = **220 years**

Okay. From Manasseh, beginning this 2520 here of the Southern Kingdom, until the beginning of the 2300 years, is how many years? 220 years.

And what does Daniel 9:25 say?

> "Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem . . . ." Daniel 9:25 (KJV).

This is 220 years that leads you to the restoration of Jerusalem.

There you have three witnesses that "220" means restoration.

So, Jesus illustrates the end from the beginning, this here in the history of the curse of the Southern Kingdom, the beginning of the 2300-year prophecy, is emphasizing a restoration of Jerusalem. And we know that when we get to 1844 that prophetically John, in Revelation 10, is told to measure the temple, why? Because, Jerusalem is being restored in 1844.

And in the restoration of Jerusalem, you can see very nicely in this couple-month period over here [see Figure No. 26]. This is part of the restoration of Jerusalem that is repeated in our history [See fourth line of Figure No. 29].

So, the restoration at the beginning of the 2520, at the beginning of the 2300 days, it ties those two prophecies together from a way that is not typically recognized that they are tied together; but, it ties them together from another direction, and it teaches that the Alpha and Omega illustrates the end from the beginning, that when we get to our history here, Jerusalem is once again being restored as the Levites are being purified.

Do you see that?

Now, there is just one closing thought, and these are just closing thoughts from here on out. And by "closing thoughts," I mean, if you can disagree with these, I am not going to argue with you.

NORTH (110 stories) AND SOUTH TOWERS (110 stories) OF THE WTC.

Go to Isaiah 9:10–11.

There is a messianic Jewish pastor that gave the prayer breakfast at Obama's inauguration, and he built his sermon on verse 10 of Isaiah 9, where he identified that Tom Daschle, the day after 9/11 hit, in his speech before Congress concerning 9/11 the day before, he quoted this verse, which says, verse 10:

> "The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars."—

This messianic Jewish pastor says that this was the harbinger of the judgment of God upon this country, and various other things. But, there is no doubt about it, Tom Daschle on September 12, 2001, did quote from this verse, in reference to the destruction that took place on 9/11.

> And verse 11 says,
>
> —"Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; . . . ." Isaiah 9:10-11 (KJV).

All right. Without getting into that, it can be shown that on 9/11 angering of the nations began. Nations began to come together against Islam. And I am saying that verse 11 is referencing that, and I am saying that verse 10—and I agree with this messianic Jewish pastor—that this history here gets applied down here when mankind has received the judgment of God that was designed to awaken them to the fact that the Lord is about to return. And instead of recognizing that the Lord was calling them to repentance, in their pride they said, "Well, we will just rebuild it." Okay?

And that is what was going on in this Biblical history, prefiguring our day and age.

And, it is of interest that these two Twin Towers that went down on 9/11, they were both 110 stories tall. So, when they are talking about rebuilding, they are talking about rebuilding **220 stories**, total, of the two towers. This is a human attempt to restore that which will never be restored. This is not the Divine; this is the human, this is the counterfeit.

> 1789 (FIRST PRESIDENT) TO 2009 (44TH PRESIDENT) = 220 YEARS.

And also, the person that shared this information with me, he pointed out that from the inauguration of the first president, George Washington, in 1789, to the current president, the 44th president that was inaugurated in 2009, was **220 years**.

What that means, I do not know; but, it is an observation.

Shall we pray?

Benediction: Father in Heaven, we are amazed with the truth that you can convey just through Time and through numbers; and, we are amazed at how dull we are to see these things and correctly be impacted by them. But, we ask that you would help us to have the correct spiritual response to these truths, to recognize that from the time that you began to lead your people back to the Old Paths, back to these foundational truths as represented upon the Chart, that you have given them the responsibility to become familiar with how you, as Palmoni, has structured the entire salvation story upon the line of Time. We are amazed at how you have done this, and we ask that this will be part of the truth that humbles us into the dust in that Most Holy Place as this experience is typified by Isaiah and all the other prophets. Please be with us as we take up our work this day, and continue to bless the LiveStreaming recording. We ask in Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART NINE: PALMONI—CONCLUSION

Invocation by Brother Jeff Pippenger: Heavenly Father, thank you for a good night's rest and awaking us this morning and protecting us from yesterday's storms. And as we take up this study this morning, we once again would ask that you bless us with the presence of your Holy Spirit; overrule my human thinking, my words, and present to us words from on High. We ask that you prepare our hearts and minds to receive the message you have for us this morning, that you pour your Latter Rain upon us by opening our understanding your Word. We ask for your continued protection over the work we are doing over LiveStreaming and recording. We thank you for all these things in Jesus's name. Amen.

PALMONI: CONCLUSION

JEFF PIPPENGER: I want to move away from "Palmoni" today, but I want to remind us what we are doing here.

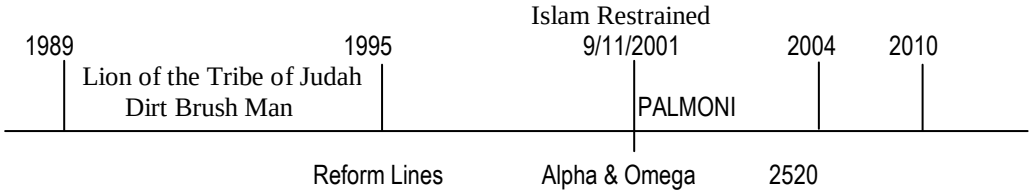


Figure No. 30.

We are saying that in 1989, which was the Time of the End for this generation, that the Dirt Brush Man arrived, who is the Lion of the Tribe of Judah; and, He began to open the prophetic message for this generation that was destined to test it with an increase of knowledge. But, then, when Islam was restrained on September 11, 2001, there is an emphasis, also, of Palmoni in terms of His work in leading us back to these 1843 and 1850 Charts, these foundational truths, which leads God's people to an investigation of the time prophecies. And suddenly, there are truths about these time prophecies that were not even recognized by the Pioneers.

Right here on 9/11, on the restraint of Islam, we are also seeing Christ as the Alpha and Omega; because, He is confirming that the beginning of Adventism is illustrating the end of Adventism. He is confirming these reform lines.

So, we have been kind of tracking this. And He opened up the reform lines in 1989; and, then, by 1995, the reform lines being presented publicly. And then by 2004, the 2520 is presented publicly and it opens the door to further investigation of these truths. And, we are going to look here at 2010 in a moment.

So, one of the things that we are doing in these, is showing the different revelations of Christ, because the 144,000 "will follow Him whithersoever He goeth." And as He goeth through this reform line, He appears to His people in different aspects of His character.

So, I am going to show you something I never found out until after yesterday's presentation about the 220, which we are saying represents restoration; because, the decree in 457BC, the Third Decree of three decrees, from the going forth of that decree was to restore and rebuild Jerusalem.

And, we are noting from the captivity of Manasseh in 677BC to 457BC is 220 years, while also emphasizing judgment.

And, from the time that the waters abated from the Earth, 190 days after the rain began, there was 220 days after that before Noah was told to go and restore the population of the Earth, both mankind and animal-kind.

And, when Esau and Jacob were coming together, Jacob sent ahead of his party a gift of 220 goats and 220 sheep, thus showing that Jacob was wanting to restore his relationship with Esau, while at the same time emphasizing judgment because Judgment is represented as a selection between the sheep and the goats by Christ.

But yesterday, or the day before yesterday, I received a question that I have received before from people, and it is a question that I really do not have an answer for. But, I am going to tell you the question and the answer that I give.

THE SEVEN THUNDERS

In your notes—and we have looked at this a few times—from *The Seventh-day Adventist Bible Commentary*, volume 7, page 971:

> "The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.
>
> "After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days.** John sees **the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world.** The unsealing of the little book was the message in relation to time.
>
> "The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.
>
> "The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages**." *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

So, Sister White is saying two contradicting things there in paragraphs two and four—they are not contradicting, but they are in opposition to one another. She says The Seven Thunders represent future events that will be disclosed in their order, and the events that took place under the First and Second Angels' Messages. So for me, whatever The Seven Thunders are, they represent events; because, when she talks about the First and Second Angels' Messages, she says "events"; and, when she talks about The Seven Thunders representing the future, she emphasizes "events."

And in that second paragraph, she compares the sealing up of The Seven Thunders by John in Revelation 10 with the sealing up of the Book of Daniel by Daniel in chapter 12. So, we know that The Seven Thunders are unsealed in Revelation 22, just before the close of probation. It says, ". . . Seal not the sayings of the prophecy of this book: for the time is at hand." Revelation 22:10 (KJV).

There comes a time that the prophecy in Revelation that has been sealed up is unsealed. The only prophecy in Revelation that has been sealed up is The Seven Thunders. So, "the time is at hand" to unseal The Seven Thunders. And the next verse is, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11 (KJV). This is the close of probation.

So, just before the close of probation, The Seven Thunders is to be unsealed; and, according to Sister White here, it is going to parallel the unsealing of the Book of Daniel in 1798. And that is what we are saying, that in 1989, whatever The Seven Thunders represent is unsealed.

So, the question comes: Some people say The Seven Thunders are the events that took place between 1840 and 1844. But, this quote here is saying it represents seven events that transpired during the history of the First and Second Angels' Messages. The First Angel's Message arrives in 1798, so you can argue that the history of 1798 to 1844, when the Third Angel's Message arrives, that it is in this history is where you should see these seven events that are typified by The Seven Thunders.

But, Revelation 10, the structure of Revelation 10, when the Mighty Angel comes down out of Heaven and puts one foot upon the land and one foot upon the sea, and He has the Book of Daniel open in His hand, which John is going to take and eat and it is going to be sweet in his mouth, well, the message of Daniel became sweet for the Millerites on August 11, 1840, with the confirmation of the year-day principle.

So, if you look at Revelation 10, in the structure of Revelation 10—and there are about three references where you can show this—it is the history of 1840 to 1844. Just with John alone, when he eats the Little Book, it is 1840, and it becomes bitter in his stomach in 1844. The Angel comes down in 1840; the chapter ends in 1844. So, you can argue that Sister White's commenting on The Seven Thunders in Revelation 10, that perhaps you should relate to the history she is referring to is 1840 to 1844.

So, people have asked me this in the past; but here recently, a couple of days ago, a brother asked me: He said, "I heard you in the past that The Seven Thunders are seven events from 1840 to 1844; but, in this presentation you said it is seven events from 1798 to 1844."

So, my response to him was, "I do not know that one."

There are some people that teach that The Seven Thunders, from 1798 to 1844, are the seven time prophecies that were fulfilled in that history. And there were seven time prophecies. And they argue that all those time prophecies were events as well. But, I do not go there.

What I am trying to show you now is, for me, I can show it either way; and, I am not so sure that that **is** the Lord's intent.

TWO MANIFESTATIONS OF THE SEVEN THUNDERS

1798 - 1844	1	2	3	4	5		6	7
	1798 Time of the End	1840 - 1AM Ottoman Empire Falls Year-Day Principle	May 1842 1843 Chart Introduced	June 1842 - 2AM Protestants begin to close their doors	March 21, 1844 1st Disappointment Tarrying Time	Summer of 1844 2nd Angel's Message Proclaimed	August 12-17, 1844 MIDNIGHT CRY (Exeter Camp Meeting)	October 22, 1844 Door Closes
Revelation 10 1840 - 1844		**1**	**2**	**3**	**4**	**5**	**6**	**7**

Figure No. 31.

If you are going to say The Seven Thunders are 1798 to 1844, then I would say the Time of the End is a primary event; this is the arrival of the Lion of the Tribe of Judah.

The confirmation of the year-day principle is a second primary event.

The introduction of the Chart that is going to test the Protestants in May of 1842 is a primary event.

The Protestants beginning to close their doors is a primary event, June of 1842.

The first disappointment is a primary event, the Tarrying Time.

The Midnight Cry is a primary event.

And, of course, the door closing on October 22, 1844, is a primary event.

So, I can see The Seven Thunders typified there. And these events are going to be repeated in our history to the very letter. They relate to future events that are going to be disclosed in their order. All right?

But, I am not threatened if you say, "Okay. Because of the structure of Revelation 10 is 1840 to 1844, that the year-day principle is the first event; the introduction of the Chart is the second event; the Protestants closing their doors is the third event; and the first disappointment, the Tarrying Time, is a fourth event. . . ." If you are going to do it that way, then another event that is marked here, which seems to me, is the proclamation of the Second Angel's Message, the call to come out of Babylon, in the summer of 1844. So, that could be the fifth event; and the Midnight Cry is the sixth, and the door closing on October 22, 1844, is the seventh.

Maybe there is only one specific application of The Seven Thunders; but, for me, this second manifestation proffered of The Seven Thunders seems very valid from the perspective of the structure of Revelation 10.

But, this one, the first manifestation proffered of The Seven Thunders, seems very valid because, in the commentary where we are looking at The Seven Thunders, Sister White makes an emphasis that The Seven Thunders are sealed up as the Book of Daniel was sealed up, thus emphasizing the Time of the End when the unsealing is going to take place. So, it seems to me that one of the events in this history should be the Time of the End.

But, I do not think it is necessary to fight that battle. And what I mean now by that is, in the story of Nehemiah, which is the story of the Fourth Decree, which is the story of finishing of the work of rebuilding Jerusalem, we looked at yesterday that we have the First, Second, and Third Decrees, and then 49 years until the streets and walls are finished in troublous times. And, we have shown that this history here is typified repeatedly: Passover to Pentecost; both from the beginning of Ancient Israel to the end of Ancient Israel; in the Jubilee cycle.

NEHEMIAH

But, we also looked at Nehemiah's 52 days. So, what I am saying is, this history, right at the very end of this history and the very final year of this history, we have this history repeated in Nehemiah's 52 days. He has the first three days when he is evaluating the City of Jerusalem, and then 49 days to finish building the wall. So, in this final fulfillment of this 49-year history, or even longer if you go back to the First Decree, you have it repeated in 52 days. So, the Lord does that. That is a signature of the Lord.

So, what I am saying is, I am not threatened if we see two manifestations of The Seven Thunders in this history; because, we can see two manifestations of this 49 years in one history.

220—RESTORATION

Now I want to show you something that we did not share yesterday that is not only about Palmoni but it is about the Alpha and Omega.

Now, if you have been following the argument of the 2520 in Adventism, you know that in Isaiah 7 both starting points for both the 2520s are set forth in the 65-year time prophecy; and that in the Book of Daniel, both ending points are marked for both those 2520s; and that the duration of those 2520s are set forth by Moses in Leviticus 26. So, you have three witnesses to the validity of this, with Moses, Daniel, and Isaiah.

And then in Daniel, chapter 8, when Gabriel is given the command to make Daniel understand the vision of the evenings and mornings, what Gabriel does is he takes Daniel to the last end of the indignation and gives him a second witness for 1844. There were two time prophecies that he was teaching in Daniel 8 that conclude in 1844. And it was not simply that the second witness to the year 1844 was given Daniel, it was much broader than that; because, the question of verse 13 is "How long shall be the vision concerning Paganism and Papalism that are going to trample down this sanctuary and the host." And the 2300 days is talking about the sanctuary being restored on October 22, 1844, and the 2520 is talking about the host being restored on October 22, 1844.

So, the end, which is October 22, 1844, is identifying both of these time prophecies.

So, when you get this understanding and you start seeing that this 220 years is a symbol of restoration, then you see the beginning of the 2520 in 677BC and the beginning of the 2300 are tied together by this 220 years. That is tying it in at another level, and it is cool.

But, we talked about that yesterday, and what is cooler than that is this:

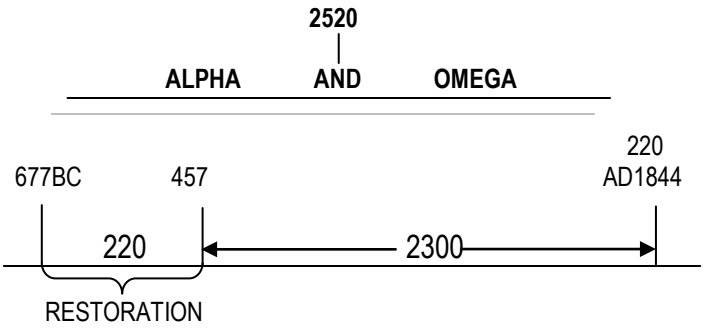


Figure No. 32.

When is this prophecy of 2300 years fulfilled?

FROM THE AUDIENCE: The tenth day of the seventh month.

JEFF PIPPENGER: The tenth day of the seventh month.

How many days are there in a Biblical month?

FROM THE AUDIENCE: 30.

JEFF PIPPENGER: So 7 × 30 is what?

FROM THE AUDIENCE: 210.

JEFF PIPPENGER: And 10 days to 210 is what?

FROM THE AUDIENCE: 220.

JEFF PIPPENGER: 220. So, it is a symbolic 220 on the tenth day of the seventh month; and, therefore, you have a 220 at the end of this time prophecy and a 220 at the beginning of these time prophecies. And that is the Alpha and Omega putting His signature on this.

Now, this is definitely symbolic: tenth day of the seventh month. I am definitely counting those ten days twice. Okay? 7 months × 30 is 210. But, I am also going to take the ten days and throw that into the mix. So, it is symbolic and it is not really a period of time. It is a day; it is October 22, 1844.

But, when you understand Palmoni and Alpha and Omega, you can see that He has put a 220 right here on October 22, 1844, that has also been illustrated at the beginning of this line; and, that is pretty profound.

Human beings could not do that, **human beings could not do that**.

THE CHAIN OF EVENTS

So, if you go to your notes, we are going to switch gears here now. We are now going to look at 2010 in terms of the work of the Lion of the Tribe of Judah unsealing the message for this generation.

And a couple of presentations back we looked at the fact that Ezekiel was given the same vision as Isaiah, as John and all the other prophets. And what Ezekiel saw, among other things, were these wheels within the wheels in the sanctuary. And what I am saying is, those wheels within the wheels represent links in a chain, and the links are a 3:1 combination.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

> "God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of**

the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 229–232.

THE COMMENCEMENT OF THE CHAIN OF TRUTH: 677BC, 457BC & 508

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up." *Advent Review and Sabbath Herald*, April 18, 1854.

So, we have looked at the first quote there from *Early Writings* that Sister White says that William Miller was given the commencement to the chain of truth, and he tells us what the commencements to the chain of truth were that he was given; and, there were three starting points: 677BC, starting point of the 2520; 457BC, the starting point of the 2300 days; and AD508, the starting point of the 1290 and 1335.

So, what we are saying here is that at the beginning of Adventism, they were given the commencement to the chain of truth, and at the end of Adventism we are given the links in the chain. And with the links in the chain you can put the chain together.

THE FIRST LINK

It says here, the bottom of page 2,

"The message in regard to the fall of Babylon must be given. God's people are to understand in regard to the angel who is to lighten the whole world with his glory, while he cries mightily, with a loud voice, 'Babylon the great is fallen, is fallen.' **The solemn events which are now taking place belong to a series of events in the chain of history, the first link of which is connected with Eden.** Let the people of God prepare for what is coming upon the earth." *The Seventh-day Adventist Bible Commentary*, volume 7, 985.

So, where is the first link?

FROM THE AUDIENCE: Eden.

JEFF PIPPENGER: And what is it? It is an event.

And based upon commentary on Ezekiel's vision on the top of your page, it says,

> "**The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come**." *Maranatha*, 68.2.

These links are going to identify the end of the world for us, if we apply them right.

THE LAST LINK

Then on the bottom of page 2 of your notes, "The Last Link," it says,

> "From the destruction of Jerusalem, Christ passed on rapidly to the greater event, **the last link in the chain of this earth's history**,—the coming of the Son of God in majesty and glory." *The Desire of Ages*, 630.

So, what I am saying is, what the Lord opened up in 1989 was the link, and the link is the 3:1 combination of Bible prophecy and it begins in Eden. And, this is the link in Eden:

1	2	3	4
Adam	Eve	Christ	Abel

And this leads to the Second Coming of Christ:

1AM	2AM	3AM	4AM

These are not the only 3:1 combinations in this history.

THE LINK

THE THREE AND ONE COMBINATION

> "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." John 16:7–11 (KJV).

COURTYARD, HOLY PLACE AND MOST HOLY PLACE
JUSTIFICATION, SANCTIFICATION AND GLORIFICATION

2010

In 2010 the presentation on the prophetic chain began to be shared in Adventism. In Oklahoma we divided it up over several presentations. There was three other brothers and myself that were sharing this, and we shared the chain in terms of what we are going to do today, showing the chain at a prophetic level. But, the different speakers went through and a preacher would just deal with a link, and then the next preacher would deal with a link, and then with a link. And we went through the various links, and we would just begin to scratch the surface of the light that is in this chain.

But, what I am wanting you to see here, if you will, if you look at your notes or look at the board, what I am saying is, the *link* is the 3:1 combination: The Three Angels' Messages, followed by the Fourth Angel's Message, that is a link.

THREE	**and**	**ONE**
Adam, Eve & Christ		**Abel**

The first link is Eden, and I am saying that the symbols in the 3:1 combination is Eden, is Adam, Eve, and Christ, because they were in the Garden of Eden together. But these 3:1 combinations, the third is always followed by a disappointment. And, after they are driven out of Eden, you have the story of Abel.

Shem, Japheth & Ham	**Noah**

And then it goes to the next link.

And, I am not saying that I am putting all of the links in this chain. This is an infinite revelation, so there are some links I have not recognized, and some that I have recognized would be too burdensome to try to put everything in here.

In the next link we are identifying the time of Noah and his three sons: Shem, Japheth, and Ham, followed by Noah. Of course, the Flood is the disappointment, as being driven out of the Garden of Eden is a disappointment.

Miriam, Moses & Aaron	**Joshua**

And after the Flood, we jump to the time of Moses, Miriam, and Aaron, followed by Joshua.

Eli, Hophni & Phinehas	**Samuel**

And from the time of Moses, we go to Eli, Hophni, and Phinehas; the ark captured, Shiloh, the punishment of Shiloh takes place, followed by Samuel.

Saul, David & Solomon	**Rehoboam**

Samuel anoints Saul, and then comes David and Solomon. The kingdom, divided, is the disappointment; followed by Rehoboam. The Lord is choosing Judah, Rehoboam, the Southern Kingdom as opposed to the Northern Kingdom.

Jehoiakim, Jehoiachin & Zedekiah **Nebuchadnezzar**

These first three kings (Saul, David, Solomon) lead into the last three kings, Jehoiakim, Jehoiachin, and Zedekiah. Jerusalem destroyed is the disappointment. And these three kings were followed by a fourth king, Nebuchadnezzar.

Cyrus, Darius & Artaxerxes **Artaxerxes**
Daniel, Zechariah & Ezra **Ezra**

Nebuchadnezzar leads into these three kings, Cyrus, Darius, and Artaxerxes. Of course, this is the disappointment; these are the three decrees. This is the disappointment is of Ezra when he saw how few people came out of Babylon. And the Fourth Decree of Artaxerxes.

The Fourth Decree of Artaxerxes is Nehemiah's decree in this history: Daniel, Zechariah and Ezra, followed by Ezra. And, this begins the 2300-year prophecy.

John, the Sanhedrin & Christ **Pentecost**
Daniel 9:25, Exodus 12:3 & Daniel 9:27 **Leviticus. 23:17**

And in the middle of the 2300-year prophecy we have a 3:1 combination in the time of Christ: John, the Sanhedrin, Christ; and, of course the cross that is followed by a disappointment, and leads to Pentecost.

Three angels' messages **Fourth angel**
Revelation 14:6–12 **Revelation 18:1–4**

But, the 2300-year prophecy is leading to our history: The First Angel's Message in 1798, the Second Angel's Message in 1842, and the Third Angel's Message in 1844 (Revelation 14:6-12); and, the Fourth Angel's Message, September 11, 2001 (Revelation 18:1-4). The disappointment is October 22, 1844.

Revelation 18:1–3 **Revelation 18:4**

So, what I am saying is, these are the links in the chain that we are going to look at today, that begins in Eden and goes to the Second Coming of Christ.

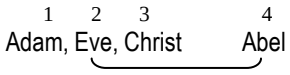
And this is the work of Christ as the Lion of the Tribe of Judah, unfolding this truth. He is bringing to a climax the work that He began with William Miller. He gave William Miller this commencement point for this prophetic chain; and, here at the end of the world He is putting this chain completely together.

So, we are going to just look briefly at this chain.

If you go to your notes, we are going to try to show you how this chain is tied together.

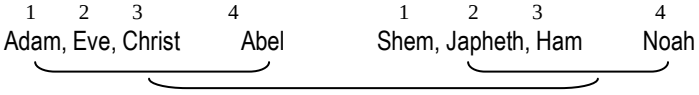
THREE	**and**	**ONE**
Adam, Eve & Christ		**Abel**
Family; father of mankind		**Family member**

Here, Adam, Eve, and Christ are all of the same family, and they are the father (creators) of mankind. Christ created mankind, but Adam and Eve at a secondary level created mankind. But, they are all of the same family. There is the disappointment, but then we have the story of Abel, who is still part of the same family. So, although there is a break in the 3:1 combination here, from the Garden of Eden to the story of Abel we have got a link, from family to family.



Shem, Japheth & Ham	**Noah**
Family; father of mankind	**Family member**

And then when we move to Shem, Japheth, and Ham, the same family, they are all family members, and so is Noah, same family member. And if you can understand what I am saying, they are still the father of mankind; because, mankind is coming down from these four people, just like they came down from Christ, and Adam and Eve. So, you have the link after the disappointment of the Flood; you have a link from family to family. But, you also have a link from the family from the Garden of Eden to Noah's family.



Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. It is tied together.

Miriam, Moses & Aaron	**Joshua**
Family; leaders of God's people	**Family member, New Leader**

Then you get to Miriam, Moses, and Aaron. And are they all the same family?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. They are all the same family.

Are they the father of mankind?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: No. There is a change now. They are the leaders of God's people.

And is Joshua the father of mankind?

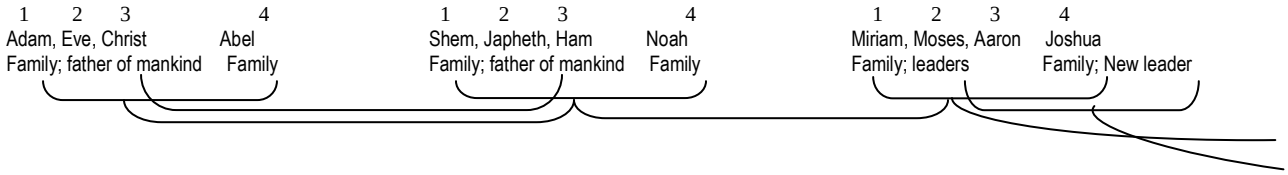
FROM THE AUDIENCE: No.

JEFF PIPPENGER: Is he a family member?

FROM THE AUDIENCE: Yes.

JEFF PIPPENGER: Yes. He is part of the twelve tribes of Israel. They are all still family; but, Joshua is a leader.

So, you have a connection as follows,



which leads you back here (to the Garden of Eden); and, that is what links in a chain do, right?

Okay, now this chain, there is not enough room to keep going [across the whiteboard], so it is coming down over here.

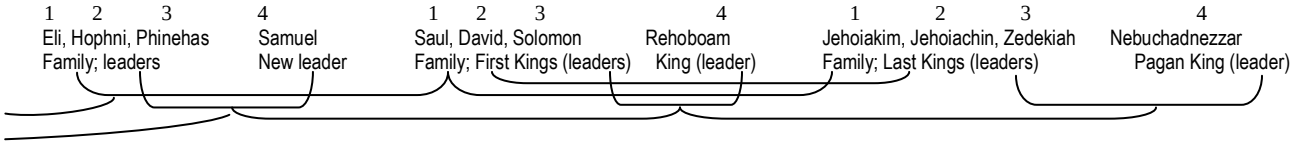
Eli, Hophni & Phinehas	**Samuel**
Family; leaders of God's people	**New Leader**

Now, in the next 3:1 combination (Eli, Hophni, and Phinehas)—are they family members?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay, they are family; but, what else are they? They are leaders. But, what is going to happen in this history is the Lord is going to identify a new leader.

So, the family here, this link would go back over here (Miriam, Moses, Aaron : Joshua) and connect. The family would connect and the leaders would connect.



Are you seeing the connections? But, it is changing as it goes through.

Saul, David & Solomon	**Rehoboam**
Family; Kings of God's people (leaders)	**King**

Samuel, now, as a leader who has followed these leaders (Eli, Hophni, Phinehas), who has followed these leaders (Joshua, et al.), he is going to appoint new leaders, only these leaders are going to be kings (Saul, David, Solomon).

Are Saul, David, and Solomon still family members? Yes, there is a connection there. They are still Israel; but, they are kings here. And, of course, Rehoboam is a king; so, there is a connection among the kings (leaders Saul, David, Solomon : Rehoboam). And there is a connection between here (Saul, David, Solomon : Rehoboam) and here (Eli, Hophni, Phinehas : Samuel) as leaders and family.

Jehoiakim, Jehoiachin & Zedekiah **Nebuchadnezzar**
Family; Kings of God's people **Pagan king**

Now, remember, when Ezekiel sees his vision, he sees wheels within wheels; and, Sister White says when he first looked at these wheels within wheels it was all confusion, but it turns into a very orderly picture after you begin to understand what it is doing.

So, after the kingdom is divided here (Saul, David, and Solomon) there is a connection here: these are the first three kings of Israel; and, these (Jehoiakim, Jehoiachin, and Zedekiah) are the last three kings in the history of Ancient Israel. So, there is a connection here with these kings just, on First and Last. You see Christ's signature of Alpha and Omega there.

There are still leaders, but King Nebuchadnezzar, the fourth of this 3:1 combination, is going to be a Pagan king. But, there is still a connection, right? It is still a king, but now it is changed to a Pagan king.

Now, these (Adam, Eve, and Christ) are the creators of mankind—and I am saying that at a real generic level—and the creators of mankind (Shem, Japheth, and Ham); but, family and family.

And then they go to family in here (Miriam, Aaron, and Moses : Joshua), and it changes from creators to leaders.

From leaders, over here (Eli, Hophni, and Phinehas), it changed to kings (Saul, David, and Solomon).

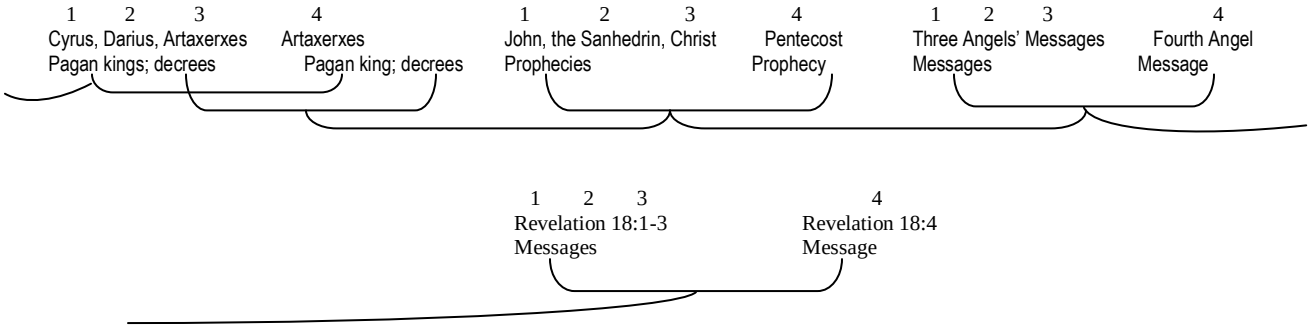
Now, from kings (Jehoiakim, Jehoiachin, and Zedekiah), it is going to change to Pagan kings (Nebuchadnezzar).

But, there is a connection. There is a link between all these 3:1 combinations.

Are you following me?

Cyrus, Darius & Artaxerxes **Artaxerxes**
Pagan kings; decrees **Pagan king**

Now, once again we are going to jump from here [on the whiteboard] to over here [to the next line of 3:1 combinations on the whiteboard].



Now, Pagan king Nebuchadnezzar leads to these three Pagan kings (Cyrus, Darius, and Artaxerxes). There is a connection here, to back to the line above [referring to the whiteboard]. It is Artaxerxes two times here. He is a Pagan king.

Now, here, these Three Decrees are going to start the 2300-day prophecy. These Three Decrees and this Fourth Decree here, the Fourth Decree ties in with the Three Decrees. Cyrus, Darius, and Artaxerxes are the Three Decrees.

John, the Sanhedrin & Christ Prophecies	**Pentecost Prophecy**

But, these decrees now are going to change to prophecies, for the arrival of John the Baptist was based upon the prophecy of Daniel. The Sanhedrin is a prophecy based on Exodus, choosing the Lamb that is going to be slain at Passover. And, of course, the crucifixion is based upon prophecy; and, Pentecost is based upon prophecy. And, I am saying the Decrees are kingly decrees that are prefiguring godly decrees, and a prophecy is a godly decree. Okay? So, there is a connection here.

Three Angels' Messages Messages	**Fourth Angel Message**

The Fourth Angel's Message connects with the Three Angels' Messages.

And, these Three Decrees connect with these three prophecies of Pentecost, and these three prophecies connect with the messages. And, these messages are what? They are prophecies.

Revelation 18:1–3 Messages	**Revelation 18:4 Message**

So, you are seeing connections all the way through, right?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Go to the next page of your notes, and we will not spend a lot of time here.

DISAPPOINTMENTS

THREE		**ONE**
Adam, Eve & Christ Family; father of mankind	**EVE**	Abel Family member

I am putting Eve as a symbol of the disappointment, saying that it is Eve's disobedience that leads to the disappointment of them being driven out of the Garden.

Shem, Japheth & Ham Family; father of mankind	**HAM**	Noah Family member

Sometimes, most times, I will identify the disappointment as the Flood. I am identifying it here as Ham, immediately after the Flood, simply because I am trying to be consistent with the disappointments being represented by human beings.

Miriam, Moses & Aaron Family; leaders of God's people	**AARON"S SONS**	Joshua New Leader

Here, the Disappointment after the Red Sea—typically, I would put the Red Sea experience of Pharaoh's army behind the children of Israel and the Red Sea in front of them—but here I am pointing to Aaron's sons. I am taking the link of the people as symbols of the disappointment. And, Aaron's sons, Nadab and Abihu, here when they are anointing the sanctuary. they bring in an unholy fire.

Eli, Hophni & Phinehas	**ICHABOD**	Samuel
Family; leaders of God's people		New Leader

Eli, Hophni, and Phinehas: Ichabod, the child that was born of Phinehas who died at birth, whose name was ICHABOD which means *glory departed*.

Saul, David & Solomon	**JEROBOAM**	Rehoboam
Family; Kings of God's people		King

Here would be Jeroboam, who takes the Northern Ten Tribes and repeats the rebellion of Aaron with the two golden calves. That is a disappointment.

Jehoiakim, Jehoiachin & Zedekiah	**BABYLON**	Nebuchadnezzar
Family; Kings of God's people		Pagan king

Here now it is changing a little bit. It is Babylon. They are being carried to Babylon.

Cyrus, Darius & Artaxerxes	**EZRA**	Nehemiah
Pagan kings; decrees		Pagan king

This is Ezra's disappointment.

John, the Sanhedrin & Christ	**CROSS**	Pentecost
Prophecies		Prophecy

This is the disappointment of the cross.

Three angels' messages	**1844**	Fourth angel
Messages		Message

This is the disappointment of October 22, 1844.

Revelation 18:1–3	Revelation 18:4
Messages	Message

What I am saying is, when you have this chain in place, if you take just the disappointments in these histories, and you bring them together line upon line, then they are going to teach what the Final Disappointment is all about. Okay? I am just isolating that one fact.

When we close this presentation, we are going to look a little bit at the Fourth Angel's Message and apply the line-upon-line. But, what I am saying is, is one you have this chain in

place, the 3:1 combination being the link from Eden to the Second Coming of Christ, then you can isolate specific characteristics of the chain. And we have just done is we walked through the disappointments, and you bring all the disappointments together line upon line and you are going to be describing the Disappointment here at the end of the world.

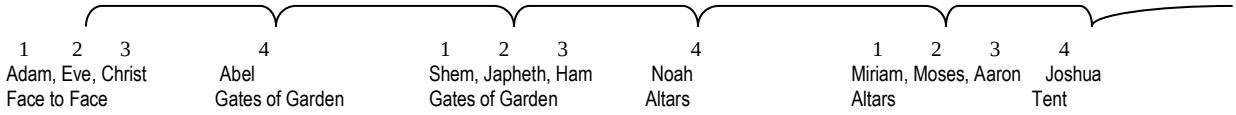
We will look at the Fourth Angel's Message to try to apply that so you will see it more clearly.

But, let us go and put another connection with the chain here.

DISPENSATIONS

Each of these links are dispensations. By *dispensations* I am talking about the focus of worship.

THREE	**and**	**ONE**
Adam, Eve & Christ		**Abel**
Face to Face		**Gates of the Garden**



In this history, where were Adam and Eve worshipping? They were worshipping face-to-face with Christ right here.

But, in the story of Abel, where were they worshipping? They were worshipping face-to-face in the Garden; but, Abel, now, at the gates of the Garden. So, there is a connection between Garden to Garden, but face-to-face is removed.

Shem, Japheth & Ham	**Noah**
Gates of the Garden	**Altars**

Where before the Flood were they worshipping? At the gates of the Garden. So this link is connected.

But, after the Flood, where were they going to be worshipping?

FROM THE AUDIENCE: At the altar.

JEFF PIPPENGER: So, now, there is a change here. It is still about worship. It is about dispensation. So, you can make this line; it is about dispensation to dispensation; but, the dispensation is changing.

The first dispensation is face-to-face, this dispensation is the gates to the Garden, and now this is the dispensation of the altar.

Miriam, Moses & Aaron	**Joshua**
Altars	**Tent**

Now, where are they going to be worshipping here? They are going to set aside the altar and set up the tent sanctuary. And, this is the story of Moses. So, there is a connection. It is still about the dispensation where they are going to worship, but it is changing as it goes through

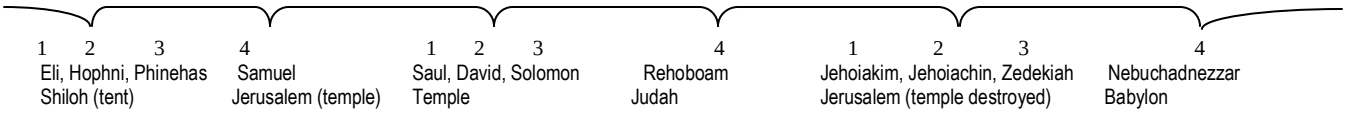
history. And now they are at the tent sanctuary here, and it is going to change to a new leader. They are still going to worship at the tent sanctuary, but where is that tent sanctuary going to end up as it is handed off to Joshua?

FROM THE AUDIENCE: At Shiloh.

JEFF PIPPENGER: It ends up at Shiloh, but it is still the tent sanctuary.

And, of course, this goes over here to Shiloh.

Eli, Hophni & Phinehas **Samuel**
Shiloh (tent) **Jerusalem (temple)**



And what is going to happen at Shiloh? The dispensation is going to change. The Ark is going to be captured, and now there is a movement underway. In this history they are worshipping no longer at Shiloh; they are in transition to Jerusalem over here. Now, it is not going to be the tent sanctuary; it is going to be the permanent sanctuary that is built by Solomon.

So, you are seeing the dispensation change as we go down through history.

Saul, David & Solomon **Rehoboam**
Temple **Judah**

And where is this permanent sanctuary built?

FROM THE AUDIENCE: In Jerusalem.

JEFF PIPPENGER: In Jerusalem.

But in this history, the one who is used to build this permanent sanctuary, Solomon, his son does what? Through his actions he divides the kingdom.

And in this history the Lord chooses Judah and Jerusalem over Israel and the Ten Northern Tribes.

So, from face-to-face, to the gates of the Garden; from the gates of the Garden to the altar; from the altar, to the tent sanctuary; from the tent sanctuary, into the Promised Land to Shiloh; and, from Shiloh, to Jerusalem.; and, now Jerusalem is being chosen in the sense that it is Judah, it is Judah in Jerusalem. It is the two Southern Tribes, in contrast to the Ten Northern Tribes.

Jehoiakim, Jehoiachin & Zedekiah **Nebuchadnezzar**
Jerusalem (temple destroyed) **Babylon**

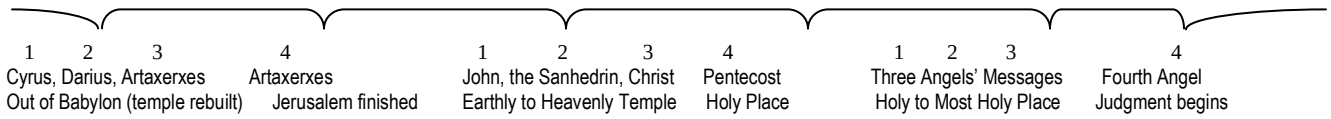
And now Jerusalem, which was chosen by God, is going to be destroyed and they are still going to be worshipping towards Jerusalem. Daniel directed his prayers towards the City of Jerusalem. But, was the sanctuary there?

FROM THE AUDIENCE: No.

JEFF PIPPENGER: It was destroyed.

So, this captivity, the Lord has still chosen Jerusalem but now with the destruction of Jerusalem they are carried into Babylon.

Cyrus, Darius & Artaxerxes **Artaxerxes**
Out of Babylon (temple rebuilt) **Jerusalem finished**



But, they are going to come out of Babylon for what purpose?

FROM THE AUDIENCE: To rebuild the temple.

JEFF PIPPENGER: To rebuild the second permanent temple; and, it gets finished in 49 years with Nehemiah. But, now, Jerusalem is going to, what?

FROM THE AUDIENCE: It is to be destroyed.

JEFF PIPPENGER: It is going to be destroyed.

John, the Sanhedrin & Christ **Pentecost**
Earthly to Heavenly Temple **Holy Place**

And this time what is being set up?

What is the first thing that John said when he saw Jesus? "Behold the Lamb of God which taketh away the sins of the world."

Now the dispensation is changing from Jerusalem to Heavenly Jerusalem, the Sanctuary in Heaven.

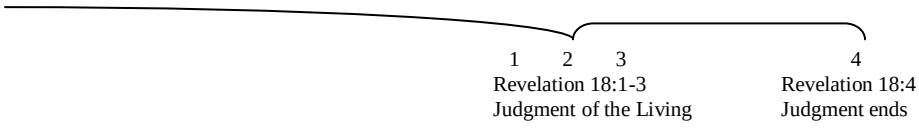
And when does the Sanctuary in Heaven begin to be operated? At Pentecost. The Pentecostal outpouring of the Holy Spirit was the signal that the work in the Heavenly Sanctuary had begun.

Three angels' messages **Fourth angel**
Holy Place to Most Holy Place **Judgment begins**

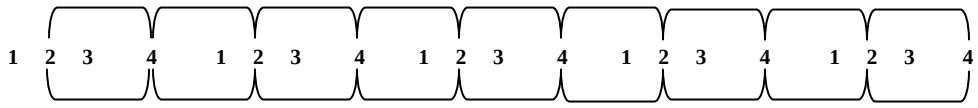
And now, from this history, there is going to be a change in dispensation to what? Judgment; October 22, 1844.

And the fourth waymark in our history, what is the change in dispensation? Judgment of the Living.

Revelation 18:1–3 **Revelation 18:4**
Judgment of the Living **Judgment ends**



So, what do you see? You see the prophetic chains. You see the links.



I hope I am not wrecking this for you, but this is the wheels within the wheels in Ezekiel.

WOMAN IN THE AUDIENCE: So, how do you connect that one back to Eden?

JEFF PIPPENGER: How do you connect that one back to Eden?

MAN IN THE AUDIENCE: It is from Heaven to Heaven.

JEFF PIPPENGER: When is the Earth made new?

WOMAN IN THE AUDIENCE: (No response.)

JEFF PIPPENGER: You brought it up. You have to answer: When is the Earth made new?

WOMAN IN THE AUDIENCE: After the Earth is destroyed.

JEFF PIPPENGER: After the Earth is destroyed when?

WOMAN IN THE AUDIENCE: After the Millennium.

JEFF PIPPENGER: So, we are going to bring this link over here, the Angels' Messages : the Judgment of the Living. And, there is going to be a disappointment in this history, and associated with the disappointment, you find the number 7. So, what is the number 7 that is a disappointment in this history? The Seven Last Plagues.

So, the Seven Last Plagues brings you to the thousand years millennium.

And I know the 3:1 combination in this history. It is just not popping into my mind, and it leads you to the end of the thousand years and the Earth made new. It takes you there.

And you have asked the question, and I have not been back there since 2010.

But, it does. The 3:1 combination takes you all the way to the Earth made new. I am not remembering that part right now.

FROM THE AUDIENCE: It is 9/11, The Sunday Law, Michael stands up, the close of probation, and the Seven Last Plagues.

JEFF PIPPENGER: The brother says it is 9/11, The Sunday Law, Michael stands up, the close of probation, and the Seven Last Plagues. And the thousand years is in there as well, leading you to the Earth made new, which is Eden restored.

So, what I am saying is, the Lord in 2010, the Lion of the Tribe of Judah, has taken what He began with William Miller, the commencement point in the chain of truth.

He has given this generation what the link is. And by 2010 the subject that He began to open up in 1989, He has put together the entire chain, all the links in the prophetic chain.

For what purpose? Because, here he has opened up an increase of knowledge that is going to test this generation; therefore, this is not just for our intellectual curiosity. This is light that He expects us to wrap our minds around with so we can be benefited by the light here at the end of the world.

WOMAN FROM THE AUDIENCE: You have additions to each of the links; but, on the last two there are no additions. It is just decrees and prophecies, but there is no connecting link. You can connect it between prophecies and messages; but, could you not under "Pentecost" put an event, because Pentecost was an event and that was—

JEFF PIPPENGER: Prophecies are events.

WOMAN FROM THE AUDIENCE: Oh, okay.

JEFF PIPPENGER: The definition of *prophecy* is historical events that were set before the people, and prophecy was seen to be a figurative delineation of events leading down to the close of this Earth's history. So, prophecy is events.

WOMAN FROM THE AUDIENCE: I see.

JEFF PIPPENGER: The sister here, for those who are watching LiveStream or on the recording, she has obviously got her sanctified imagination working on all this and she is

asking some detailed questions. And sobeit! That is my emphasis here, is the Lord has opened up the prophetic chain and, as you look at that prophetic chain, the details that are connected with this chain are infinite. Okay?

So, you can ask questions now, from here to eternity, and they are going to be valid questions, and some of them we may understand and some of them we may not. But, what I am doing here is just giving the basic flow of the prophetic chain. There is no way in one presentation or even in several presentations that you can exhaust the truths in here—including what you are asking about, the various connections between each link.

I know of other connections that I did not put here; because, this here, to someone who was watching this for the first time today, their heads are going to be swimming. They are going to be wondering what all these lines are. So, this is too much for one presentation as it is; but, if we tried throwing all of the details in there it will even get more burdensome for the beginners, and probably too much even for those who are not beginners.

So, what I want to do here to close is give an example of what this message is.

In 1989, what the Lord opened up was the reform lines, based upon Isaiah 28: line upon line, from here a little, there a little. Here is a prophetic line, this history (Adam, Eve, Christ : Abel). Here is a prophetic line from this history (Eli, Hophni, Phinehas : Samuel).

Line upon line, line upon line. From here a little, from there a little.

So, once you see this prophetic chain, once a link has been identified and established, which is the 3:1 combination, instead of stringing it out in a chain like we have done, we are to bring it line upon line, over the top of each other. And when you do that, I am going to give you an example of the kind of light that can be produced from this, and it is based upon this chain.

And I have said more than once, I think in this presentation, I am aware of other links that we have not put in this chain; and, I know that we have not seen all the links in the Scriptures. So, this is just going to be a limited presentation of how this chain is beneficial to a student of prophecy.

So, based upon the chain we have put on the board, we are going to go through just the fourth of each 3:1 combination of this chain.

THE FOURTH WAYMARK

Abel: Gates of the garden, the everlasting gospel. Abel is worshipping at the gates of the Garden of Eden; but, what Abel's story is, it is the Everlasting Gospel. The first number 4 of the chain—and that is important, because Jesus is the Alpha and Omega. He illustrates the end from the beginning, and He includes in that understanding of Himself the "rule of first mentioned."

So, approaching it this way, the first thing that is represented with Abel is the Everlasting Gospel: "I will put enmity between the seed of Satan and the seed of Christ," Christ promises. And Christ will bruise his heel at the cross, but He is going to crush Satan's head.

And Sister White tells us that the Everlasting Gospel of the First Angel's Message is the same gospel that was preached in the Garden of Eden. So, Abel is a symbol of the Everlasting Gospel in this history.

Noah: Altars, the covenant & the shut door. Whereas, Noah—many things come down; this is limited—but, what comes down for Noah is the shut door; because, these histories

are always about a shut door, the close of probation, and the covenant. The Lord is renewing His covenant here in the story of the Flood with Noah.

So, line upon line, what I am doing here is I am saying that Abel is a symbol of the Everlasting Gospel, and Noah is a symbol of the covenant of the shut door.

Joshua: Tent, fall of Babylon & the sounding of the seventh trumpet. And, Joshua, when Joshua was going into the Promised Land, it is still the tent sanctuary; but, you see in the story of bringing down Jericho a symbol of the fall of Babylon. The fall of Jericho is prefiguring the fall of Babylon at the end of the world, and the fall of Jericho takes place in the sounding of the Seventh Trumpet. So, with Joshua we are seeing the sounding of the Seventh Trumpet and the fall of Babylon.

With Noah, we are seeing the closed door and the covenant.

With Abel, we are seeing the Everlasting Gospel, and other things.

Samuel: Temple, self-supporting work. In the story of Samuel, we are seeing the story of self-supporting work. The anointed, the appointed leaders of Israel, were Eli, Hophni, and Phinehas. But, the Lord is setting aside the chosen leadership in this history and appointing Samuel as the leader when He sets aside the chosen leadership here. Okay? So, I am identifying Samuel as a symbol of self-supporting work in our history; because, the Lord always works that way. He is always forced, due to *gâdal,* due to pride, to set aside the ordained leadership and take the fishermen and those who come from the common walks of life to finish the work for that particular generation. Samuel is a symbol of that.

Rehoboam: Temple, Jerusalem chosen. In the fourth waymark of this history (Saul, David, Solomon), Rehoboam, there was not anything righteous about Rehoboam; but, what the Lord is doing here, He is choosing Jerusalem and Judah, in contrast with the Ten Tribes of the North. And if you look closely at this history, you can show very definitely that in 1798, when the Millerites are being raised up, you have an illustration of the story of Elijah.

Elijah was in hiding for three and a half years while Jezebel reigned, and this is typifying the 1260 years of Papal rule. So, when Elijah comes back and goes to Carmel with Ahab, this is the Millerite history, of the Millerites coming to Carmel, coming to the Midnight Cry, in contrast with the prophets of Baal, the prophets of Baal being the apostate Protestantism that is rejecting the message of Elijah the prophet. And when the fire comes down, the true prophet is illustrated. The fire coming down proves it: Elijah is the true prophet.

But in the fire that comes down in the Millerite History is the Midnight Cry.

And it is in this history, our history, that apostate Protestantism begins its role as the False Prophet of Bible history; and, it is in this history where Elijah and the Millerites are chosen as the true prophet and they are being contrasted with the tribe of—they are associated with the story of Ahab, the Ten Tribes that are being set aside in this history, and Rehoboam is being chosen, Jerusalem is being chosen, Judah is being chosen, and this is prefiguring the choosing of the Millerites at the end of the world as God's people.

And, f course, the history of the Millerites is repeated at the end of the world.

So, what I am saying is, the choosing of Jerusalem and Judah in this history has a ton of Biblical support that the choosing itself is a significant aspect of prophecy.

Nebuchadnezzar: Babylon, the king of the north. And then it moves in, the first three kings (Saul, David, Solomon) to the last three kings (Jehoiakim, Jehoiachin, Zedekiah). Jerusalem is destroyed, and who is Jerusalem destroyed by?

FROM THE AUDIENCE: The King of the North.

JEFF PIPPENGER: The King of the North.

So, this fourth waymark is about the King of the North.

Nehemiah: Jerusalem, temple & troublous times (Islam). And from here we have the first Three Decrees, and we get to the Fourth Decree of Nehemiah, which is also an Artaxerxes's decree. But, Nehemiah, he finishes the streets and the walls in what?

FROM THE AUDIENCE: In troublous times.

JEFF PIPPENGER: So, he is prefiguring the troublous times of the Fourth Decree, or the fourth waymark; and, the trouble times of the fourth waymark is the angering of the nations: it is Islam.

Pentecost: Heavenly Sanctuary, the Holy Place & the early rain. Which brings us down here to the fourth waymark of the time of Christ, which is Pentecost; and, Pentecost was the early rain for the Church and it is representing the Latter Rain for the end of the world.

Three Angels—Most Holy Place, the Sabbath & Adventism So, what I am saying is—and this is just an illustration of how this chain produces light—if all you do from this chain is take the fourth waymark and you identify some of the symbolism of each fourth waymark, what we have identified is this, and it is summarized on the bottom of page 7 (page 53 of the series notes): **The Everlasting Gospel., the Covenant and the Shut Door, Judgment, Fall of Babylon and the sounding of the Seventh Trumpet, Self-Supporting work, Jerusalem chosen, the King of the North, Islam, the Latter Rain, the Most Holy Place, and the Sabbath**.

And what I am saying is, this will be the characteristics of the Fourth Angel's Message at the end of the world down here (Revelation 18:4). And the characteristics of the Fourth Angel's Message have been identified in all of these fourth waymarks down through history—and this is not all of them.

But, what we have identified is, is that the Fourth Angel's Message will be:

- The Everlasting Gospel.
- This is where the Covenant is going to be entered into with the 144,000; and,
- This is going to be a time of the Shut Door, first for Adventism and then, second, for the world; and,
- Judgment—judgment of the Flood, judgment of the destruction of Jerusalem, judgment throughout the histories [the links in the prophetic chain].
- This is the Fall of Babylon, as represented by the fall of Jericho; and,
- The Fall of Babylon takes place during the sounding of the Seventh Trumpet, which is the Third Woe; and,
- The work is going to be carried on by self-supporting workers, not by the ordained workers; because, Isaiah 28 says "with stammering lips and another tongue will He speak to this people; and,

- The Lord once again is going to choose Jerusalem when He enters into covenant with those who are the ensign of Bible prophecy, in the time period when the King of the North is conquering the world through his Sunday laws; and,
- Islam is angering the nations; and,
- The Latter Rain is falling; and,
- The Sabbath and the Most Holy Place [of the Heavenly Sanctuary] are being lifted up.

The prophetic chain, when rightly applied, produces light that is just overwhelming.

So, what I am saying, in conclusion, all of this has been to prepare for the conclusion of this study of Adventism's visitation which will start on Sunday morning.

But, the Lion of the Tribe of Judah, the Dirt Brush Man, began to open up the primary rule of prophecy for this generation in 1989, which is line upon line; and, the line upon line are the links of the prophetic chain of which the Millerites were given the commencement points and we were given the links.

And by 1995, the Lion of the Tribe of Judah had put this study into the public arena; and, He confirmed it the same way as He confirmed the year-day principle for the Millerites, with the restraint of Islam. The restraint of Islam in 2001 can be demonstrated so soundly and completely that the Millerite history is repeating. And when the Millerite history had a restraint of Islam, the Angel of Revelation 10 came down, typifying that when Islam was restrained in 2001 the Angel of Revelation 18 would come down.

And here, September 11, 2001, the Alpha and Omega has put His signature into this record; because, He is saying the beginning of Adventism is illustrating the end of Adventism.

But, in order to logically defend the role of Islam in Bible prophecy, the Lord has to bring us back to these 1843 and 1850 Charts to find the Millerite logic of Islam; and, when He does and we look at these Charts, we begin to look at Palmoni's work and the time prophecies.

And Palmoni was not finished with the time prophecies. He had more to teach God's people about these prophecies, and we have been looking at a little bit of that.

But, by 2010, the Lion of the Tribe of Judah, the Dirt Brush Man, has put together a framework of the complete chain. There are parts missing, no doubt about it and it is not perfectly understood, no doubt about it; but, there is enough of the chain by 2010 that Adventism is going to be held accountable for how they relate to the work of the Dirt Brush Man, the Lion of the Tribe of Judah, the Alpha and Omega, and Palmoni.

Benediction: Father in Heaven, we are amazed at the light that you have opened before your people here at the end of the world, and we are amazed at the darkness that is amongst your people as they fight against this light. We realize that this darkness that is upon your people has been prefigured and prophesized throughout your Word and throughout sacred history; but, it, nevertheless, is just overwhelming on how God's people are unwilling to see that these things could not be invented by human beings, that this has the Divine signature from the beginning to the end. Perhaps part of the reason that your people are not seeing these things correctly is because, as human beings, as the vessels that are trying to share this message we have our imperfections and we have prevented people from reasonably considering these things and we ask that you forgive us for that. It has been our part. We ask that you give us wisdom and discernment on how to present these things in a winning, clear way; and, we ask that you provide for each of us divine appointments where we can give this final warning message to Adventism

because your message now is for Adventism. The message for the world begins at The Sunday Law. The time for Adventism's judgment is rapidly coming to a close. We ask that those divine appointments be made and that we have the wisdom and discernment to recognize them, in Jesus's name. Amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART TEN: THE THREE AND ONE COMBINATION

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest. We thank you for the Sabbath that we enjoyed yesterday. Now as we take up our morning study, we ask for the presence of your Holy Spirit. We ask that you forgive us of any sins that are preventing us from receiving your Latter Rain and we ask that you pour your Latter Rain upon us at this time. I ask that you would hide me behind your cross and that my human words and thoughts will be aside that you might speak to us this morning and that you would prepare the hearts and minds of those who are hearing these things, to understand them in agreement with your will. We thank you for all these things in Jesus's name. Amen.

THE THREE AND ONE COMBINATION

JEFF PIPPENGER: In the first nine presentations, one of the things that we were doing was tracking how the Lion of the Tribe of Judah has been opening up the principle of the reform lines, line upon line, and be marked in history at where He has increased the light. And one of the reasons why I wanted to do that is to prepare us intellectually, so to speak, to consider another avenue that the Lord is opening up in these reform lines.

So, this morning I want to start by just putting in place some of the things that have already been established. We have not necessarily taken time to lay out the different characteristics of the reform lines in this study, because that has already been put in place.

But, I want to begin probably with the passage that is the foundational passage for the repeated reform lines in *The Great Controversy*, page 343.

> "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." *The Great Controversy*, 343.

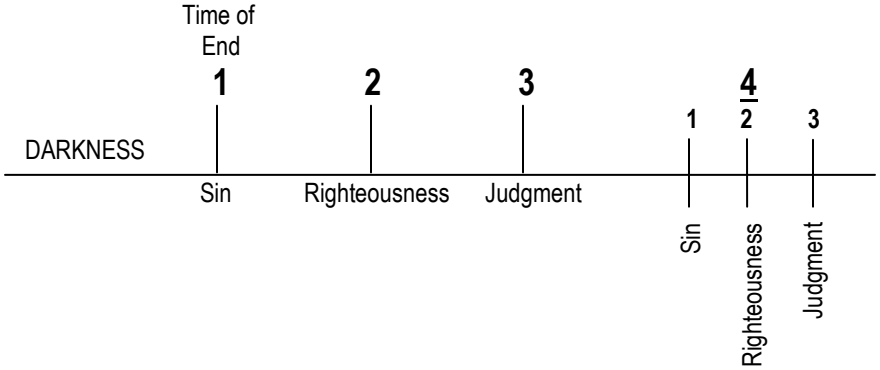


Figure No. 33A.

So, when you look at our reform lines, they illustrate a 3:1 combination—and there are many characteristics associated with this. We are not going to deal with all of them, just some of them.

And, the basic flow of events, so to speak, can be started in John 16:7–11. If you would, go to John 16, speaking of the work of the Holy Spirit.

> "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged." John 16:7-11 (KJV).

And when you look at that, the Three Angels' Messages, they are a fulfillment of these three steps. And the support for this is illustrated over and over again in God's Word concerning the reform lines.

Now, there are other characteristics before the First Angel's Message arrives. There is always a period of darkness, and there is a Time of the End when the First Message arrives.

Then the Second Message arrives, and it has its own characteristics; and the Third Message arrives.

But, the basic definition of these first three steps are the conviction of sin, the manifestation of righteousness that leads to judgment.

The Second Message is always repeated in the Fourth, because the Fourth Message is always a repetition of the Second Message. And, we are going to read a quote here in a minute where Sister White says there cannot be a Third Message without a First and a Second. So, if this is true, if there is a Second Message, there has to be a First and a Third because they do not stand independently of each other.

So, when you get to the Fourth Message, the repeat, the Fourth will be preceded by Number One message, which is sin; the Fourth would be where righteousness is manifested, and it would lead to judgment.

You can add so many characteristics and fine point5s to this, but we are not doing that today.

COURTYARD, HOLY PLACE AND MOST HOLY PLACE

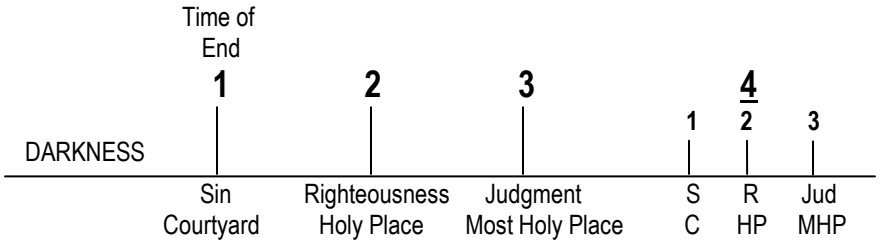


Figure No. 33B.

This here in your notes, this (sin) is represented by the Courtyard in the Sanctuary.
This (righteousness) is the Holy Place in the Sanctuary.

This (judgment) is the Most Holy Place in the Sanctuary.

JUSTIFICATION, SANCTIFICATION AND GLORIFICATION

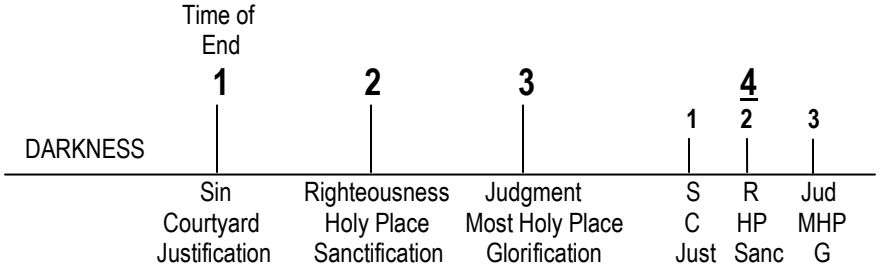


Figure No. 33C.

In theological terms, this (sin) is where you are justified at the foot of the cross. You come and you confess your sins in the Courtyard and you are justified, your sins are taken away.

This (righteousness) is where you are sanctified. Your growth in holiness is represented in the Holy Place, and your manifested righteousness, your righteous living and sanctified experience.

And this (judgment) leads you into the Most Holy Place where glorification takes place.

Justification, sanctification, and glorification: Courtyard, Holy Place, and Most Holy Place; sin, righteousness, judgment.

And these three-step processes are also represented in the Fourth Message.

Daniel 12:10 is speaking primarily, or at least first off—I do not know if *primarily;* but, most Adventists will not argue that Daniel 12 is about the Millerite Movement. So, in terms of the Millerite Movement, in verse 10 of Daniel 12 it says,

> "Many shall be purified"—*THAT IS THE FIRST STEP*—"and made white,"—*THAT IS WHERE RIGHTEOUSNESS IS MANIFESTED; RIGHTEOUSNESS IS THE WHITE GARMENT*—"and tried;"—*THAT IS JUDGMENT*—"but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10 (KJV).

In the illustration of Daniel 12, it is talking about at the Time of the End when the First Angel's Message arrives; the Book of Daniel is unsealed and there is an increase of knowledge, and this knowledge is going to test that particular generation; and, it is going to produce a three-step testing process. And the first test is going to bring you to the foot of the cross, it brings you to the Courtyard where, if you will confess your sins, you are justified, you are purified.

The second step is where righteousness is manifested in the Holy Place and you are made white.

And, the third step is judgment in the Most Holy Place, where you are glorified; and, in Daniel 12:10, you are tried and tested.

THREE TESTS

So, these three tests are repeatedly illustrated in the Scriptures. You have a quote from *Testimonies,* volume 4, page 44, speaking of Christ it says,

"In the wilderness of temptation Christ met the great leading temptations that would assail man. There He encountered, singlehanded, the wily, subtle foe, and overcame him. The first great temptation was upon appetite; the second, presumption; the third, love of the world." *Testimonies*, volume 4, 44.

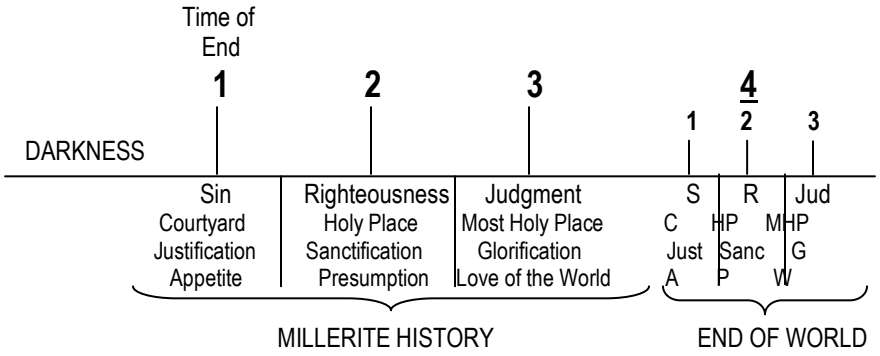


Figure No. 34.

Appetite (Step 1), Presumption, (Step 2), and Love of the World (Step 3). So, Christ is our example in all things, and He went through this three-step testing process.

And it is a testing process; that is one of the truths about this.

Review and Herald, October 31, 1899, says,

"Many who went forth to meet the Bridegroom under the messages of the first and second angels,"—*TESTS 1 AND 2*—"refused **the third, the last testing message** to be given to the world, and a similar position will be taken when the last call is made." *Review and Herald*, October 31, 1899.

Here she is saying that these are testing messages. The three-step process is a test.

Then in *Testimonies*, volume 6, pages 127–128, it says,

"In the book of Revelation we read of a special work that God desires to have His people do in these last days. He has revealed His law and shown us the truth for this time. **This truth is constantly unfolding**,"—

And that is one of the things that we have been trying to show in this series, is that this truth has been constantly unfolding since 1989, the Time of the End when the Lion of the Tribe of Judah, the Dirt Brush Man, unsealed Daniel 11:40-45, and also took God's people to a study of the reform lines.

—"This truth is constantly unfolding, and God designs that we shall be intelligent in regard to it, that we may be able to distinguish between right and wrong, between righteousness and unrighteousness.

"**The third angel's message, the great testing truth for this time**, is to be taught in all our institutions. God designs that through them this special warning shall be given, and bright beams of light shall shine to the world. Time is short. The perils of the last days are upon us, and we should watch and pray, and

study and heed the lessons that are given us in the books of Daniel and the Revelation." *Testimonies,* volume 6, 127–128.

THE FOURTH REPEATS THE SECOND

And then this last quote from *Selected Messages,* book 2, page 104, is the one that I referred to.

> *"The first and second messages were given in 1843 and 1844, and we are now under the* proclamation of the third; but all three of the messages are still to be proclaimed. . . . **There cannot be a third without the first and second**. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages,* book 2, 104.

Speaking of the Three Angels' Messages, Sister White says, "There cannot be a third without the first and second." So, they are a unit; they cannot be separated.

The Second Angel's Message we know arrived in June of 1842. The Protestant churches began to close their doors against the First Angel's Message as represented on this 1843 Chart, and it was a progressive fall. But, the Second Angel's Message that arrived here (at Step 2) that was proclaimed in the summer of 1844 was not a perfect fulfillment of the Second Angel's Message.

THREE ANGELS: REVELATION 14:6–12

> "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. Revelation 14:6-12 (KJV).

In *The Great Controversy,* page 389, it says,

> "The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.'

> 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and **the perfect fulfillment** of Revelation 14:8 **is yet future**." *The Great Controversy*, 389.

So, Sister White says that Revelation 14, verse 8, the Second Angel's Message, arrives in the Millerite History in the 1842 to 1844 time period; but, here she says it was not the perfect fulfillment. It was typifying the perfect fulfillment of it down here in this history at the end of the world at The Sunday Law Crisis.

And one of the characteristics of the Fall of Babylon is that it is progressive, and it is illustrated that way in many lines of prophecy.

So, what I am wanting you to see here without dealing simply about the Second Angel's Message is if this Message here, the Second Angel's Message in the Millerite History, was not the perfect fulfillment of the Second Angel's Message, and there cannot be a Third without a First and a Second, then the First, Third, and the Second Angels' Messages in the Millerite History were not the perfect fulfillment. It was typifying the perfect fulfillment here at the end of the world.

So, we need to understand that the Millerite History was simply typifying the perfect fulfillment of the Three Angels' Messages. And as I assume you know, the Third Angel's Message is a warning against receiving the mark of the beast. And in 1844 in the Millerite History, the Third Angel's Message arrived in history, but there was not any enforcement of the Sunday Law. It was typifying the enforcement of The Sunday Law at the end of the world.

The Third Angel's Message arrived at that time, because they moved into the Most Holy Place and they could see the Sabbath, and they could understand that the Sabbath was going to be the testing issue at the end of time. The Third Angel's Message arrived there, but it was not the perfect fulfillment. The perfect fulfillment is at The Sunday Law [at the end of the world].

Are you all with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. So, the First Angel's Message, let us go there. It is in your notes.

The First Angel's Message is identified as The Everlasting Gospel. And in *Selected Messages*, book 2, page 106, it says,

> "The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, '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.'" *Selected Messages*, book 2, 106.

So, this being the Millerite History, in terms of our discussion [See Figure No. 34], this is a fulfillment of The Everlasting Gospel; but, it is the same Gospel that was fulfilled in Eden, and it is the same Gospel that was fulfilled in every reform line. It is always The Everlasting Gospel.

And the Millerite History was not the perfect fulfillment of The Everlasting Gospel. That is down here in our history at the end of the world.

So, from the beginning to the end, the Gospel is accomplished in this three-step testing process. Okay? So, we are going to look at Revelation 14:6. And it is in your notes, but I have got the verse broken up differently than you would typically look at it.

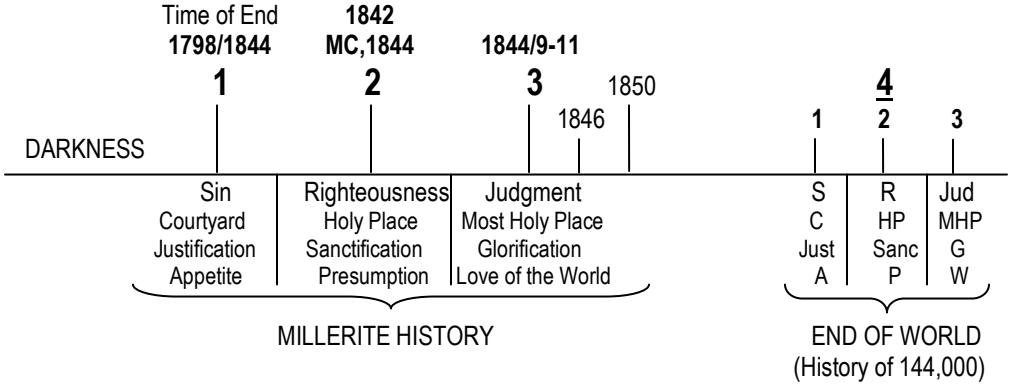


Figure No. 35.

What I am saying is, the First Angel's Message arrived at the Time of the End in 1798, and it was empowered in 1840 with the restraint of Islam; and that the Second Angel's Message arrived in June of 1842, and it was empowered at the Midnight Cry in the summer of 1844; and, that the Third Angel's Message arrived in 1844, but it is not empowered until 9/11 here at the end of the world when the Fourth Angel joins with it. All the Messages arrive at a point in history and they are thereafter empowered.

The Lord cannot enter into covenant with Millerite Adventism until they understand the Law. Okay? So, it is not until 1846 that James and Ellen White begin to keep the Sabbath and the Sabbath is recognized. From 1844 to 1846 is where they are coming to understand these truths reflected on the 1850 Chart, the Third Angel's Message, the Sanctuary message, the Law of God, the Sabbath. So, the Lord has not entered into covenant with them fully here, because the covenant—

What are the Ten Commandments and where are they kept?

FROM THE AUDIENCE: In the Ark.

JEFF PIPPENGER: In the Ark of the Covenant. You are not going to enter into covenant with the people until they understand the Law, because the Law **is** the covenant.

So, even though we bring the Third Angel's Message in here and we end the Millerite History here in 1844, there is still an education process that the Lord takes them through to introduce them to the Law. And in reality, He does not enter into covenant with them until 1850; because, that is when He gives them the second table here, the 1850 Pioneer Chart. And there are lots of reasons that prove this, but the two tables of the Ten Commandments are typifying these two tables. And those two tables of the Ten Commandments were given to Ancient Israel, who mark their covenant; and, these two tables of the 1843 and 1850 Pioneer Charts were given to modern Israel to mark the covenant that the Lord entered into with Millerite Adventism, and that process is marked by 1850, which connects with the Jubilee and Pentecost and several other lines of prophecy.

So, now in your notes, we have the First Angel's Message. And this is the First Angel's Message, but I have it broken us so you can see that the First Angel's Message of Revelation 14 is actually, simply, the Millerite History. That is what it is, okay?

It says,

"And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice,"—

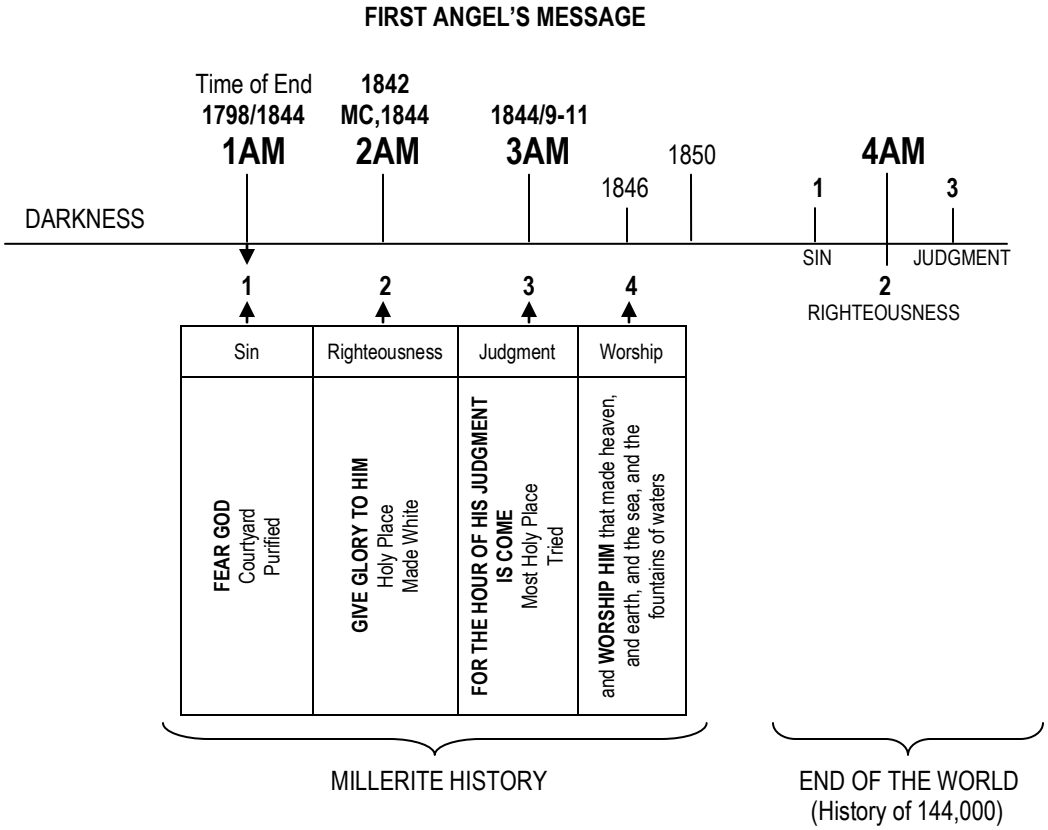


Figure No. 36.

From 1798 to 1850, or from 1798 to whatever makes more sense to you at this point, The Everlasting Gospel was accomplished on the Millerites. They were purified, made white, and tried in this history. That was The Everlasting Gospel.

But, it continues to say,

—"**Fear God**,"—

And to "Fear God" here is the First Angel's Message. If you fear God you have come into the Courtyard, you have come to the foot of the cross; you are justified.

—:and **give glory to him**;"—

That is the Second Angel's Message. This is where righteousness is manifested during the Midnight Cry. You are made white.

—"for **the hour of his judgment is come**:"—

And the hour of His judgment in the First Angel's Message is October 22, 1844.

And then it says,

> —"and **worship him** that made heaven, and earth, and the sea, and the fountains of waters."—

Worship the Creator. That is 1846. They had to understand who the Creator God was in relation to the Sabbath, "and worship him that made heaven, and earth, and the sea, and the fountains of waters."

So, what I am wanting you to see is that in the Three Angel's Messages of Revelation 14, in the First Angel's Message you have illustrated the history of the Millerites.

And the perfect fulfillment of the Three Angels' Messages is at the end of the world when the Millerite History is repeated. But, at the end of the world the Second Angel's Message will be the genuine final call out of Babylon, and the Third Angel's Message will The Sunday Law testing time.

So, this history here of the Millerites was a fulfillment of the parable of the Ten Virgins. In *The Great Controversy*, page 393, it says,

> "The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people." *The Great Controversy*, 393.

And Matthew 25 also illustrates the experience of the Adventist people.

In *Review and Herald*, August 19, 1890, it says,

> "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**"—

In this history of the Millerites, the parable of the Ten Virgins was fulfilled in the Millerite History.

> —"This parable has been **and will be**"—*IN OUR HISTORY*—"**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**. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church." *Review and Herald*, August 19, 1890.

So, the Millerite History is repeated in our history down here at the end of the world in the Fourth Angel's Message. Because the Fourth Angel's Message is the end of Adventism and the Millerite History is the beginning of Adventism. Jesus illustrates the end with the beginning. All the great Reformatory Movements parallel one another. The Millerite History is a fulfillment of the parable of the Ten Virgins, and the history of the Fourth Angel's Message is a fulfillment of the parable of the Ten Virgins.

So, we have now finished our attempt to illustrate that these reform lines continue to produce light in a multitude of ways. And this is all review. This is material that has been in the public sector for quite some time.

THREE KINGS & THE ALPHA AND OMEGA

THE FIRST ANGEL'S MESSAGE

JEHOIAKIM—DANIEL (ONE VERSE)

But, I want to share a different recognition of the Three Angels' Messages now, and I took some time to try to let you see that the Lion of the Tribe of Judah continues to demonstrate different approaches to the Three Angels' Messages that are valid, that are not typically recognized.

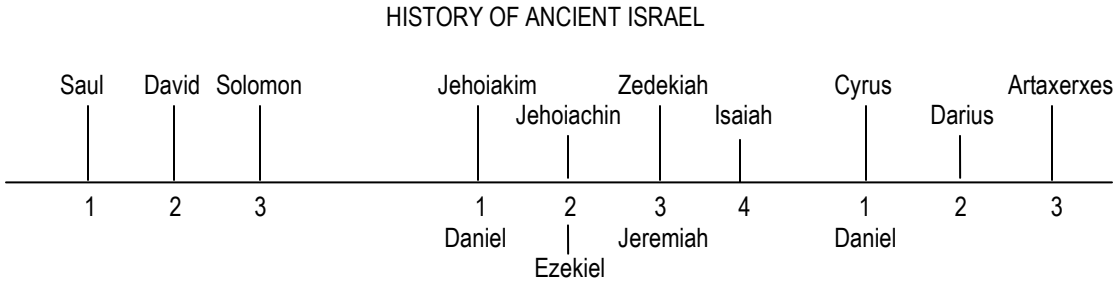


Figure No. 37.

So, we have broken into the prophetic chain. Remember the prophetic chain that we did a couple of presentations ago: the 3:1 combination? I have left off the fourth step in these.

We have the beginning of Ancient Israel in terms of monarchy, the first three kings (Saul, David, and Solomon). The temple is built under the first three kings; and, then there is a disappointment. The kingdom is rent in two. And the fourth waymark here (not shown), the fourth kingdom is Rehoboam because the Lord chooses Jerusalem and Judah.

But, the last three kings (Jehoiakim, Jehoiachin, and Zedekiah), the temple is destroyed.

So, at the beginning the temple is built on the first three kings; and, at the end of the monarchy, the temple is destroyed on the last three kings, and they are carried to Babylon—there is your disappointment. The fourth king is Nebuchadnezzar. He is the one that deals with all three of these kings.

So, these are links in the chain, if you remember the prophetic chain.

And, of course, this history leads in to three more kings with the Three Decrees (Cyrus, Darius, and Artaxerxes. This starts the 2300-year prophecy. Artaxerxes also gives a decree for Nehemiah to finish the streets and walls in troublous times.

But, the 2300 years begins year, and it comes into history with Three Messages. Three Decrees lead to Three Messages? What is a decree? It is a message. It is a link in the chain. They are all connected.

So, what I am wanting you to see is that at this level, Saul, Jehoiakim, and Cyrus all represent what?

FROM THE AUDIENCE: (No response.)

JEFF PIPPENGER: The First Angel's Message.

And David, Jehoiachin, and Darius, Second Decree, second kings, represent the Second Angel's Message.

Solomon, third king, represents Third Angel's message; Jehoiachin, third king, represents the Third Angel's Message; and, Zedekiah, third king, Third Decree, represents the Third Angel's Message.

Do you see that? That is pretty easy, right?

Okay. Now, you will have to test this, but you will find that I am correct, is what I am going to say here.

There is only one prophet that is specifically associated with Jehoiakim, and that prophet is Daniel.

And there is only one prophet that is specifically associated with Jehoiachin, and his name is Ezekiel.

And there is only one prophet that is specifically associated with Zedekiah, and his name is Jeremiah.

And there is only one prophet that is associated with four kings, and his name is Isaiah.

So, what I am saying to you—and I am going to try to prove it to you—is that Daniel is the First Angel's Message, Ezekiel is the Second Angel's Message, Jeremiah is the Third Angel's Message, and Isaiah is the Fourth Angel's Message. And the reason I am going to do that—I am not going to spend a great deal of time in it. What I am going to do, though, is I want you to see this so we can bring our study to a conclusion; because, there are 80 times in God's Word where the word *visitation* in some form—*visit, visited,* whatever way it can be used—there are 80 times in God's Word where this word *visitation* is mentioned.

And how many books are there in the Bible?

FROM THE AUDIENCE: Sixty-six.

JEFF PIPPENGER: Sixty-six. But, Jeremiah, he references this word 22 times. So, 25 percent of the time the light on the visitation of God is referenced is in the Third Angel's Message; it is in the Book of Jeremiah, as compared to the other 75 percent that 65 other prophets deal with.

So, what I am saying is, when we are studying the visitation of Adventism during the time of the Third Angel's Message, the book of Jeremiah is where it will be most clearly illustrated; because, Jeremiah represents the Third Angel's Message, The Sunday Law. That is the purpose for this study of associating these prophets with these messages. So, let us see if it is valid.

TESTIMONY OF TWO

In Daniel 1:1, it says,

> "In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. . . ."—

Okay. So, one verse associates Daniel with Jehoiakim, one verse. But, if you read on down to the end of the chapter, Daniel is also associated with another king. And it says, in verse 21,

> —"And Daniel continued *even* unto the first year of king **Cyrus**." Daniel 1:1, 21 (KJV).

And who is king Cyrus? He is the First Angel's Message. It is Daniel. So, you have got two witnesses that Daniel is associated with these first kings of Jehoiakim and Cyrus; and, these first kings are the First Angel's Message. Okay? Do you follow that?

THE EVERLASTING GOSPEL

But, notice when he associates them with Jehoiakim, he uses one verse to do it. And, of course, it is God's judgment. He produces and then demonstrates two classes of worshippers in a three-step testing process. This is the Everlasting Gospel.

And DANIEL's name means, *Judge or judgment of God*.

Daniel: H1840—Judge or judgment of God

So, Daniel's name corresponds to the work of the Everlasting Gospel, which is the First Angel's Message.

THE SECOND ANGEL'S MESSAGE

Let me show you something. I am going to jump ahead a little bit in my notes and then come back. Go to page 5 of your notes so we can finish off this thought about these prophets, before we dissect Daniel.

JEHOIACHIN—EZEKIEL (TWO VERSES)

In Ezekiel 1:1-2, it says,

> "Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* **the heavens were opened, and I saw visions of God**. In the fifth *day* of the month, which *was* the fifth year of king **Jehoiachin's** captivity." Ezekiel 1:1–2 (KJV).

In order to associate Ezekiel with Jehoiakim, two verses are used—this might be stretching it—one verse to associate Daniel with Jehoiakim; two verses to associate Ezekiel with Jehoiachin, who is the second king. And what did these two verses tell us happens to Ezekiel?

FROM THE AUDIENCE: He is in captivity.

JEFF PIPPENGER: He is in captivity, but he saw visions of God; because, we know from previous studies that in the second test, in the Second Message, that you have a visual test. Okay? And, Ezekiel, he is right off the bat associated with a vision, a visual test.

MANIFESTATION OF GOD'S GLORY

And EZEKIEL's name means *God will strengthen*.

Ezekiel: H3168—God will strengthen.

This is where God pours out His Spirit in these movements. This is where righteousness is manifested. This is where the power of God is demonstrated. This is where Ezekiel's name corresponds to the Second Angel's Message.

And if you go to the decrees over here [to the right of line]—and some people have not settled this in their minds but they should; this is important to see. The Bible and history is clear, and the Spirit of Prophecy, that the foundation of the temple was laid in the history of the First

Decree; but, the temple itself was finished in the history of the Second Decree. Before the Third Decree the temple is finished. So, one of the characteristics of the second waymark is the finishing of the temple.

THE TEMPLE ERECTED

Ezekiel, chapter 40, onward.

And, Ezekiel, being the second waymark, from chapter 40 of Ezekiel to the end of his book, it is about the temple being built. Ezekiel is about the building of the temple, which is one of the characteristics of the Second Message.

The Second Message is where the power of God is manifested. There is always a manifestation of the power of God, whether it is the animals getting on the ark or the plagues of Pharaoh, or the Triumphal Entry of Christ, or the Midnight Cry. And Ezekiel, right in the opening chapter and all the way through, what is he seeing? He is seeing the manifestation of the power of God in the Most Holy Place, with the wheels within wheels, and the cherubims.

So, Ezekiel, this whole story is based upon the characteristics that are associated with the second waymark in these histories.

THE THIRD ANGEL'S MESSAGE

ZEDEKIAH—JEREMIAH (THREE VERSES) [JEHOAHAZ & JEHOIACHIN NOT MENTIONED]

So, go to page 6 of your notes. In Jeremiah 1:1-3, it says,

> "The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: To whom the word of the Lord came in the days of **Josiah** the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of **Jehoiakim** the son of Josiah king of Judah, unto the end of the eleventh year of **Zedekiah** the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month." Jeremiah 1:1–3 (KJV).

So, Jeremiah is the only prophet in the Bible that is associated with Zedekiah, the third king. But, it takes three verses to introduce us to this fact, two verses on the fact of Ezekiel, one verse on the fact of Daniel. But here, as it is listing the kings who were in existence in the time period of Jeremiah, it only mentions three, where there were more than three. But, only Josiah, Jehoiakim, and Zedekiah are marked in the Scriptures as being associated with Jeremiah.

But, we know for sure if Jeremiah was a prophet during the time of Jehoiakim, then he was also a prophet during the time period of Jehoiachin. But, all that is left that are mentioned there is Josiah, way back here before Jehoiakim, way back here. There are kings between Josiah and Jehoiakim. So, what I am saying is, Inspiration purposely only marks three kings in association with Jeremiah; but, Jeremiah is the only prophet in the Bible that is associated with Zedekiah, who is the third king and it takes three verses to put this in place.

But, that would be a hard one for someone that has never studied the reform lines to understand or accept. But, what I am saying is, the Lion of the Tribe of Judah has been building these characteristics for so many years now that a study of prophecy should be able to recognize that this is not some accident. Jeremiah is a symbol of the Third Angel's Message; Ezekiel, the Second; and, Daniel, the First.

JUDGMENT

Jeremiah: H3414—God will rise or raise.

> "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1–3 (KJV).

THE HOUR OF HIS JUDGMENT

> "And I saw another angel fly in the midst of heaven, **having the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, **Fear** God, and give glory to him; for the hour of his **judgment** is come and **worship him** that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6-7 (KJV)

So, let us go back to Daniel and try to show you that the Book of Daniel is the First Angel's Message.

So, I am on page 3 of your notes.

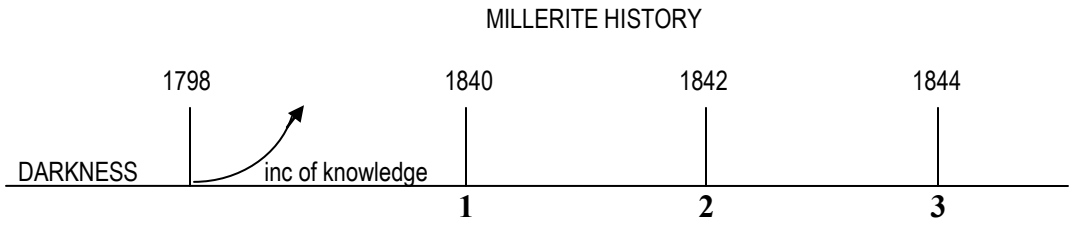


Figure No. 38.

Millerite History: 1798, the Book of Daniel is unsealed; there is an increase of knowledge. This increase of knowledge is the Everlasting Gospel that is going to test this generation.

The First Message arrives in 1798, but it is empowered August 11, 1840.

The Second Angel's Message arrives in June of 1842.

The Third Angel's Message arrives October 22, 1844.

But, in every reform line, what precedes the Time of the End?

FROM THE AUDIENCE: Darkness.

JEFF PIPPENGER: And the Time of the End in every reform line is a fulfillment of a prophecy. It is a prophecy that the Papacy was going to receive a deadly wound in 1798. It is a prophecy that the 2520 against the Northern Kingdom was going to conclude in 1798. So, the Time of the End is a fulfillment of a prophecy that has been preceded by darkness; and, then there is an unsealing of a prophetic message that will test this generation with a three-step testing process.

But, when it happens in the Millerite History, although these are the Three Angels' Messages, it is not the perfect fulfillment of the Three Angels' Messages, because this three-step testing process is actually encoded in the First Angel's Message all by itself. We have just seen that: (1) Fear God, (2) Give Him Glory, (3) For the Hour of His Judgment is Come; Worship Him Who Made the Heavens, the Earth, and the Seas.

Do you follow me? Is everyone with me?

DANIEL ONE

A PROPHETIC TESTING MESSAGE

Okay. So, let us go to on page 3, under "Daniel One."

What I am trying to show you now is that the Book of Daniel is the First Angel's Message. Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay. Prophets and Kings, page 428:

> "When, early in the reign of Jehoiakim, Nebuchadnezzar for **the first time** besieged and captured Jerusalem, and carried away Daniel and his companions, with others specially chosen for service in the court of Babylon, **the faith of the Hebrew captives was tried to the utmost**."—

So, this *Daniel* is representing a testing process. And although Daniel went to Babylon with many people, with whom does the Bible emphasize he went to Babylon? Shadrach, Meshach, and Abednego.

And who else? Daniel, a 3:1 combination.

And they are going into Babylon for the testing process, which is what? It is the Everlasting Gospel. It is the three steps, it is the testing process.

And finishing this quote,

> —"But those who had learned to place their trust in the promises of God found these all-sufficient in every experience through which they were called to pass during their sojourn in a strange land. The Scriptures proved to them a guide and a stay." *Prophets and Kings*, 428.

So, Daniel is a symbol of those who go through this testing process and end up moving into the Most Holy Place with Christ, receiving the Seal of God, however you want to articulate it.

DARKNESS—MANASSEH TO JEHOIAKIM

So, I want to show you the darkness that precedes the captivity here. So, I picked some kings here that lead to the first carrying away during the reign of Jehoiakim:

> Manasseh (wicked), Amon (wicked), **Josiah (righteous)**, Jehoahaz (wicked; taken captive to Egypt), Johoiakim (wicked)

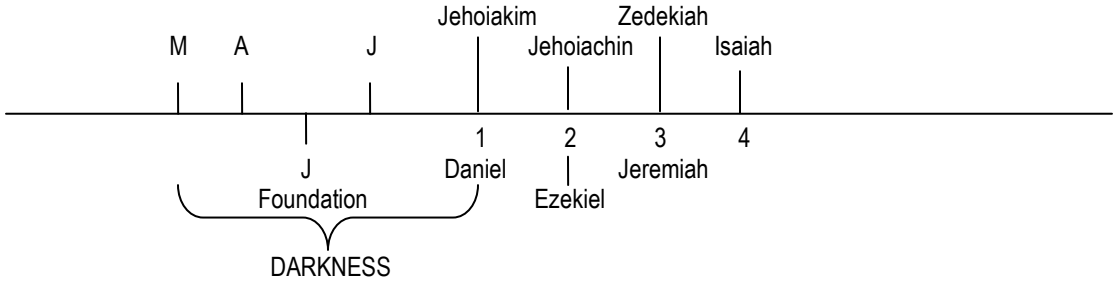


Figure No. 39.

Manasseh, who was a wicked king; Amon was a wicked king.

And, then **Josiah** was a good king, good king Josiah, even though where did he die? He dies in Armageddon; so, there is some light there, too.

And then Jehoahaz, who was wicked; and, then we go to Jehoiakim, who was wicked.

But, what I am saying is, other than Josiah, these wicked kings, beginning at Manasseh, are the darkness that precedes Jehoiakim, that precedes the first conquering of Israel.

But, now I want to show you something, though, that you might argue, "Well, it's darkness. I see it, Brother Jeff. But, what about Josiah?"

> **Josiah: H2977—**From the same root as H803 and H3050. **H803—**to *found*; *foundation:*—foundation. **H3050—***Jah*, the sacred name.

Okay. So, Josiah, you see in your notes the name *JOSIAH* means *to found; foundation, the foundation of God.*

Josiah represents something to do with the foundation of God. Of course, when you look at Josiah's story all by itself, it is important to understand. He is a symbol of those that find the 2520 and return to the Old Paths. But, all I am wanting you to see that in this history that leads to the Time of the End for Jehoiakim, the Time of the End for Daniel, that in the midst of that darkness there was a little bit of light concerning the foundation.

Okay. This history of darkness here [see Figure No. 38] is what, in the Millerite History? It is the Dark Ages.

LUTHER

But, there is going to be a little bit of light in the Dark Ages, which is the Reformation, right? So, considering Luther, this is what Sister White says in *Signs of the Times*, July 19, 1883:

> "It was his [Luther's] work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and **lay them on the true foundation**. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth." *Signs of the Times*, July 19, 1883.

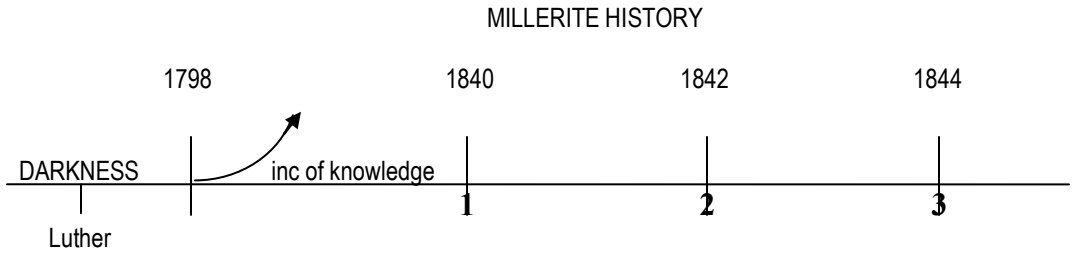


Figure No. 40.

So, in the Millerite History here, we see Luther as a—he has been typified as whom? Let me ask it like that.

FROM THE AUDIENCE: By Josiah.

JEFF PIPPENGER: By Josiah. Okay. So, when we are talking about this darkness [see Figure No. 39] that precedes the Time of the End represented by Jehoiakim, it is illustrating the darkness that precedes 1798.

A PROPHECY

So, a Time of the End is always a fulfillment of a prophecy, and you have in your notes 2 Kings 20:17-19. It says,

> "Behold, **the days come**,"—

Okay. It is predicting a point in time.

> —"Behold, the days come that all that *is* in thine house,"—

And this is Isaiah speaking to Hezekiah. We are going to deal with Hezekiah tomorrow in the Fourth Angel's Message.

Hezekiah was supposed to die, should have died. He pled to the Lord and was allowed to live, and the Lord performed a sign of moving the sun backwards in the sky and this brought people from Babylon to see what happened in Jerusalem that would cause this manifestation of power that would move the sun. And instead of giving glory to the Lord, he showed them all of his Laodicean treasures, and this is what brings a conclusion to Judah.

And so, in the midst of this apostasy, so to speak, by Hezekiah, Isaiah gives him a prophecy, and he says,

> —"Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and **they shall be eunuchs in the palace of the king of Babylon.**
>
> "Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it* not *good*, if peace and truth be in my days?" 2 Kings 20:17–19 (KJV).

That seems to come across kind of arrogant, does it not? "Oh well, all of Israel is going to get carried to Babylon and my descendants are going to get carried as eunuchs to Babylon, but it is going to be okay in my days, so I don't care."

But, that is not what we are dealing with here.

THE TIME OF THE END

> "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."—

There is a prophecy that is fulfilled in 1798, with the Papacy's deadly wound. But, there is a prophecy that is fulfilled here with the captivity of Johoiakim because Daniel, Shadrach, Meshach, and Abednego are the fulfillment of this prophecy. They are getting carried to Babylon. They are the offspring of Hezekiah.

So, the Time of the End is marked by a fulfillment of a prophecy. So, Jehoiakim and Daniel, that is 1798. That is the time of the end.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And you will see the fulfillment of this prophecy marked in verse 2 of Daniel 1.

> —"And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." Daniel 1:1–2 (KJV).

The Time of the End has arrived in the story of Daniel.

AN INCREASE OF KNOWLEDGE

Now what are you going to have? You are going to have an increase of knowledge, if it is going to operate on this same line.

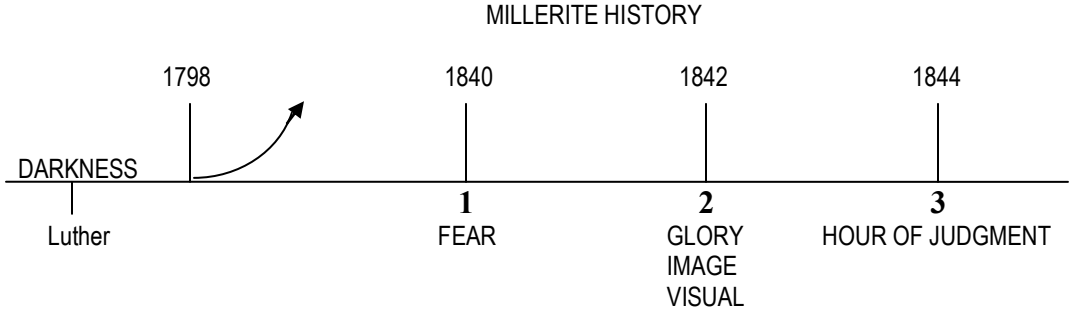


Figure No. 41.

And in *Seventh-day Adventist Bible Commentary,* volume 4, p. 1169, it says,

> "Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given **a knowledge of the kingdom the Lord was to establish**,"—

So, when Daniel, Shadrach, Meshach, and Abednego are carried to Babylon here at the Time of the End, they are going to get an increase of knowledge in Babylon, right on time.

> —"and through His power maintain against all the power and craft of Satan. Daniel and his fellow-companions, Ezra and Nehemiah, and many others were witnesses for God in their captivity. **The Lord scattered them among the kingdoms of the earth** that their light might shine brightly amid the black darkness of heathenism and idolatry. **To Daniel God revealed the light of His purposes, which had been hidden for many generations.** He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a ruler in the heavens. God's faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power."—

I presented this one time before, and I am not going to go into the details as I had done before; but, the reason why I have that sentence in bold face, "To Daniel God revealed the light of His purposes, which had been hidden for many generations," who did the Lord reveal the light that had been hidden for many generations in the Millerite History?

FROM THE AUDIENCE: William Miller.

JEFF PIPPENGER: So, Daniel here is prefiguring William Miller. He is the one who is understanding the increase of knowledge that takes place at the Time of the End in Daniel, chapter 1.

Second paragraph,

> —"**Great light shone forth from Daniel and his companions**. Glorious things were spoken of Zion, the city of the Lord. **Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days**. If the saints in the Old Testament bore such a decided testimony of loyalty, how should God's people today, having the accumulated light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future!" *Seventh-day Adventist Bible Commentary*, volume 4, 1169.

It is pretty easy to see that Daniel is typifying Miller, and we know that Miller is typifying the 144,000, when this history of the parable of the Ten Virgins is repeated to the very letter at the end of time.

So, Daniel is typifying Miller, who is typifying the students of prophecy in our generation.

FEAR GOD—NOT MAN (HE WOULD NOT DEFILE HIMSELF)

So, let us go to Daniel 1, because we are saying that the Book of Daniel is the First Angel's Message and that in Revelation 14 we have the Three Angels' Messages, but the First Angel's Message includes all the messages: "Fear God, Give Him Glory, for the hour of His judgment is come."

So, verses 3 through 10 in Daniel 1, it says,

> "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the* name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.
>
> "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I **fear** my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? Then shall ye make *me* endanger my head to the king." Daniel 1:3–10 (KJV).

Now, the eunuch is expressing the fear, but what I am saying is that Daniel is the one who is representing the fear of God here; because, he was unwilling to defile himself and dishonor God. He was manifesting the fear of God.

But we see in this story, also, a secondary illustration, that the head of the eunuchs, he was afraid of Nebuchadnezzar. So, what I am saying is this story here is the 1840 waymark, "Fear God."

And then we are going to see that he gives glory to Him in the hour of His judgment in Daniel, chapter 1.

Daniel, chapter 1, is the First Angel's Message and has the whole story of the First Angel's Message.

Daniel, chapter 2, is the Second Angel's Message; and, Daniel, chapter 3, is the Third Angel's Message.

Daniel, chapter 4, is William Miller's dream of seven times. William Miller's dream of seven times was William Miller's second dream. And Daniel, chapter 4, is Nebuchadnezzar's second dream.

And Daniel, chapter 5, is the end of Adventism, the test over the 2520, that is brought to Adventism by the handwriting on the wall. And where is the handwriting on the wall? Right there [referencing the 1843 and the 1850 Charts] is the handwriting on the wall. It is the test of Belshazzar.

And, of course, the story of Daniel 6, he is thrown into the Lion's den, The Sunday Law crisis.

So, the whole story of Daniel is the story of Adventism; but, where we are showing you, if you will see, is that Daniel, chapter 1, is the First Angel's Message because Daniel is a symbol of the First Angel's Message. In Daniel, chapter 1, all of the components of the Three Angels' Messages are found, as they are also found in the First Angel's Message of Revelation 14.

GIVE HIM GLORY (LET OUR COUNTENANCES BE LOOKED UPON)

So, we have seen "Fear God." Let us look at verse 11 of Daniel 1.

> "Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them en days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Daniel 1:11–15 (KJV).

And the Second Angel's Message, "Fear God and give Him glory," righteousness is manifested in the Second Angel's Message. A distinction is made between two classes of worshippers in the Second Angel's Message. This is where the Protestants are closing their doors [1842]; this is where the Sanhedrin is choosing that Christ should die, rather than a whole nation perish. And here we are seeing two classes: Daniel, who have chosen the vegan diet, and the rest of the captives who are eating the king's meat; and, their countenances are producing the glory of Heaven.

Are you wanting to say something?

FROM THE AUDIENCE: Yes, Brother Jeff. I just wanted to point out the word *nourishing* in Daniel 1, verse 5, is *gâdal*. The food was linked to pride, and Daniel was a fugitive, so (inaudible).

JEFF PIPPENGE: In Daniel 1, verse 5, let us go there.

> "And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so **nourishing** them three years, that at the end thereof they might stand before the king."

This word *nourishing* is associated with the word *gâdal*, which is self-exaltation. So, when Daniel is rejecting this food, he is also rejecting the character that is represented by exaltation, which is the character of Satan, and choosing the character of Christ, which is the character of self-sacrificial love.

But, Daniel fears God, so he made this choice; and, then he was tested and he gave glory to Him. "Fear God and give him glory for"—what?

FROM THE AUDIENCE: "For the hour of His judgment is come."

JEFF PIPPENGER: ". . . for the hour of His judgment is come."

OPENING OF THE SCRIPTURES

> "Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
>
> "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Daniel 1:16–17 (KJV).

THE HOUR OF HIS JUDGMENT IS COME (THE END OF THE DAYS)

Look at verse 18 of Daniel 1.

> "Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm." Daniel 1:18–20 (KJV).

They were judged. This was the hour of their judgment.

Okay. Do you follow the logic here, that Daniel is associated with the first kings; so, the Book of Daniel is an illustration of the First Angel's Message. And in Daniel, chapter 1, just like in the First Angel's Message in Revelation 14, the whole sequence of the Three Angels' Messages, the whole line is there.

But, Revelation 14 is followed by the Second Angel's Message and the Third Angel's Message, which was not perfectly fulfilled in the history of the Millerites. It is perfectly fulfilled at the end of the world.

But, the Second Angel's Message, we understand from the reform lines that one of the characteristics—they all have characteristics, so I am making the assumption that those who are watching on LiveStream, is watching on the DVD and in this room, already understand some of these things.

I know that is a bad assumption, but each of these are tests, are they not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: So, the characteristic of this second test is that it is an image test. It is a visual test. You can say it many ways.

What produces the Protestants to close their doors in 1842 is the introduction of the 1843 Chart. It is a visual test.

In our history, what produces what is the visual test, which produces the closing the door on Adventism is the return to the Old Paths, where we have both the 1843 and the 1850 Charts.

The door closes at the third test. That is one of the characteristics of the third, is the closing of the door. Sister White has a statement in *Seventh-day Adventist Bible Commentary*, page , that says,

> "[Revelation] 14-17 (ch. 14:9-12). Tested by the Image.--The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . [Revelation 13:11-17 quoted.] . . . ." {7BC 976.2}

"This is the test that the people of God must have before they are sealed. . . . (7BC 976.3)"

We are sealed at The Sunday Law, the third test. But, the Lord showed Sister White clearly that the image test would come before we are sealed, before probation closes, and probation closes at The Sunday Law test. So, there is a test that comes before The Sunday Law test that is the image of the beast test.

The characteristic. One of the characteristics of the second test is the image test, the visual test.

Is everyone with me on that?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

DANIEL TWO

In Daniel, chapter 2, we are not going to spend a lot of time there. I am just going to show you the rest of the story.

Sister White comments on Daniel, chapter 2, in the *Seventh-day Adventist Bible Commentary*, volume 4, page 1167. She says,

"**We have come to a time when** God's sacred work is represented by **the feet of the image**"—

That is right down here [referencing the 1843 Chart, at the feet of the great image in the upper left-hand corner] at the feet of this image in her history, not back here in the history of Daniel 7 [referencing the 1843 Chart, The Ten Kingdoms in the lower left-hand corner] like the Millerites did.

—"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will **mingle** their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay**. This union is weakening all the power of the churches. **This investing the church with the power of the state will bring evil results.** Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

What I want you to see here is, in Daniel, chapter 2—now we are in Daniel, chapter 2. Daniel, chapter 1, gives the First, Second, and Third Angels' Messages. So does Revelation 14. In the First Angel's Message it gives all three messages; but, then, in Revelation 14, it goes to the Second Message. And what I am saying is, in Daniel, chapter 2, is the Second Angel's Message.

Daniel, chapter 2, is the story of the image, the symbol of the Second Angel's Message. It is the story of the image; but, more than that, secondary to that, when you get down to our history the iron and clay represents the combination of church and state, which is the image of the beast test.

So, Daniel, chapter 2, has two witnesses in itself, that it is about the second test; it is the Second Angel's Message. It is the image of the beast test.

Whereas, Daniel, chapter 3—what is Daniel, chapter 3? This is where Nebuchadnezzar is going to make this image, but it is all going to be gold. It is all going to be Babylon, right? And he is going to call everyone to bow down to the image. And repeatedly Sister White says Daniel, chapter 3, the test of the image on the Plain of Dura is The Sunday Law test. It is the Sunday Law Test.

I have just got one quote here for that.

DANIEL THREE

> "The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. **History will repeat itself.** In **this age the test will be on the point of Sabbath observance**. The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted **as was the great golden image in the plain of Dura**. Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin." *The Youth Instructor*, July 12, 1904.

So, what is my point here, in summarizing and closing this all up?

In the Millerite History there as a period of darkness. And the Millerite History is the First Angel's Message. The First Angel's Message was "Fear God, give Him glory, for the hour of His judgment is come."

And the Book of Daniel is a symbol of the First Angel's Message, and it is structured just like Revelation 14. Daniel, chapter 1, is preceded by darkness. The Time of the End comes as a fulfillment of prophecy. There is an increase of knowledge when Daniel goes into Babylon, and Daniel is identified as a symbol of William Miller and those who understand the increase of knowledge in the Millerite time period and in our time period.

But, in the story of Daniel, chapter 1, we see the First Angel's Message, "Fear God, give Him glory, for the hour of His Judgment is come."

But, then we go to Daniel, chapter 2, and we see the image test, the visual test, and this is prefiguring the perfect fulfillment of the Second Angel's Message of Revelation 14.

And, then when we go to Daniel, chapter 3, we see The Sunday Law typified, which is the Third Angel's Message.

So, what I am saying is, Daniel, chapters 1, 2, and 3, it is Revelation 14 all over the place; but, Daniel is a symbol of the First Angel's Message and, therefore, he is associated with Jehoiakim and Cyrus, who were the first kings in these two histories; thus emphasizing he is the symbol of the First Angel's Message.

And we are putting this in place not to study the Book of Daniel in relation to Revelation 14, but so that you can have the intellectual justification for recognizing for when we dive into Jeremiah, that it should be studied in the context of the Third Angel's Message.

And, we did not get as far as we wanted to get. Tomorrow we will begin with identifying Isaiah as the Fourth Angel's Message briefly, and then we will have two witnesses.

I am not going to spend much time on Ezekiel, but, we will have two good witnesses that what we are saying about Daniel, Ezekiel, Jeremiah, and Isaiah representing the First, Second, Third, and Fourth Angels' Messages is valid, and we will be prepared to realize that Jeremiah is the prophet that gives the greatest detail of the visitation of God's people here at the end of the world.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the depth of light, the depth of truths that you have recorded in your Word; and, the more we recognize it, the more we recognize that there are depths to your Word that we have not even come close to touching upon. We begin to understand how your Word is going to be our study throughout eternity if we are but faithful and allowed to participate in that experience. We ask that the study that we are doing will be a part of the work that you are doing for us that would allow us to be among that number that obtains the light that measures with your Light. We thank you for awakening us this morning. We ask that as we take up our tasks during this workday that we will be productive and safe, and we ask for a continued blessing upon the work that we are doing here in recording these things and LiveStreaming them, in Jesus's name. Amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART ELEVEN: THE SECOND ANGEL'S MESSAGE

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's sleep and awakening us to another day that we might serve you. And as we begin our day with the study of your Word, we ask that you grant us the presence of your Holy Spirit, that you would pour your Latter Rain upon us. We ask that you would make us right. Forgive us our sins and transgressions that would prevent us from receiving what you have for us. I would ask that you take control of my words, that they can be words that will glorify and honor you and edify your people, and that you would prepare the hearts and minds of those that are considering these things to receive them in agreement with your Will. Please bless our study and our time together, we ask in Jesus's name. Amen.

JEFF PIPPENGER: Yesterday we began to show that Daniel is a symbol of the First Angel's Message; Ezekiel is a symbol of the Second; Jeremiah is a symbol of the Third; and, Isaiah is a symbol of the Fourth.

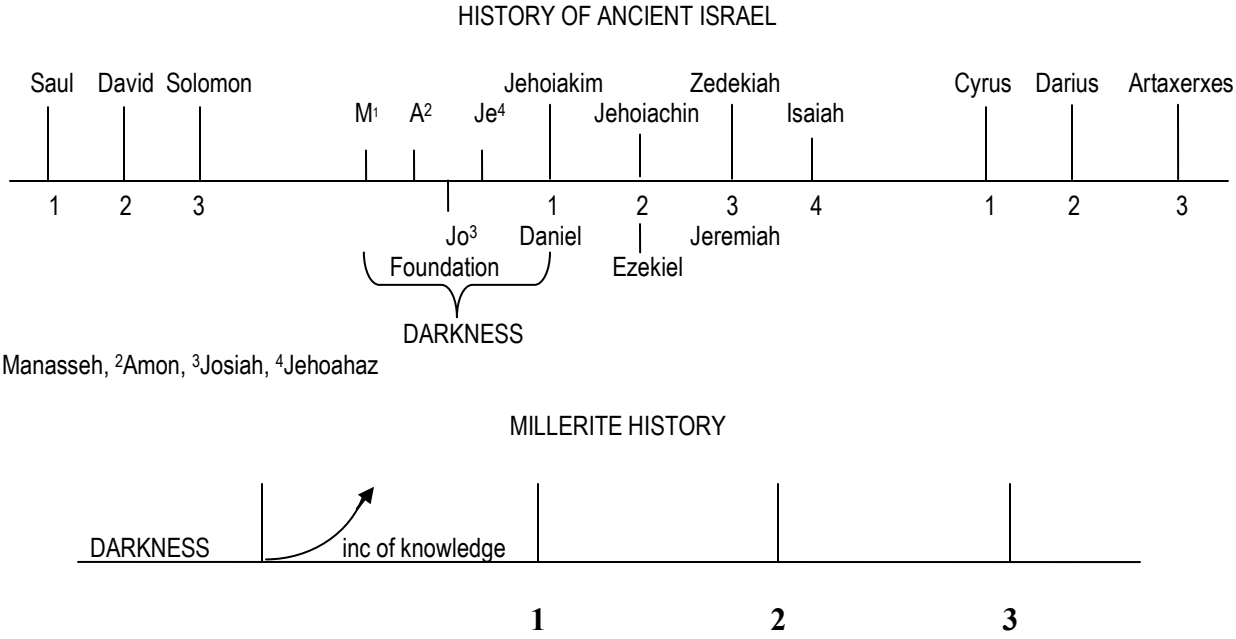


Figure No. 42.

We have spent our time looking at Daniel; the whole structure of Revelation 14; the Three Angels' Messages that is found in the first three chapters of Daniel; and, therefore, we are saying that Daniel is a symbol of the First Angel's Message.

We noted that these last three kings of Israel, which were prefigured by the first three kings of Israel, which typify the three kings that give the Three Decrees, and so on and so forth,

to the end and back from the beginning; that Jehoiakim would be the first king that Nebuchadnezzar dealt with, Jehoiachin the second, Zedekiah the third and the last.

And then Daniel is the one prophet that is associated with Jehoiakim, but Daniel also, in verse 21 of chapter 1 is associated with Cyrus, who is another first king.

Of course, in Daniel 9:2, you have Daniel understanding by books the 70-year prophecy of Jeremiah, thus representing those that would understand the increase of knowledge at the Time of the End for that generation.

And that generation, after the 70 years of captivity, there was an unsealing. The students of prophecy would understand that unsealing. Daniel is the one in chapter 9, verse 2, that is identified as understanding that increase of knowledge that led to the Three Decrees. So, once again Daniel is associated with the arrival of the First Angel's Message.

And, of course, in Daniel 12 you have Daniel sealing up his book until the Time of the End, which is the First Angel's Message. So, from beginning to end, Daniel is a symbol of the First Angel's Message.

As I said, I am not going to spend a great deal of time with Ezekiel being the Second Angel's Message, but we will begin there.

THE SECOND ANGEL'S MESSAGE

JEHOIACHIN—EZEKIEL (TWO VERSES) - (CONTINUED)

Where Daniel is associated with Jehoiakim in Daniel 1:1, it is in one verse. And in the first two verses in Ezekiel, it says,

> "Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* **the heavens were opened, and I saw visions of God**. In the fifth *day* of the month, which *was* the fifth year of king **Jehoiachin's** captivity." Ezekiel 1:1–2 (KJV).

So, Ezekiel is associated with the second king, and we are saying that he is a symbol of the Second Angel's Message; and, of course, that is set forth in two verses.

MANIFESTATION OF GOD'S GLORY

Ezekiel: H3168—God will strengthen.

Ezekiel's name means *God will strengthen*. And we know that in the 3:1 combinations, the reform lines throughout sacred history it is in the second waymark where you will see a manifestation of God's power. So, Ezekiel's name corresponds to this strengthening, this empowerment that takes place there.

THE TEMPLE ERECTED

It is in the second of these Three Decrees, the temple is finished in the history of the Second Decree.

The foundation is finished in the history of the First Decree.

Chapter 40, onward.

The temple is finished in the history of the Second; and, when you get to chapter 40 of Ezekiel, onward, it is about rebuilding the temple. It is about measuring the temple. It is another evidence that Ezekiel is a symbol of the Second Angel's Message.

But, we know that in every Reform Movement the Second Message is repeated in the Fourth. So, what we are saying with Ezekiel, it is an illustration of the Second Message and that it would be repeated in the Fourth Message, which we say is Isaiah.

The Second Message is "Babylon is fallen, is fallen." The Fourth Angel's Message, Revelation 18:2, is "Babylon is fallen is fallen." They are the same message.

So, we are saying that the outpouring of the Holy Spirit that Ezekiel represents in the Second Angel's Message is repeated in the outpouring of the Spirit in Isaiah. Of course, all the books of the Bible meet and end in Revelation; so, the Book of Revelation is most definitely a book of the Fourth Angel's Message. We read a quote in this study where Sister White says, "The messages recorded in Revelation are to ripen the fruit either as sheaves of the heavenly garner or faggot for the fire of destruction." We take that quote to show that the messages in John and Revelation are the Latter Rain Messages.

That is why what I am saying, if you can see this, that is why Sister White often refers to the visions of Ezekiel, Isaiah, and John; because, the Book of Revelation is about the Latter Rain, Ezekiel is about the Latter Rain, and Isaiah is about the Latter Rain.

Here is one of those quotes so you will get my point.

> "But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge." *Testimonies*, volume 5, 753.

So, what I am saying is, the Book of Daniel represents the First Angel's Message. The Book of Ezekiel represents the Second Angel's Message; but, the Second Angel's Message is repeated in the Fourth. So, as we look at Isaiah being the Fourth, there will be things in Ezekiel that connect with Isaiah, but the primary revelation of the Latter Rain time period is the Book of Revelation. So, you see that connection between these three books

EZEKIEL 37

In Ezekiel 37—we will not turn there; we will just discuss it. In Ezekiel 37 you have two messages. The first message brings the dead, dry bones together; and, the second message brings them to life. So, it is in the Second Message, and this is in Ezekiel, it is in the Second Message where the Spirit is poured out and, of course, that Second Message has to do with the breathing upon the dead, dry bones.

Let us go there. Ezekiel 37, let us start in verse 7. Ezekiel is told to prophesy upon this valley of dead, dry bones, which Sister White says often is the Seventh-day Adventist Church.

> "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I

> beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them." Ezekiel 37:7-8 (KJV).

That is the first message. They are not alive yet.

Verse 9

> Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezekiel 37:9-10 (KJV).

So, in the Book of Ezekiel, we see these two messages, the first message and the second message, of course, we know has to do with the four winds that are restrained during the sealing of the 144,000, and Sister White says these four winds represent the angry horse seeking to break loose and bring death and destruction in its path.

In the Millerite History, right here, when Islam is restrained right here, this is an empowerment of the First Message, but this leads to a visual test; and, the visual test is what produces the closing of the door. The visual test is what marks the arrival of the Second Message.

And in Ezekiel, first he shows us the first two messages, Message One and Message Two, and then what does he do in this same chapter? Then he shows us a visual test.

If you drop down to verse 15 of Ezekiel 37, it says,

> "The word of the LORD came again unto me, saying,"—

And Bible prophecy is based upon the principle of repeat and enlarge.

Verse 16:

> "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

These two sticks are the visual test here that ushers in the second test, the Second Message, of which Ezekiel is a symbol.

THE THIRD ANGEL'S MESSAGE

ZEDEKIAH—JEREMIAH (THREE VERSES)

Okay. So, let us pass over Jeremiah being the Third Angel's Message and go to Isaiah. Jeremiah is where we will spend the rest of our time in this series.

THE FOURTH ANGEL'S MESSAGE

ISAIAH

In your notes, you have Isaiah associated with four kings. Isaiah 1:1 says,

> "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of **Uzziah**, **Jotham**, **Ahaz**, *and* **Hezekiah**, kings of Judah." Isaiah 1:1 (KJV).

So, we are saying Isaiah, not just based upon that but Isaiah is a symbol of the Fourth Angel's Message.

And Daniel is the one that is associated with Jehoiakim, Ezekiel is associated with Jehoiachin, and Jeremiah is the only prophet that is associated with Zedekiah. He has some other kings associated with him, too; but, we are using these kings to mark what these various prophets represent.

And, if you go to Isaiah 6:1, this first king that he is associated is Uzziah. And it says,

> "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six sings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory."

So, what I am going to suggest here, which I am pretty sure is valid, that verse 3 is identifying 9/11, when the Mighty Angel of Revelation 18 comes down and the Earth is full of His glory. Sister White plainly applies verse 3 to Revelation 18. We have dealt with this before.

But, I am going to say that based upon the context that Uzziah dying takes place on 9/11, whatever Uzziah represents; and, I am going to suggest that Uzziah represents the prosperity of the United States.

Hmm, why would I do that?

THE YEAR UZZIAH DIED—ISAIAH 6

A KING IS A KINGDOM

In Daniel, chapter 2—this is just a simple rule that we know—verses 37 through 39.

> "Thou, O king,"—*SPEAKING TO NEBUCHADNEZZAR*—"Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth."

So, a king in Bible prophecy is a kingdom. So, Uzziah is representing a kingdom.

We are dealing with Uzziah for a little while.

UZZIAH AND JOTHAM

TWO NATIONS

But, the kingdom of Uzziah has a special characteristic with it. If you will, go to Genesis 25:23.

Not all kingdoms in Bible prophecy have this characteristic that we are going to look at. Genesis 25:23 says,

> "And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve younger. Genesis 25:23 (KJV).

Who is that? It is Esau and Jacob; but, the point is, is that these two children are identified as two nations. So, she had two nations in her, because she had twins.

We have already read Ezekiel 37:21-22. These two sticks represented two kingdoms that were going to be joined together and become one kingdom. So, what we are saying is that there are certain kingdoms in Bible prophecy that are represented by two kingdoms. It is a kingdom made up of two nations.

Go to Daniel 8:20-21.

> "The ram which thou sawest having *two* horns *are* the kings of Media and Persia. And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king."

The Medes and Persians were a kingdom that consisted of two horns because it had two nations.

Revelation 11:8. Some nations have two nations. Some nations consist of two powers, not one.

> "And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

This was France, but France is represented by two nations: Sodom and Egypt, two cities, two kingdoms.

And, of course, we have Revelation 13:11, the United States of America, where it says,

> "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

So, the United States, France, the Medes and the Persians, are powers in Bible prophecy that have two nations or two strengths that are associated with them. And, it is not an accident.

Who took Babylon down off the throne?

FROM THE AUDIENCE: The Medes and the Persians.

JEFF PIPPENGER: Who took the Papacy, spiritual Babylon, down off the throne?

FROM THE AUDIENCE: France.

JEFF PIPPENGER: Both of those powers are a two-horn power.

And how is going to burn the Papacy with fire and eat her flesh at the end of the world? It is the Ten Kings; but. it is the strength of the Ten Kings, the United States, a two-horn power.

Who brought Babylon to power?

FROM THE AUDIENCE: The Assyrians.

JEFF PIPPENGER: Hezekiah; did not Hezekiah bring Babylon to power by his actions, "Come. Let me show you all the goods I have." And because of that they coveted his goods and they come to power.

And Hezekiah is a symbol of a nation that has two nations in it, the Northern Kingdom and the Southern Kingdom.

Now, who placed the Papacy on the throne of the Earth?

FROM THE AUDIENCE: France.

JEFF PIPPENGER: France, and France is a two-horn power.

And who put places the Papacy on the throne of the Earth at the end?

FROM THE AUDIENCE: The United States.

JEFF PIPPENGER: The United States, a two-horn power.

So, the idea that the Bible marks some nations that have two strengths in them is not an accident; it is purposeful. It is always a two-horn power that places the Papacy or Babylon upon the throne, and it is always a two-horn power that takes her down, in all three cases.

But, we are looking at Uzziah, and there are only two times in the history of Ancient History.

And this is the history of Ancient Israel [referring to Figure No. 42], from Saul to Zedekiah.

Now, it is true that Saul and David were both anointed to be king, but David was not ruling until Saul died.

But, in the history of these kings there are only two times where two kings were alive and mutually ruling or working together in ruling, and that was David and Solomon, and Uzziah and Jotham down here at the end.

So, at the beginning of Ancient Israel and at the end of Ancient Israel, you have a place in time where two kings are doing a mutual ruling.

Notice what it says about David and Solomon.

DAVID & SOLOMON

Notice what it says about David and Solomon, from *Education,* page 48.

> "The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The word of God was his instructor. . . .
>
> "In the early life of Solomon also are seen the results of God's method of education. Solomon in his youth made David's choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave him not only that which he sought, but that also for which he had not sought—both riches and honor. The power of his understanding, the extent of his knowledge, **the glory of his reign, became the wonder of the world.**
>
> "In **the reigns of David and Solomon**, Israel reached the height of her greatness." *Education,* 48.

Okay, so, what I am saying is, Israel is typifying the United States in this regard; because, the United States is going to be the greatest kingdom that lives at the end of the world. Notice what Sister White says about the United States, *Spirit of Prophecy,* volume 4, page 398.

> "**The greatest and most favored nation upon the earth is the United States**. A gracious Providence has shielded this country, and poured upon her **the choicest of Heaven's blessings**. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God." *Spirit of Prophecy* volume 4, 398.

So, I am saying that at the beginning of the kings of Israel, with David and Solomon, is typifying the United States at the end of the world.

And now let us go back to the end of Ancient Israel and the story of Uzziah and Jotham. And the reason why we are doing that is because I am suggesting that in Isaiah 6:1, where it says, "In the year that Uzziah died," it is marking the point in time where the prosperity of the United States of America begins to be swept away.

Prophets and Kings, pages 303 - 304:

> "The long reign of Uzziah [also known as Azariah] in the land of Judah and Benjamin was **characterized by a prosperity greater than that of any other ruler since the death of Solomon**, nearly **two centuries before**."—

So, she is connecting Uzziah and Jotham with David and Solomon, and what she is emphasizing about both those reigns is their prosperity and their wealth.

> —"For many years the king ruled with discretion. Under **the blessing of Heaven—**

For many years the United States ruled with the blessing of Heaven.

> **—"**For many years the king ruled with discretion. Under the blessing of Heaven his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and **the riches of the nations flowed into Jerusalem**. Uzziah's name 'spread far abroad; for he was marvellously helped, till he was strong.' 2 Chronicles 26:15.
>
> "This outward prosperity, however, was **not accompanied by a corresponding revival of spiritual power**. The temple services were continued as in former years, and multitudes assembled to worship the living God; but **pride and formality gradually took the place of humility and sincerity**. Of Uzziah

himself it is written: 'When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God.' Verse 16."—

And if you will remember what we just read about the United States, it is the same story: prosperous but becomes forgetful of what was making them prosperous, and ultimately will pass The Sunday Law.

—"The sin that resulted so disastrously to Uzziah was one of **presumption**. In violation of **a plain command** of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary 'to burn incense upon the altar.' **Azariah the high priest** and his associates remonstrated, and pleaded with him to turn from his purpose. 'Thou hast trespassed,' they urged; 'neither shall it be for thine honor.' Verses 16, 18."—

And what is he doing here? In prophetic language, what is he doing?

FROM THE AUDIENCE: He is uniting church and state.

JEFF PIPPENGER: He is uniting church and state, because he is the political leaders and the priests were supposed to do the officiating in the church, and he was insisting that he be allowed to do the priests' work. He is uniting church and state.

Is that not what the United States does?

—"Uzziah was filled with wrath that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. **Leprosy appeared on his forehead**."—

He received the mark of the beast on his forehead.

—"In dismay he fled, never again to enter the temple courts."—*PROBATION CLOSED FOR HIM*—"Unto the day of his death, some years later, Uzziah remained a leper—a living example of the folly of departing from a plain 'Thus saith the Lord.' **Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven**.

"God is no respecter of persons. 'The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.' Numbers 15:30." *Prophets and Kings*, 303–304.

So, what I am saying is that in the year that Uzziah died, based upon Isaiah 6:3, is referencing the end of the prosperity of the United States, 9/11. But, Uzziah is also a symbol of the United States that is going to reach the point in time where, due to presumption, they are going to pass The Sunday Law. They are going to combine church and state and receive the mark of the beast.

And, the fact that Uzziah lived for a period of time after he receives the mark of the beast is a symbol of the Judgment of the Living.

Okay, the next quote, *Review and Herald*, August 14, 1900.

> "**The case of Uzziah the king reveals how God will punish the sin of presumption**. . . .
>
> "Through successive generations iniquity has increased, until we are nearing the time when God shall say, **The cup of their iniquity is full**. In David's day the contempt placed upon the law of God led him to exclaim, 'It is time for thee, Lord, to work: for they have made void thy law.' The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: 'Therefore I love thy commandments above gold; yea, above fine gold.' In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, 'It is time for thee, Lord, to work: for they have made void thy law.' **The boundary line will soon be reached**. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth." *Review and Herald,* August 14, 1900.

The point being here, as she says, the case of Uzziah represents when the United States and the other nations of the world fill up the cup of their iniquity, when their probation closes.

ISAIAH 38–39

So, what I am saying is, in the Book of Isaiah, he is brought into the Most Holy Place on 9/11, according to Isaiah 6:3, in the day that this first king died; but, he is associated with four kings.

And Isaiah, what we are saying is that Isaiah is a symbol of the Fourth Angel's Message.

Go to Isaiah 38 and 39, and I trust that we all know the story of Hezekiah.

The Book of Isaiah deals with these four kings: Uzziah, Jotham, Ahaz, and Hezekiah, symbolizing the Fourth Angel's Message. The last of those four kings was Hezekiah. Once you get done with Isaiah 39, there is no more stories about the kings. From verse 40 onward, it is just an elaboration of the outpouring of the Holy Spirit at the end of the world.

So, chapters 38 and 39 are the last commentary on these four kings, and this is the story of Hezekiah getting ready to die and pleading with the Lord not to die and given another 15 years, and the Lord giving him a sign of the fact that the Lord was going to give him more time.

Look at verses 7 and 8 of Isaiah 38.

> "And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down." Isaiah 38:7-8 (KJV).

That was the sign that the Lord was going to give him more years.

Isaiah 39:3:

> "Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon." Isaiah 39:3 (KJV).

So, in this story, the fourth of the kings that Isaiah is associated with has this experience that is recorded in God's Word; but, we are saying that this Book of the Bible represents the Fourth Angel's Message.

And in this story of Hezekiah in Chapters 38 and 39, you have a sign. What is the sign?

FROM THE AUDIENCE: The sun.

JEFF PIPPENGER: The sun, the sign of the sun.

And the sign of the sun, what does it do?

FROM THE AUDIENCE: It goes backward.

JEFF PIPPENGER: It goes backward, but what does it accomplish?

FROM THE AUDIENCE: It causes the King of the North to come from Babylon.

JEFF PIPPENGER: It brings these people out of Babylon. The Fourth Angel's Message is a call out of Babylon, and in this story we have an event that calls people out of Babylon to come to Jerusalem to see the miracle that the Lord has done.

So, all I am saying here is that in Isaiah 38 and 39 with the story of Hezekiah, you have components there that you see the Fourth Angel's Message.

And then you get to chapter 40. From this point on it is about the Latter Rain. And in chapter 40, starting at verse 1, it says,

> "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.
>
> "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the Lord hath spoken *it.*"—

What is that? Revelation 18.

> —"The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD blowouts upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever.
>
> "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold you God!" Isaiah 40:1-9 (KJV).

So, from this point on in Isaiah, it is Latter Rain terminology.

Who is the voice of one crying in the wilderness in the time of Christ?

FROM THE AUDIENCE: John the Baptist.

JEFF PIPPENGER: John the Baptist.

Who is the voice of one crying in the wilderness in the time of the Millerites?

FROM THE AUDIENCE: William Miller.

JEFF PIPPENGER: William Miller. So, that is representing the First Message in every reform line, including the reform line of the 144,000.

And there is a message that is going to be proclaimed, but notice the prophetic symbolism in verse 1, "Comfort ye, comfort ye . . . ." What does it mean when you see a word or an expression repeated twice? It is a reference to the Fourth or the Second Angel's Message: "Babylon is fallen, is fallen."

And who is the comforter?

FROM THE AUDIENCE: The Holy Spirit.

JEFF PIPPENGER: The Holy Spirit.

This is a direct reference to the Holy Spirit.

Look at verse 5: "And the glory of the LORD shall be revealed, and all flesh shall see *it* together: . . ." This is Revelation 18.

Look at chapter 51, verse 9. Chapter 51:9 says,

> "Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?" Isaiah 51:9 (KJV).

What does it mean that it repeats this, "Awake, awake, . . ."?

FROM THE AUDIENCE: The Second and Fourth Angels' Messages.

JEFF PIPPENGER: The Second and Fourth Angels' Messages.

But, what else does it mean? What happens in the Second Angel's Message and the Fourth Angel's Message?

FROM THE AUDIENCE: (Hesitation.)

JEFF PIPPENGER: What does *The Great Controversy,* 393 say? "The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people."

Was the parable of the Ten Virgins fulfilled in the Millerite history?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And when were they awakened? At the Midnight Cry.

Is there going to be a Midnight Cry in the Fourth Angel's Message?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: "Awake, awake, . . ." is a reference not only to the Second and Fourth Angels' Messages, it is a reference to the Midnight Cry.

Look at verse 17.

> "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out." Isaiah 51:17 (KJV).

When does Jerusalem stand up?

FROM THE AUDIENCE: When the dead, dry bones are breathed upon.

JEFF PIPPENGER: When they are breathed upon, when Islam is restrained. Look at chapter 52, verse 1.

> "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isaiah 52:1 (KJV).

What are "thy beautiful garments"? The righteousness of Christ. This is the Judgment of the Living, but you can see this repetition of a word or an expression is marking the Second and Fourth Angels' Messages.

Look at verse 11 of chapter 52.

> "Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD." Isaiah 52:11 (KJV).

What is that?

FROM THE AUDIENCE: The call out of Babylon.

JEFF PIPPENGER: The call out of Babylon, "Depart ye, depart ye," the Second Angel's Message and the Fourth Angel's Message.

Chapter 57, verse 14:

> "And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people." Isaiah 57:14 (KJV).

"Cast ye up, cast ye up," and if you look at that closely, the stumbling blocks are the traditions and customs that have been handed down from generation to generation that is preventing Adventism to understand the message that is identifying that they are in the time of their visitation; and, those stumbling blocks have to be removed if they are going to see these truths.

Isaiah 24, go backwards now. All we are doing is trying to emphasize that Isaiah is primarily a representation of the Fourth Angel's Message.

Starting at verse 4:

> "The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."—

This is a reference to The Sunday Law.

Verse 6:

> —"Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong

drink shall be bitter to them that drink it. The city of confusion is broken down:"—

Who is the city of confusion?

FROM THE AUDIENCE: Babylon.

JEFF PIPPENGER: Babylon fallen.

—"every house is shut up, that no man may come in. *There is* a crying for wine in the streets; all joy is darkened the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction.

"When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

"From the uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." Isaiah 24:4-16 (KJV).

And if you study out what it means that the treacherous dealers deal treacherously, it is The Sunday Law; but, you have that phrase repeated, you have "my leanness" repeated. From the beginning to the ending of Isaiah, you have references of the Fourth Angel's Latter Rain time period.

We have considered Isaiah 6:3. Go to Isaiah 28, verses 1 though 5.

"Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!"—

Now, drop down to verse 5.

—"In that day, the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isaiah 28:1, 5 (KJV).

And here we see the leadership of the Adventist Church has been overcome with wine, but there is going to be a residue, a remnant, in Adventism that are going to get a different crown, the crown of God's glory; and, this takes place in this very history of the Latter Rain.

Chapter 35 of Isaiah—if you are wondering what we are doing, we are just showing that Isaiah is about the Latter Rain time period—verses 1 and 2.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God." Isaiah 35:1-2 (KJV).

The Earth will be lightened with the glory of the Lord.

Chapter 40, verse 5. It seems like we have looked at that one:

"And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it.*" Isaiah 50:5 (KJV).

Isaiah 45:25:

"In the LORD shall all the seed of Israel be justified, and shall glory." Isaiah 45:25 (KJV).

Chapter 46, verse 13:

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." Isaiah 46:13 (KJV).

Chapter 58, verse 8, of course, is a very common here.

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward." Isaiah 58:8 (KJV).

Verse 60, verses 1 and 2:

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee, 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 60:1-2 (KJV).

Verse 7:

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory." Isaiah 60:7 (KJV).

Verse 13:

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isaiah 60:13 (KJV).

Verse 19:

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory." Isaiah 60:19 (KJV).

Chapter 62, verses 1 through 3:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shalt name. Thou shalt also be a cross of glory in the hand of the LORD, and a royal diadem in the hand of thy God." Isaiah 62:1-3 (KJV).

Chapter 66, verses 18 and 19:

"For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will; send those that escape of them unto the nations to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Isaiah 66:18-19 (KJV).

Okay. So, this is not a thorough presentation of this, but what we are saying is: Daniel is the prophet associated with Jehoiakim, the first of the last three kings; Ezekiel is associated with Jehoiachin, the second of the last three kings—and they represent the First and Second Angels' Messages primarily.

But, Isaiah is associated with four kings, and he is primarily representing 9/11 until the Second Coming of Christ. But, he is the Fourth Angel's Message, which is a repetition of Ezekiel, the Second Angel's Message; and, both of those witnesses join together in the Book of Revelation.

THE THIRD ANGEL'S MESSAGE

ZEDEKIAH—JEREMIAH (THREE VERSES) [JEHOAHAZ & JEHOIACHIN NOT MENTIONED]

So, we are now at the beginning point of where we wanted to get, Zedekiah and Jeremiah, the Third Angel's Message.

It takes three verses to set this forth; whereas, it was two verses for Ezekiel, and one verse for Daniel. But, in Jeremiah 1:1-3, it says,

"The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: To whom the word of the LORD came in the days of **Josiah** the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of **Jehoiakim** the son of Josiah king of Judah, unto the end of the eleventh year of **Zedekiah** the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month." Jeremiah 1:1–3 (KJV).

So, here [referring to Figure No. 42, the history of Ancient Israel] we see Jeremiah. He is serving as a prophet, from Josiah to Zedekiah. Correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And how many kings are there from Josiah to Zedekiah? There are five or six—I should not ask the question unless I know. There is Josiah (pause)—anyway, there are five or six. We would have to go back and look. It is not popping into my mind.

The point being is, is that Inspiration only associates three kings with Jeremiah. The reason for this is that these three kings are set forth in three verses, and the Book of Jeremiah is a symbol of the Third Angel's Message; and, Jeremiah is the only prophet referenced in connection with Zedekiah, the last of these three kings that are attacked by Nebuchadnezzar, Zedekiah being the king that represents the final destruction of Jerusalem.

JUDGMENT

JEREMIAH means *God will rise or raise*.

Jeremiah: H3414—God will rise or raise.

So, go to Hosea 6:1-3.

> "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up,"—

JEREMIAH means *to raise up*. He is the third day; he is the Third Angel's Message. He is the third king Zedekiah.

Do you get the logic there?

> —"and we shall live in his sight. Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth." Hosea 6:1-3 (KJV).

VISIT EIGHTY TIMES—TWENTY-TWO TIMES IN JEREMIAH

The subject of this series is "Adventism's Visitation," and you will find the word *visit* or *visitation,* or some variation of that word 80 times in the Bible; but, 22 of those 80 times you will find in the Book of Jeremiah. Jeremiah is primarily the book that deals with Adventism's visitation in our history, the history that leads to the destruction of Jerusalem, The Sunday Law.

So, we want to put a couple of thoughts in place about the time of our visitation, and then we will dive into Jeremiah more fully tomorrow.

Page 4 of your notes, from *The Desire of Ages,* pages 234 - 235, it says,

> "As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is **based**"—*UPON DOCTRINE.*

FROM THE AUDIENCE: Upon prophecies.

JEFF PIPPENGER:

—is based **on the prophecies**. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.' Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:31, 34, 36.

"We have reached the period foretold in these scriptures. The time of the end is come, **the visions of the prophets are unsealed**,"—

So, when the Time of End comes, there is an unsealing. Okay?

—"and their solemn warnings point us to our Lord's coming in glory as near at hand.

"The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation**. The years of the ministry of Christ and His apostles,—**the precious last years of grace to the chosen people**,—they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling **prophecies** and the tokens of the swift-coming kingdom of God.

"'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' While we are not to know the hour of our Lord's return, we may know when it is near. 'Therefore let us not sleep, as do others; but let us watch and be sober.' 1 Thessalonians 5:4-6." *The Desire of Ages*, 234–235.

So, what is the Time of the End in the history of Christ?

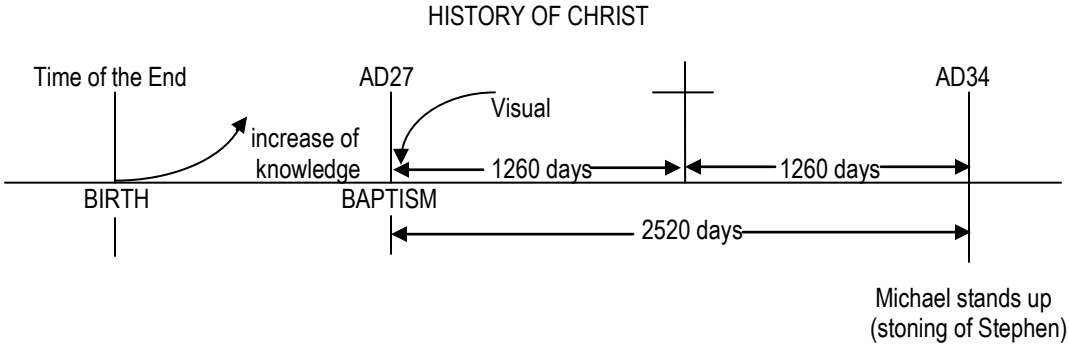


Figure No. 43.

FROM THE AUDIENCE: His birth.

JEFF PIPPENGER: His birth. And in one sense, this is the beginning of the time of their visitation; but, in terms of it being the testing process where they are manifesting characters that will close their probation, it begins at His baptism.

And in this history, He is going to confirm the covenant in person with many for . . . ?

FROM THE AUDIENCE: For one week.

JEFF PIPPENGE: . . . for 1260 days. In the midst of the week, He is going to be crucified; and, He is going to present the covenant for 1260 days in the presence of His disciples, until Michael stands up in AD34 at the stoning of Stephen.

This, from His baptism in AD27, to the stoning of Stephen in AD34, is the testing process of His visitation, even though certainly the visitation began at His birth. There were people that saw it.

From *The Great Controversy,* pages 315 - 316:

> "It is 'unto them that look for him' that Christ is to 'appear the second time, without sin unto salvation.' [Hebrews 9:28.] Like the tidings of the Savior's birth, the message of the second advent **was not committed to the religious leaders of the people**."—

You ought to read that again.

> —"**Like the tidings of the Savior's birth, the message of the second advent was not committed to the religious leaders of the people**."—

What is the tidings of Christ's birth? It is the increase of knowledge in this history that was unsealed at His birth.

Were the leaders of Israel the ones that led out in identifying that the Messiah had been born? No, they were trying to kill Him.

> —"Like the tidings of the Savior's birth, the message of the second advent was not committed to the religious leaders of the people. They had failed to preserve their connection with God, **and had refused light from Heaven**; therefore they were not of the number described by the apostle Paul: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.' [1 Thessalonians 5:4, 5.]
>
> "The watchmen upon the walls of Zion **should have been** the first to catch the tidings of the Savior's advent, the first to lift their voices to proclaim him near, the first to warn the people to prepare for his coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw his church, like the barren fig-tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit, there were manifested pride, formalism, vainglory, selfishness, oppression. **A backsliding church closed their eyes to the signs of the times**."—

What are the signs of the times that they are referencing in the context of this? The birth of Christ.

But, what does the birth of Christ typify at the end of the world, that they are closing their eyes to at the end of the world? Daniel 11:40-45; the fulfillment of Daniel 11:40 with the collapse of the Soviet Union in 1989 marks the Time of the End, typified by the birth of Christ, typified by AD1798, typified by the birth of Moses, typified repeatedly. A fulfillment of a prophecy marks the Time of the End.

But, the religious leaders of Adventism, they should have been the first to see this as a fulfillment of prophecy; but, they were too wrapped up in carnal security and a peace and safety message that they closed their eyes to the signs of the times.

> —"God did not forsake them, or suffer his faithfulness to fail; but they departed from him, and separated themselves from his love. **As they refused to comply with the conditions, his promises were not fulfilled to them.**
>
> "Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in his opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been"—

Occasionally mentioned?

> FROM THE AUDIENCE: Repeatedly mentioned.
>
> JEFF PIPPENGER: —"**repeatedly** illustrated in the history of the church."—

Why? Because, all the prophets are speaking about Adventism at the end of the world.

> —"God requires of his people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from Heaven, and, like the Jews of old, **knew not the time of their visitation**. [Luke 19:44.] Because of their pride and unbelief, **the Lord passed them by** and revealed his truth to those who, like the shepherds of Bethlehem and the Eastern magi, had given heed to all the light they had received." *The Great Controversy*, 315–316.
>
> *Testimonies*, volume 4, pages 191 - 192:
>
> "The Lord will not be trifled with. Those who neglect His mercies and blessings in this day of opportunities will bring impenetrable darkness upon themselves and will be candidates for the wrath of God. Sodom and Gomorrah were visited with the curse of the Almighty for their sins and iniquities. There are those in our day who have equally abused the mercies of God and slighted His warnings. It will be more tolerable for Sodom and Gomorrah in the day of

judgment than for those who bear the name of Christ, yet dishonor Him by their unconsecrated lives. This class are laying up for themselves a fearful retribution when God in His wrath shall **visit** them with His judgments.

So, when you are dealing with God's visitation, we are going to point out that this whole reform line is representative of God's visitation. But, the judgment, the Investigative Judgment time of it begins when the Divine symbol comes down, whether it is the baptism of Christ or the Angel of Revelation 10 or the Angel of Revelation 18.

But, there is also a judgment which has to do with executive judgment. And with Jeremiah it is right here [referring to Figure No. 43, at Christ's crucifixion]; it is the destruction of Jerusalem, which is typifying the structure of Adventism being swept away at The Sunday Law because it has been built upon the sand.

"Sinners who have not had the light and privileges that Seventh-day Adventists have enjoyed will, in their ignorance, be in a more favorable position before God than those who have been unfaithful while in close connection with His work and professing to love and serve Him. The tears of Christ upon the mount came from an anguished, breaking heart because of His unrequited love and the ingratitude of His chosen people. He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves, but they refused His mercy and **knew not the time of their visitation**. **Their day of privilege** was ending, yet they were so blinded by sin that they knew it not."—

What is their day of privilege?

FROM THE AUDIENCE: At their visitation.

JEFF PIPPENGER: It is the time of their visitation, but this is the last opportunity to get right with God, but it is also, it is also that they are the chosen people. They were the privileged people and that is ending. They are going to be set aside and passed by as God's people.

—"Jesus looked down through the centuries even to **the close of time**, and, taking in the cases of all who had repaid His love and admonitions with selfishness and neglect, and all who would thus repay Him, He addressed to them those solemn words, declaring that they knew not **the time of their visitation**. The Jews were gathering about themselves the dark clouds of retribution, and **many today, in like manner**, are drawing upon themselves the wrath of God, because of opportunities unimproved, the counsels and love of Jesus scorned, and His servants despised and hated for speaking the truth.

"There is no place on the face of the earth where so great light has been granted as at ——"—*AT THE SEVENTH-DAY ADVENTIST CHURCH*—"Even Jerusalem of old was not more highly favored with the beams of heaven's light shining upon the way that her people should tread. Yet they have failed to walk, by faithful obedience, in the full radiance of the light, serving God night and day. A sickly, dwarfed religion is the result of neglecting to follow the revealed light of the Spirit of the Lord. Energy and love increase as we exercise them, and the

Christian graces can be developed only by careful cultivation." *Testimonies*, volume 4, 191–192.

Sermons and Talks, pages 290 - 291:

"**In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures.** If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, **their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ's first appearing**."—

If Adventists would have studied their Scriptures as they were supposed to, they would have been rewarded with the understanding that the day of the East wind, the time of the Investigative Judgment, the Judgment of the Living, the time of the judgment of the living, the blotting out of sins, begins with the Mighty Angel of Revelation 18 descends, when Islam is restrained. But, they are not rewarded with that knowledge because they do not want to study.

—"If Jews had studied the Scriptures with earnest, prayerful, humble hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ's first appearing. They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and **still they were searching the Scriptures for evidence in regard to His coming**. They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were **so blinded that they knew not the time of His visitation, or what they were doing**. Thus they were fulfilling the Scripture.

"Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that **these messages are still in the future**. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages."—

And this next sentence is probably the most serious.

—"**They do not see and understand the time of the end**,"—

They think the only Time of the End is 1798, the Time of the End for the Millerites; but, because they do not understand the reform lines, they do not have an idea that there is a Time of the End for this generation, and it is 1989.

"—or when to locate the messages."—

And how do you know when to locate the messages? With the reform lines, line upon line. It tells you exactly where to locate them.

> —"The day of God is coming with stealthy tread, but the supposed wise and great men are prating about 'higher education' which they suppose originates with finite men. **They know not the signs of Christ's coming, or of the end of the world.**
>
> "The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we did receive and believe the Word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. **The watchman is to know the time of the night**. Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in hap-hazard movements. We should fear to skim the surface of the Word of God. **When the light shines in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood**. Then we will be prepared to teach the Word of God as we never have done before. We must sink the shaft deeper in the mines of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence." *Sermons and Talks,* 290–291.
>
> Shall we pray?

Benediction: Heavenly Father, we are amazed that as your people we do not recognize the time of our visitation, that we have not recognized that you are the same yesterday, today, and forever, that you change not and that your dealings with man is ever the same. We are amazed that we can be so satisfied with the formal religion that lacks the power of the Holy Spirit, and at the same time we can see in the world that things are coming to a conclusion: the finances are on the brink of collapsing, there are wars and rumors of wards, pestilences, earthquakes, volcanoes, tidal waves. But, as your people we continue to walk on in a peace and safety attitude. We ask that your Holy Spirit be poured out upon those who are willing to receive it, that they might be empowered to give a last call to those Adventists that might have an opportunity to respond accordingly, that you would prepare divine appointments for us so that we can interact with those souls who still have a willingness to consider that the time of our visitation, that the day of our privilege is almost over and that it requires of us a surrender of all things that are keeping us from having a total and complete experience with you. We ask that you would arrange those divine appointments. We ask a blessing upon this work that we are doing here, the recording and LiveStreaming; and, we ask that you would be with us throughout this workday that we might be

productive and do things for your glory and honor and that you would protect us. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART TWELVE: THE THIRD ANGEL'S MESSAGE (CONTINUED)

Invocation by Brother Jeff Pippenger: Heavenly Father, we would ask that as we take up the study of your Word that you would grant us the presence of your Holy Spirit and that you would prepare our vessels that we might receive an opening of our understanding to your Word as you pour out your Holy Spirit upon us. I ask that you take control of my words and of my thoughts, hide me behind the cross and allow me to be used by you and convey a message that you have for us at this time, and that you prepare our hearts and minds to receive the message. We thank you for your willingness to allow us to be among the few that are understanding these end-time truths. We ask a blessing upon this study in Jesus's name. Amen.

JEREMIAH (CONTINUED)

MALACHI AND THE TWO TEMPLE CLEANSINGS

JEFF PIPPENGER: I want to start with dealing with the two temple cleansings. We are bringing to a conclusion Jeremiah as the Third Angel's Message.

In *The Desire of Ages,* page 161:

> "In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride.** They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.
>
> "In cleansing the temple from the world's buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul."—

And then she quotes Malachi, chapter 3, verses 1-3. This is one of several places where Sister White ties in Malachi with Christ's two temple cleansings. She quotes verses 1 through 3, which says,

> [Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.]
>
> —"**Malachi 3:1–3 quoted**." *The Desire of Ages*, 161.

And in verse 1 you will notice that it marks that He comes twice. It says, ". . . the Lord, whom ye seek**, shall suddenly come** to his temple, even he messenger of the covenant, whom ye delight in: behold **he shall come**, ..."

MELTING

And this passage in Malachi is used to represent the two times that Christ cleanses the temple, both at the beginning and at the end of His ministry.; and, we are going to look at that and put it into context with Jeremiah.

Let us go to Jeremiah 9 to begin, Jeremiah 1:1-2:

> "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men." Jeremiah 9:1–2 (KJV).

When Jeremiah here is wanting that his head were waters and his eyes were fountain of tears, and that he is weeping day and night for the "slain of the daughter of my people," he is in agreement with Ezekiel 9, where those that are receiving the Seal of God are weeping and mourning for the sins that are done in Jerusalem.

Reading on beginning in verse 3, it says, speaking of God's people that he is weeping over,

> "And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?" Jeremiah 9:3–7 (KJV).

He is going to melt them.

If you will, go back to Malachi 3. Because of the condition of God's people, he is going to melt them. We have already read verses 1 through 3, but let us start in verse 2.

> "But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right,* and fear not me, saith the LORD of hosts. For I *am* the Lord, I change no; therefore ye sons of Jacob are not consumed." Malachi 3:2–6 (KJV).

So, Jeremiah is weeping for the condition of God's Church, just as those that are receiving the Seal of God in Ezekiel 9 are.

And then in Jeremiah 9 the Lord says what He is going to do, is He is going to melt these people. In verse 7 of Jeremiah 9, "Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; . . . ?" He is going to test them. This is referring to Malachi 3:1-5, which is also therefore referring to the two temple cleansings. And, He says he will come near to them in judgment, thus, identifying that when He melts them in Jeremiah 9:7 that they are in the judgment visitation.

But, let us read on in Jeremiah 9, starting at verse 8.

> "Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not visit them for these *things?*—

And, that is what we are talking about, the visitation of Adventism at the end of the world.

> —"saith the Lord; shall not my soul be avenged on such a nation as this? For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone. And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.
>
> "Who is the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through? And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

> "Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women,* that they may come: And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out. Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets."—

How is it that the death has come into the windows?

> —"Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them.*
>
> "Thus saith the LORD, Let not the wise *man* glory I his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.
>
> "Behold, the days come, saith the LORD, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart." Jeremiah 9:8–26 (KJV).

What I am saying is, Jeremiah 9 is a parallel to Ezekiel 9, and that the emphasis on weeping is the emphasis upon those that are going to receive the Seal of God.

There is a testing process in this period, where it is identified as a *melting,* which takes you to Malachi 3, which takes you to the two temple cleansings.

And you will notice in verse 25 that He says that He is going to punish the circumcised with the uncircumcised. He is going to punish Adventists with non-Adventists at the end.

And from *Testimonies,* volume 3, page 267, it says this:

> "Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those 'that sigh and that cry for all the abominations

> that be done' in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel." *Testimonies*, volume 3, 267.

So, what I am saying about Jeremiah 9 is that it is talking about the Judgment: Malachi 3, verse 5, "And I will come near to you to judgment; . . . ." It is a melting process, where the silver and gold gets melted down to remove the impurities. And during this time, those who are receiving the Seal of God are sighing and crying; and, those that receive the mark of the beast, they die in the general destruction of the wicked, which is verse 25, ". . . I will punish all *them which are* circumcised with the uncircumcised: . . . ."

And, because of this, we are going to start our study, when we get going into it, with identifying the two temple cleansings, the two temple cleansings based upon Malachi.

When Christ cleansed the temple two times, Sister White refers it to a fulfillment of Malachi 3. And in Malachi 3, what sons does he purify?

FROM THE AUDIENCE: Levi.

JEFF PIPPENGER: The sons of Levi.

So, who is Levi? What was the work of Levi?

FROM THE AUDIENCE: They had charge of the sanctuary.

JEFF PIPPENGER: They had charge of the sanctuary. So, in theory, if it was not the Levites that were buying and selling in the sanctuary, if you had a table in there and you were buying and selling, you had to have been connected with the Levite that was letting you rent that table.

But, perhaps the people who were running the tables were all the Levites. So, when Christ came and cleansed the temple those two times, He was purifying the sons of Levi, literally; because, the people who were the managers of the temple were the Levites.

TWO DISTINCT CALLS

But, that two temple cleansings are pointing forward to something differently in our day and age.

Selected Messages, book 2, page 118, says,

> "The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (**Revelation 18:1, 2**). **This is the same message that was given by the second angel.** Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).
>
> "When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world,**"—

What is the "last work for the warning of the world"?

FROM THE AUDIENCE: The Third Angel's Message.

JEFF PIPPENGER: The Third Angel's Message.

And who represents the Third Angel's Message? Jeremiah; the way we are looking at it in this study.

> —"So in the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (**Revelation 18:4**, 5)." *Selected Messages*, book 2, 118.

Go to Revelation 18, verses 4 and 5.

Two distinct calls are made to the churches in the fulfillment of the Third Angel's Message.

Starting at verse 1,

> "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily . . . ."—

Then in verse 4, it says,

> —"And I heard another voice from heaven, saying, Come out of her, my people, ..."—

That is the second call, the second voice, the Second Message in Revelation 18.

And all the information from the Spirit of Prophecy identifies that verse 4 is The Sunday Law in the United States. And anyone that is teaching that verse 3 is The Sunday Law in the United States is standing in opposition to the Spirit of Prophecy.

The two calls is the first temple cleansing to Adventism and then the temple cleansing to those outside of Adventism.

In your notes, from *Review and Herald,* April 9, 1889, it tells how the temple was cleansed. It says,

> "Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them." *Review and Herald,* April 9, 1889.

So, what cleansed the temple was that Divinity flashed through humanity.

We are going to go to the board in a minute, but I want to read two more quotes before we do.

The Great Controversy, page 393:

"The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy,* 393.

Review and Herald, August 19, 1890:

"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.

So, the time of Christ was a fulfillment of Joel, the time of the Millerites was a fulfillment of Joel, and the time in which we are living is a fulfillment of Joel. There are many ways to show that these three histories are parallel histories.

Malachi 3 was fulfilled in the time of Christ with the two temple cleansings.

And Malachi 3 was fulfilled in the time of the Millerites with two temple cleansings, and in verse 5 of Malachi 3 says He will come near to them to judgment. So, in the Millerite History, who is being judged? The Protestants.

TWO TEMPLE CLEANSINGS

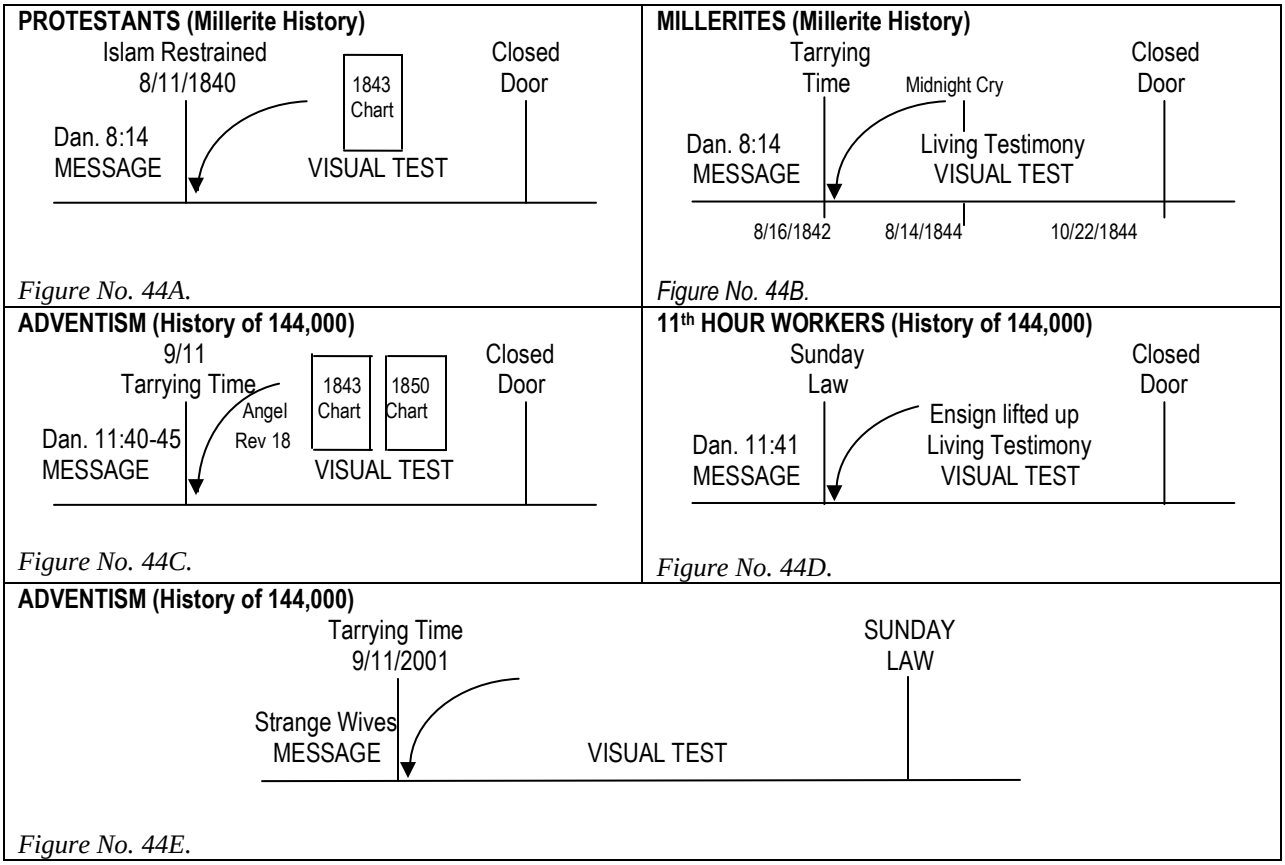


Figure No. 44A.

Figure No. 44B.

Figure No. 44C.

Figure No. 44D.

Figure No. 44E.

The Protestants, in this history, were about to become apostate Protestantism, by rejecting the message of the hour.

Judgment begins at the House of God, so Protestants are judged first.

And when Christ cleanses the temple, He does so by a manifestation of Divine power. So, as we look at how He cleansed the temple the two times in the history of the Millerites, based upon the two times He cleansed the temple in His day and age, when He walked upon Earth among men, we will see how He cleanses the temple two times in our history.

The difference, though, is in the Millerite History the Protestants were being judged first; but, in our history, Adventism is being judge first, because judgment begins with the House of God.

And the other factor that we have put into play here is both the Millerite History has been and our history will be a fulfillment of the parable of the Ten Virgins.

There was a message in the time of Christ, and the message that Christ announced when He cleansed the temple was based upon the Bible, and it was Isaiah 56. What does Isaiah 56 say?

Go to Isaiah 56, verse 7.

> "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isaiah 56:7 (KJV).

When we deal with this later on in this study, we will take all first seven verses, because this is about the Lord entering into covenant with His people.

But, Jesus, when He cleansed the temple, he announced the prophecy that was going to be fulfilled; and, He says, "The Word of God says my house is to be a house of prayer, but you have made it a den of thieves." So, there was a prophecy that was empowered when Christ cleansed the temple.

And in the first temple cleansing in the Millerite History, there was a prophecy that was empowered. And what was that prophecy?

FROM THE AUDIENCE: The Second Woe.

JEFF PIPPENGER: Well, was the Second Woe empowered with the collapse of the Ottoman Empire on August 11, 1840?

Daniel 8:14 was empowered, because the year-day principle was confirmed on August 11, 1840; and, a Mighty Angel, the Angel of Revelation 10 came down to Earth out of Heaven and what happened?

Divinity flashed through humanity. The First Angel's Message was carried to every mission station in the world. Christ cleanses the temple by Divinity flashing through humanity. The message is empowered.

And then there is a visual testing process. What is the visual testing process in this history of the Millerites [see Figure No. 44A]?

FROM THE AUDIENCE: The 1843 Chart.

JEFF PIPPENGER: And that led to what? The Protestants closing their door of probation; and, the first temple had been cleansed.

But, there was another message that was going to be empowered. The visual test and the door closed in this history; because, after the Protestants were tested, who were going to be tested?

FROM THE AUDIENCE: The Millerites.

JEFF PIPPENGER: The Millerites. The Millerite temple is now going to be cleansed, is it not?

And, of course, we really understand this now as we understand Ezra 7:9.

So, every time Christ cleanses the temple, Divinity flashes through humanity; but, there is a message associated with it. What is this message [referring to Figure No. 44B]?

Once again it is Daniel 8:14, because the Midnight Cry Message was a clarification of the conclusion of Daniel 8:14.

And when the Tarrying Time comes, then you are going to see a manifestation of the power of God in the Midnight Cry, and you are going to see a visual test. What is the visual test?

FROM THE AUDIENCE: The lives proclaiming.

JEFF PIPPENGER: The lives proclaiming. And Sister White calls this what? The Living Testimony.

And then the door closed.

So, this is the two temple cleansings in the Millerite History, and they line up with the characteristics of Christ. Christ, in both cases, the message was, "You made my Father's house a den of thieves, and it is supposed to be a House of Prayer." That comes from Isaiah 56:7.

But, Divinity flashed through humanity and they saw the glory of God flash through Christ, and the door closed.

The same with the Protestants. Daniel 8:14 was empowered with the restraint of Islam, the collapse of the Ottoman Empire. This 1843 Chart puts a visual test into play, which causes the Protestants to close their door.

Then the Midnight Cry Message, Daniel 8:14 empowers this message. The Living Testimony has arrived and the door closes.

So, in our history, what is the message?

FROM THE AUDIENCE: Daniel 11:40-45.

JEFF PIPPENGER: Daniel 11:40-45.

Now, I have mentioned the Tarrying Time here [in Figure No. 44B] and, the Tarrying Time here [in Figure No. 44C] I am going to pass by that right now.

What empowers this message? Once again it is the restraint of Islam. In both the histories it is the restraint of Islam.

And the Mighty Angel now of Revelation 18 descends, and now there is going to be a visual test. And what is the visual test?

FROM THE AUDIENCE: The 1843 and 1850 Charts.

JEFF PIPPENGER: And then the door closes. And the closing of the door is The Sunday Law; but, at The Sunday Law the second cleansing is going to begin, and there is a message that is going to be confirmed.

And what message is that? I am going to put it as Daniel 11:41; because, in the two temple cleansings of Christ in His time period it was Isaiah 56:7; and, in the Millerite History it was Daniel 8:14 in the two temple cleansings of that history. And in our history, here is Daniel 11:40-45 [Figure No. 44C], but more specifically, when The Sunday Law actually

arrives, what is being taught about Daniel 11:40-45 is going to be confirmed. It is going to confirm what has been said about this [referring to Figure No. 44D].

And then when the Holy Spirit is poured out without measure upon those people who have received the Seal of God. And what is the visual test during this time?

FROM THE AUDIENCE: The ensign is lifted up.

JEFF PIPPENGER: The Living Testimony is revived, and someone also said it is the ensign that is lifted up.

And then when Michael stands up, the door closes.

So, the only thing we have not dealt with is the Tarrying Time in Figure Nos. 44B, C, and E; but, we will do so as we proceed.

A TARRYING TIME

The Tarrying Time now we want to look at,
Habakkuk 2:3 talks about the Tarrying Time.

> "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3 (KJV).

This is the same Tarrying Time as Matthew 25:5 and, therefore, it is a fulfillment of the parable of the Ten Virgins.

> "While the bridegroom tarried, they all slumbered and slept." Matthew 25:5 (KJV).

Now, this is also the Tarrying Time of Isaiah 30:18.

> "And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment:"—

The Tarrying Time must have something to do with judgment.

> —"for the LORD *is* a God of judgment: blessed *are* all they that wait for him." Isaiah 30:18 (KJV).

The Lord waits so He can be gracious and be exalted and have mercy on His people, because He is a God of judgment. He waits during the judgment time, during the temple cleansing times, and "blessed *are* all they that wait for him."

And that takes you to Daniel 12:12. And it is with Isaiah 30:18 and Daniel 12:12 that you can specifically mark the Tarrying time as the first disappointment.

Verse 12 of Daniel 12 says,

> "Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days." Daniel 12:12 (KJV).

. . . which is 1843.

And Sister White comments about this blessing of waiting at the Tarrying Time. She says in *Early Writings,* pages 74 - 75,

> "**Blessed are the eyes which saw the things that were seen in 1843 and 1844.**
>
> "The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." *Manuscript Releases,* volume 21, 437.

And those people that would read this statement and not understand that she is referring to Daniel 12:12 are wresting her words. She says, "Blessed are the eyes which saw the things that were seen in 1843 and 1844," and then her last sentence says, "Then Daniel will stand in his lot, to give his testimony."

If you are still in Daniel 12, it says, "Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days." That is verse 13.

Verse 12 is "blessed is he who comes to 1843 and 1844." Verse 13 is then Daniel will stand in his lot. And Sister White says, "Blessed are the eyes which saw the things that were seen in 1843 and 1844. Then Daniel will stand in his lot, ..." She is definitely talking about the blessing of waiting that is referenced in Isaiah 30:18, in connection with the Tarrying Time with Matthew 25 and Habakkuk 2.

HIS HAND REMOVED

We know that *Early Writings,* starting at page 74, says,

> "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid** a mistake in some of the figures, so that none could see it, **until His hand was removed.**" *Early Writings*, 74–75.

And what is it that they did not see? They did not see that the vision was going to actually be fulfilled in 1844. The Lord had his hand over this [indicating the upper right-hand corner of the 1843 Chart]. They did not see the fullness of the year mistake.

SCRIPTURES OPENED

In *Early Writings,* page 247, she says, after the Tarrying Time,

> "The disappointed ones **saw from the Scriptures that they were in the tarrying time**, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844**." *Early Writings*, 247.

What did the disappointed ones see? "The disappointed ones saw from the Scriptures that they were in the tarrying time, ..."

And -the history of the Millerites is going to be repeated to the very letter at the end of the world; so, what are God's people going to see at the end of the world?

FROM THE AUDIENCE: The Tarrying Time.

JEFF PIPPENGER: That they are in the Tarrying Time. We have got to know when the Tarrying time begins. They understood when the Tarrying Time began; so, we are going to have to understand when the Tarrying Time begins.

And in connection with that, she says, "The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844."

So, when they saw that they were in the Tarrying Time, then they see the fullness of the year mistake.

AN ANGEL DESCENDS

Now, in *Spiritual Gifts,* volume 1, page 153, it says,

> "**Another mighty angel was commissioned to descend to earth**."—

What angel is that?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: I did not give you enough information to intelligently answer that. All right? And I did that on purpose to make a point.

> —"Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to earth, he cried, **Babylon is fallen! is fallen!**"—

So, what angel is this?

FROM THE AUDIENCE: The Second Angel.

JEFF PIPPENGER: The Second Angel. Of course, the Second Angel typifies the Fourth Angel.

> —"Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is Fallen! is fallen!. Then I saw **the disappointed ones** again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Bible that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844.**" *Spiritual Gifts*, volume 1, 153.

So, in the Tarrying Time up here [Figure No. 44B}, when there is an empowerment that takes place, it is at the Midnight Cry. At the Tarrying Time, what happened? An angel descended from Heaven with a writing in his hand; and, what did the writing say?

FROM THE AUDIENCE: Babylon is fallen.

JEFF PIPENGER: Babylon is fallen! is fallen!

Let me read that again, "Another might angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen? is fallen!

Now, earlier we read from *Selected Messages*, book 2, page 119. And, unless you really wrap your mind around this to dissect this, you might not connect this; but, this is the passage where she says two distinct calls are made to the churches. And she says, "The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."—*VERSE 1*—"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils'"—*VERSE 2*—"(**Revelation 18:1, 2**)." And then she says, " This is the same message that was given by the second angel." And then she quotes Revelation 14:8.

She is saying that verse 2 in Revelation 14:8 is the same message.

And in the next paragraph she refers to the Second Angel's Message, Revelation 14:8, in connection with the second message—well, let me just read it.

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, . . . ," and then she quotes Revelation 14:8.

She is talking about Revelation 18 being two distinct calls made to the churches. And in Revelation 18:2 she quotes the expression, "Babylon is fallen! is fallen!" But, from then on, when she talks about Revelation 18 and the expression "Babylon is fallen! is fallen!" she uses Revelation 14:8. Okay, so we see the connection here.

And when she talks about the other distinct call, she quotes Revelation 18, verses 4 and 5, "Come out of her my people."

So, what am I saying? What I am saying is that according to what she is saying, at the Tarrying Time here [Figure No. 44B], an Angel comes down out of Heaven, the Second Angel, and he says, "Babylon is fallen! is fallen!" And Sister White uses this Angel interchangeably with the pronouncement of Revelation of 18:2.

So, when we get to this Tarrying Time [Figure No. 44C], on 9/11—if this is the Tarrying Time—we should see an Angel come down from Heaven. What Angel is that? The Angel of Revelation 18, and verse 1 says "the Earth was lightened with His glory."

And what does verse 2 say?

FROM THE AUDIENCE: "Babylon is fallen."

JEFF PIPPENGER: "Babylon is fallen." It is saying the same thing, "Babylon is fallen." It is telling us that this Angel [in Figure No. 44C] is this Angel [in Figure No. 44B].

Well, "I thought that this Angel [in Figure No. 44C] is this Angel [in Figure No. 44A]. I thought the Angel of Revelation 18 was typified by the Angel of Revelation 10."

But, now I am saying that the Angel of Revelation 18 [in Figure No. 44C] is typified by the Angel of Revelation 14:8, the Second Angel. And it is.

And, the second verse of Revelation 18 is, "Babylon is fallen! is fallen!"

EZRA 7:9

Okay. So now we are going to return to a study we have done already in this presentation and lay this over the top. Go to Ezra 7:9.

> "For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him."

And what was Ezra bringing with him when he came from Babylon? The Third Decree that was going to be put in place when? On the tenth day of the seventh month.

THE FIRST DISAPPOINTMENT—APRIL 15TH

So, we went through previously in this study and looked at every place in the Scriptures where the first day of the first month is referenced, and brought that together with the Tarrying Time.

This [working in Figure No. 44B] is the first day of the first month in this history of the Millerites.

And the Midnight Cry is the first day of the fifth month in the history of the Millerites.

And the tenth day of the seventh month is October 22, 1844. We have already looked at this.

And the Midnight Cry is August 14th.

And the Tarrying Time is April 15th—

FROM THE AUDIENCE: (Corrected from the floor to April 16th.)

JEFF PIPPENGER: —or 16th. I am open to correction on that. I have been corrected so many times that I forget which correction was correct.

FROM THE AUDIENCE: (Laughter.)

JEFF PIPPENGER: By the way, while I am thinking about that, not too long ago in a presentation like this—this is totally off the subject, sorry; and, it is really unimportant, sorry—but, the group corrected me because I did not know how to say *sepulchre*.

They said, "No, you are saying *sepulchre*"—all right?

They said, "No, you are not supposed to say *sepulchre*. You are supposed to say *sepluchre*." So, they corrected me.

So, from that point on I have been saying *sepluchre*. *E*ven though the "L" is after the "U," I was saying it the way the group told me.

So, last Sabbath some friends that had watched that DVD said, "You know, you were right. They were wrong."

So, I got on the internet and looked at how you pronounce *sepluchre*. And you are wrong, you pronounce it *sepulchre*, just like it is spelled. The "L" is after the "U," so do not pronounce the "L" before the "U."

I protested, but I agreed. I was pliable.

But, right now I do not remember which correction is correct. But, it does not matter, it does not matter.

It matters in terms of being accurate to Ezra 7:9. I am not denying that it matters; but, this is marking the end of 1843, the arrival of the Tarrying Time. But, what happens at this point is the First Disappointment. That is what we are looking at. It is the arrival of the Tarrying Time and the First Disappointment, and what happens; and, that is in this history here [Figure No. 44B].

STRANGE WIVES

So, what we have looked at, in Ezra 10:16-17—and we are going to take this a little bit further than we did before. Ezra 10, starting at verse 16, it says,

> "And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter."—

What were they examining? The problem that they had when they came out of Babylon, that some of the men brought Babylonian women with them for their wives.

So, in verse 17, it says,

> —"And they made an end with all the men that had taken strange wives by the first day of the first month." Ezra 10:16–17 (KJV).

So, here [Figure No. 44B] at the Tarrying Time these strange wives are separated.

And you could, you had the opportunity if you just wanted to get rid of your wife and stay among God's people, you could; or, you could leave with your strange wife. But, they were not going to have any strange wives from that point on.

Jeremiah 3, starting at verse 1:

> "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Will thou not from this time cry unto me, My father, thou *art* the guide of my youth? Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest." Jeremiah 3:1–5 (KJV).

Here, [Figure No. 44E], I am suggesting the Tarrying Time in our history is right here at September 11, 2001.

And because of the strange wives, what has been withholding?

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: So, when we separate from the strange wives, what is going to start?

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: The Latter Rain.

And we are saying that our Tarrying Time [Figure No. 44E] is lined up with this Tarrying Time [reflected in Figure No. 44B and Figure No. 44C].

Go to chapter 5 of Jeremiah. This is probably all the further we will get to today.

Now, are we supposed to walk the narrow way or walk in the broad way?

FROM THE AUDIENCE: The narrow way.

JEFF PIPPENGER: The narrow way.

Where does the broad way lead?

FROM THE AUDIENCE: To destruction.

JEFF PIPPENGER: To destruction.

Chapter 5 of Jeremiah, starting at verse 1:

> "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it."—

This is speaking about our history. This is the Third Angel's Message. This is Adventism.

> —"And though they say, The LORD liveth; surely they swear falsely. O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return."—

And notice, what do they refuse to return to? The Old Paths. But, that is not the point I wanted to make.

They have done what? They have made their face harder than a rock.

But, what happens to God's faithful people in this time period? He will make their forehead hard as a flint.

So, there are two happenings in the two groups of people. Christ is going to make the faithful have a forehead of flint; and, the unfaithful, they are going to make their heads hard because they are hard-hearted, stiff-necked people.

> —" Therefore I said, Surely these *are* poor; they are"—*WHAT?*

FROM THE AUDIENCE: Foolish.

JEFF PIPPENGER: "—Foolish."—

This is the foolish virgins he is talking about.

> —"for they know not the way of the LORD, *nor* the judgment of their God."—

Now, they know not the way of the Lord. What is the way of the Lord? The Old Paths.

But, what else do they not know? The Judgment of the Living.

They do not know this [gesturing to the reform lines on the whiteboard]. They do not know that the Lord is now judging Adventism, that it is now the time of visitation. They do not know that there are two temple cleansings in the history of the Millerites and in our history and in the time of Christ. They do not know the judgment of the Lord.

Verse 5:

> —"I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God:"—

This is the leadership of the Seventh-day Adventist Church, the great men, that they do not know all this stuff.

> —"but these have altogether broken the yoke, *and* burst the bonds. Wherefore a lion our of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth our thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses."—

What does that mean?

Who is the harlot of Bible prophecy?

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: The Papacy.

They have assembled where?

FROM THE AUDIENCE: In the harlots' houses.

JEFF PIPPENGER: They have entered into the Papacy's house. They ate the Papacy's food, taken the Papacy's clothes; they have taken the Papacy the whole nine yards.

In fact, I asked earlier—I think it was Jeremiah 3, when we were reading this—how is it that the enemy comes through the windows and attacks us? How is it? It is the Papacy; it is Rome that comes through the windows.

Verse 8:

> —"They were *as* fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?"—

That is what we are talking about here, the visitation of Adventism.

Has God's Word ever failed? Does God's Word ever fail?

God's word is saying that Adventism is to be visited for these things, and these things exist in Adventism today.

Verse 10:

> —"Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine: And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them."—

They are saying there is not going to be "sword nor famine." What is that?

What is the sword? The Word of God: "I am not going to receive no prophetic message that is condemning me."

What is famine? "Oh, I will always be able to understand the Word of God." But, there is going to be a famine in the last days, is there not?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: Okay.

Verse 14:

> —"Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in my mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: It *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say."—

Who is this, according to Deuteronomy 28:29 and Daniel 8?

FROM THE AUDIENCE: Rome.

JEFF PIPPENGER: This is Rome. And who is Rome at the end of the world?

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: The Papacy. This is The Sunday Law.

> —"Their quiver *is* as an open sepulchre, they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the LORD, I will not make a full end with you. And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.
>
> Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people,"—

Now, who is this? The foolish virgins.

> —"foolish people, and without understanding;"—

And what understanding do they not have? The increase of knowledge.

And what is the increase of knowledge for this generation?

FROM THE AUDIENCE: Daniel 11:40-45.

JEFF PIPPENGER: Daniel 11:40-45.

> —"which have eyes, and see not; which have ears, and hear not:"—

And what is that, where does that come from? That comes from the time of Christ. Christ confronted the Jews with that condition, but it comes from Isaiah 6.

And when does Isaiah 6 come into history?

FROM THE AUDIENCE: Revelation 18.

JEFF PIPPENGER: Revelation 18. Verse 3 of Isaiah 6 says, "Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory"; Revelation 18.

Verse 22:

> —"Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.
>
> "Your iniquities have turned away these *things*, and your sins have withholden good *things* from you."—

What is being withheld?

FROM THE AUDIENCE: The Latter Rain.

JEFF PIPPENGER: And what is it that needs to be separated for the Latter Rain to fall?

FROM THE AUDIENCE: The strange wives.

JEFF PIPPENGER: The strange wives. It is the same history. It is the strange wives that have kept the Latter Rain away from us.

Verse 26:

> —"For among my people are found wicked *men:* they lay wait, as he that sitteth snares; they set a trap, they catch men. As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great and waxen rich."—

They are "as a cage full of birds." Who is as a cage full of birds?

Keep your finger there and go to Revelation 18:2. We want to keep this right here in this same point of reference; right here, 9/11 [Figure No. 44E].

Revelation 18, starting at verse 1:

> "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:1-2 (KJV).

Here Isaiah is placing us right here in Revelation 18:2 once again [referring to Figure No. 44E].

Now, remember, at this Tarrying Time here [in Figure No. 44E] is prefigured by this Tarrying Time here [Figure No. 44B]. And this Tarrying Time here [Figure No. 44E], there was an Angel here that was commissioner to come down out of Heaven and He had a writing in His hand which said . . . "

FROM THE AUDIENCE: "Babylon is fallen! is fallen!"

JEFF PIPPENGER: And at this Tarrying Time here [referring to Figure No. 44E] there is an Angel that comes down out of Heaven, and what does He say? That the Seventh-day Adventist Church has become a cage of every unclean and hateful bird.

Returning to Jeremiah 5, verse 28:

> —"They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things?* saith the LORD; shall not my soul be avenged on such a nation as this?
>
> "A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to *have it* so: and what will ye do in the end thereof?" Jeremiah 5 (KJV).

So, we are just getting started into this study, and we will continue on tomorrow.

What we are saying, to bring this to a close in this final couple of minutes, is we are looking at the visitation of Adventism and we are identify that there were two temple cleansings in the time of Christ.

And the structure of the temple cleansings are always the same. There is a message that is empowered, and then there is a visual test, and a door closes.

And judgment begins with the House of God. But, in the Millerite History, the Protestants were the House of God. They were judged first, and the Millerites were judged second.

But, in our history, Adventism is judged first and then the Eleventh-Hour Workers are judged second, if that is an okay way to identify God's other children in Babylon.

But, because the Millerite History was a fulfillment of the parable of the Ten Virgins, and the Adventism's history of the 144,000 is a parable of the Ten Virgins, there is another line of truth in here that needs to be factored in; and that is, that when the Millerites were judged, their judgment takes place in connection with the Tarrying Time and the history associated with the Tarrying Time.

So, when we come here at the beginning of Adventism's history of the 144,000, we are also marking the Tarrying Time at the beginning here at the first temple cleansing in our history [Figure No. 44C].

And we are walking through once again the lines of truth that are associated with this history of the Tarrying Time and the Midnight Cry of October 22, 1844, in order to build an understanding of Adventism here at the end of the world.

And if there is anything that you need to test about what we are saying is that Sister White says that when the Tarrying Time arrived [Figure No. 44B], there was an Angel that came down, the Second Angel, and He said, "Babylon is fallen! is fallen!" Therefore, if 9/11 is our Tarrying Time, and if it is Revelation 18:1, then the pronouncement that Babylon is fallen, is fallen, is not about the Adventist Church being Babylon; it is about the fact that we have reached the point in time where you either are going to enter into a marriage covenant with the Lord or you are going to enter into a marriage with the strange wives of Catholic doctrine, as was done by the leadership of the Seventh-day Adventist Church in September of 2001, when they implemented the rule that in order to be an ordained pastor in the Seventh-day Adventist Church that you had to take courses on Spiritual Formation that comes from the Jesuit Order.

Shall we pray?

Benediction: Heavenly Father, we plainly see that not only is Adventism is being visited but the United States is being visited. The Third Woe that arrived in history on September 11, 2001, reached another step yesterday, perhaps, with the bombing in Boston. Whether this was Islam or some home-grown terrorists, it matters not. There is no doubt about it that it is the judgments of God, and these judgments Sister White has told us are the footsteps of an approaching God. It is time that as your people we wake up to the fact that we have no peace and safety message but we have a message that is encompassed in the story of Shiloh, as mentioned by Jeremiah; that Eli, Hophni, and Phinehas are about to be turned upside down and destroyed at the very time that the ark is captured, that The Sunday Law is about to sweep away the structure of the Seventh-day Adventist Church. And very few within Adventism will recognize this fact and will be impacted by this reality to the extent that they are signing and crying over the condition of God's Church, and if they do not come to this understanding they will not receive the Seal of God. So, we pray that you will give us understanding in these things and allow us to be tools in your hands to give this Final Warning to the Adventist Church, for it is now time to warn Adventism; and, the warning is so severe and so serious that there is no other priority that could be above that one at this time. God is now visiting His people, and His people know it not. We ask that you be with us as we take up our task this day and that you protect us and let us be productive and do things for your glory and honor. We ask for your continued blessing upon the LiveStream and the recording that we are doing here. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART THIRTEEN: EZRA 7:9

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another good night's sleep. And as we begin our day we ask that you would bless our worship with your presence. We ask for your Holy Spirit. We ask or your continued blessing upon the LiveStreaming and recording that we are doing. Please overrule my thoughts and my words, that the message spoken here in bringing this study to a conclusion would be in agreement with your will and that it will glorify and honor you. Hide me behind your cross, let the human element be removed, and prepare the hearts and minds of those who are studying these things to receive them. We ask that you pour your Latter Rain out upon us at this time by opening our understanding to your Word. In Jesus's name, amen.

EZRA 7:9

JEFF PIPPENGER: I do not know how far through this particular presentation I am going to get today, but I do know that tomorrow morning, Lord willing, that we are going to bring it to a conclusion. So, if we do not get very far through this today, then we are going to take a short break and do another one today so that we can be certain to be leaving here tomorrow morning.

And for those of you here in the worship room, that will be up to you to decide whether you stick around or you have more pressing things to do; but, I want to get this thing finished before we leave.

Lord willing, Brother Wesley will be here Thursday evening, Friday afternoon, to speak in the church on Sabbath; and, then he will start the LiveStreaming here on Sunday through Thursday.

THE FIRST DISAPPOINTMENT—APRIL 15TH

ADVENTISM (History of 144,000)

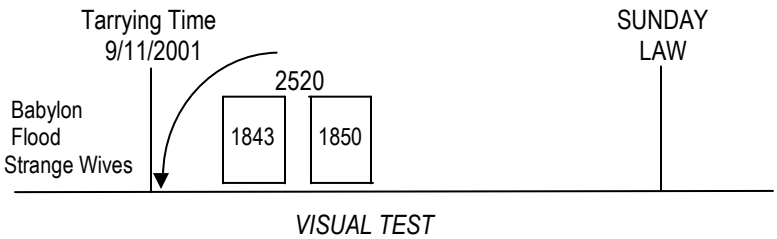


Figure No. 45A.

And now we want to return to our study of Adventism's Visitation.

Yesterday we looked at the two temple cleansings in the time of Christ, the two temple cleansings in the time of the Millerites, and the two temple cleansings in our day and age. We noted that along with the two temple cleansings, both in the Millerite History and our history,

that judgment begins with the House of God. So, it was the Protestants that were being judged in the Millerite History, and then it is Adventism that is being first in our history.

Therefore, the first door that closes in the Millerite History is closing upon the Protestants. The first door that closes in our history is closing upon Adventism. And you have to bring this factor into mind when you are lining up these parallel histories. Therefore, the beginning of the temple cleansing for the Millerites in the Millerite History, the second temple cleansing, it began at the Tarrying Time, and we pointed out that we had a quote where the Millerites came to understand that they were in the Tarrying Time. After the First Disappointment, then they understood the Tarrying Time of the vision had taken place, thus inferring that we have to know when we are in the Tarrying Time.

Then we read another quote which I want to place some emphasis on. Once the Millerites recognized that were in the Tarrying Time, you can also lay over that line of thought that another Mighty Angel, the Second Angel, was commissioned to descend to the Earth. So, at the Tarrying Time there was an Angel sent, and He has a writing in His hand which is, "Babylon is fallen! is fallen!"

So, at the Tarrying Time for the Millerites, you reach the beginning of the temple cleansing process for the Millerites. The Protestants have closed their doors right here at the Tarrying Time.

As we have been dealing with Ezra 7:9, which marks the Tarrying Time as April 16, the first day of the first month and it marks the Midnight Cry as August 14, 1844, it is very interesting. I do not think I mentioned it yesterday, but the Midnight Cry came at the Exeter Camp Meeting from August 12 through 17 in 1844; but, when you back up to the first day of the first month, from the tenth day of the seventh month, the tenth day of the seventh month being October 22, 1844, when you back up you come to the middle of that Exeter Camp Meeting at August 14th. And what happened on August 14th is that is when Samuel Snow arrived and presented the message of the Midnight Cry. So, it was the very day that Samuel Snow arrived that was the first day of the fifth month.

STRANGE WIVES

> "And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. And they made an end with all the men that had taken strange wives by the first day of the first month." Ezra 10:16-17 (KJV).
>
> "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Will thou not from this time cry unto me, My father, thou *art* the guide of my youth? Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest." Jeremiah 3:1-5 (KJV).
>
> "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The LORD liveth; surely they

swear falsely. O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these *are* poor; they are foolish for they know not the way of the LORD, *nor* the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds. Wherefore a lion our of the forest shall slay them, *and* a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth our thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are increased. How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were *as* fed horses in the morning: every one neighed after his neighbour's wife. Shall I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?

"Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD. They have belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine: And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them. Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in my mouth fire, and this people wood, and it shall devour them. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: It *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver *is* as an open sepulchre, they *are* all mighty men. And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the LORD, I will not make a full end with you. And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not your's.

"Declare this in the house of Jacob, and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

"Your iniquities have turned away these *things,* and your sins have withholden good *things* from you. For among my people are found wicked *men:* they lay wait, as he that sitteth snares; they set a trap, they catch men. As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things?* saith the LORD; shall not my soul be avenged on such a nation as this?

"A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to *have it* so: and what will ye do in the end thereof?" Jeremiah 5 (KJV).

> "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2 (KJV).

JEFF PIPPENGER: But, as I have been addressing the first thing that we have been looking at, what happens in other passages of Scriptures on the first day of the first month, in Ezra 10 they separated those people that would not turn loose of the wives that they had married in Babylon, the strange wives. And you can look at that as a purification there for Ezra and for those that did separate from the Pagan wives, or you can look at it as a closing of the door for those people that chose to keep their strange wives. So, that takes place at the Tarrying Time.

And then an Angel comes down and He has a writing in His hand, which is, "Babylon is fallen! is fallen!" And what I am saying is, their choice to hold onto these strange wives marks the fall of Babylon; and, the fall of Babylon, the Second Angel's Message, arrives here at the Tarrying Time.

But, Sister White tells us the message, "Babylon is fallen!" was not proclaimed until the summer of 1844. So, the arrival of the Second Angel's Message and the proclamation of the Second Angel's Message are two different things.

And in the past I have always taught that the Second Angel's Message arrived in June of 1842, which would be back in here [before the reform line shown in Figure No. 45], because this is when the Protestant churches began to close their doors and I knew there was an arrival of a message and then an empowerment of a message. But, these are not contradictions, because one of the things that is specifically taught in the Spirit of Prophecy is that the fall of Babylon is progressive. Sister White says that the Second Angel's Message was proclaimed in the summer of 1844, but the fall was not complete. She says that the church has suffered a moral fall, but the fall of Babylon is not complete until the end of the world at The Sunday Law.

So, when you look at the Second Angel's Message, one of its characteristics is that it is progressive. So, the Protestant churches began to close their doors in June of 1842; but, at the Tarrying Time, now they have an excuse: "The Millerites said that the Lord is coming and in 1843 He did not come. This is fanaticism. We're out of here." And they estimate they lost 200,000 from the Movement here, and the reason why they lost them is they would not separate from the strange wives.

And this is an important prophetic thought to recognize, because another thing that is happening in this history is, in Revelation 17 the whore of Rome, its whole history is moving from one head to another down through sacred history, and you can see this progressive movement of mystery religion Babylon illustrated in Daniel 8 with the *gâdal*, with the self-exaltation that goes on from kingdom to kingdom.

You can see it in the metals here [referring to the great image of Daniel 2 in the upper left-hand corner of the 1843 Chart], there is a progression of prophecy. But, in Revelation 17 this progression is that Mystery Babylon rides upon the head of Babylon, and it moves to the head of Medo-Persia, and then it moves to Greece, and then it moves to Pagan Rome.

So, in 1798 Papal Rome has received its deadly wound. so, what is happening from 1798 until the 1844 time period is the Papacy is moving from the one place that it just was, the Papal Church for 1260 years, and now it is moving to the next head of Bible prophecy.

So, when the Protestants here are tested [at the Tarrying Time in Figure 44A], and the prediction of 1843 does not come to pass, and they use this as their excuse to separate from the Millerites, the reason, the symbol of their separation is that the Protestants would not turn loose

of their strange wives. In other words, they had opportunity to get these false doctrines of Babylon away from them, but they chose to carry these false doctrines. They chose to separate from the Millerites, carry these strange wives, and continue to carry these Papal doctrines; thus, the Papacy, as you can see here, is now moving to the next head of Bible prophecy, apostate Protestantism.

THE FLOOD ENDS

So, if you go to your notes now—and I am aware that people in this room do not have notes because our printer is broken; but, some of those who are watching online could have downloaded them—I want to go to the second place where we are going to look at, at what happens on the first day of the first month, and that is Genesis 8:13.

We have looked at this before. We are just fine tuning all this as we bring this series to a conclusion.

> "And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry." Genesis 8:13 (KJV).

And if you go to Revelation 12:15—on the first day of the first month the waters are dried up, and if you go to Revelation 12, starting at verse 15, it says,

> "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." Revelation 12:15-16 (KJV).

So, this flood is a symbol of the Papal persecution. The Earth is going to swallow up this flood of persecution, and it does so because the Earth beast, the United States, is going to implement the Constitution which guarantees separation of church and state, and thus swallows up the premise of Papal persecution. So, the swallowing up of this flood of Bible prophecy, and we are saying on the first day of the first month the waters are dried up.

And in Daniel 9:26, which in some sense is the foundational approach to Bible prophecy of the Millerites, because it identifies that the abomination of desolation, spoken of by Daniel the prophet, is two desolating powers.

In verse 6 of Daniel 9, it says,

> "And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary:"—*THAT IS PAGAN ROME IN AD70*—"and the end thereof *shall be* with a flood,"—*THAT IS THE PAPACY*—"and unto the end of the war desolations are determined." Daniel 9:6 (KJV).

So, on the first day of the first month in Ezra 10, those that came out of Babylon who refused to separate from their strange wives are separated from God's people. Then, on this very same day

the waters of the flood dry up, and the flood that is impacting this history is the flood of Papal Rome.

And this flood here, in connection to the strange wives is telling you that the Millerites are being totally weaned from Papal doctrine.

And I meant to look up—sometimes I know this and sometimes it does not come into my mind—I meant to look up when George Storrs's sermons came into Millerite history. I think it was 1842 or '43.

FROM THE AUDIENCE: I think it was 1843.

JEFF PIPPENGER: Okay. I am going to go with it, and you can correct me on the internet if I am wrong.

The point being is, George Storrs does a series of sermons in this history here [Figure No. 44A], and what was his sermons about? What was this new light that he was presenting in the Millerite history that was testing and shaking Adventism, but it was accepted; it was shaking the Millerites? The state of the dead; the immortality of the soul.

So, in this history, one of the primary pillars of Catholicism over here in the Millerite history is being clarified by God's Word, and it was causing a shaking in Adventism—okay?—because the immortality of the soul, the eternal burning of hell fire, that is being dried up in this history.

So, it is worth noting that here that the strange wives is also associated with the flood, because this is a flood of Papal doctrine that at the Tarrying Time was removed; and, an Angel comes down with a writing in His hand that Babylon has fallen.

MESSAGE OF BABYLON

The third place where we are going to look at, where the first day of the first month is referenced, is Ezekiel 29. And in Ezekiel 29, verses 17 through 21, we see that there is a message of Babylon that is proclaimed. It says,

> "And it came to pass in the seven and twentieth year, in the first *month,* in the first *day* of the month, the word of the LORD came unto me, saying, Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head I *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD." Ezekiel 29:17-21 (KJV).

Here the Lord is saying that He had used Babylon as a tool, and now He is going to give them Egypt for their wages. So, He uses Babylon for the tool and, because the Bible teaches that the laborer is worthy of His hire, He is going to give Babylon a power for doing this.

And that is what is going on in this history [see Figure No. 45]. He has used Babylon as a tool 1260 years. And when He comes to here, what is going on right here is, He is giving the United States to Babylon for his service. This is where the beginning of apostate Protestantism is happening.

This is where, if you were going to line this up with the story of Elijah, this is where the true and false prophet is being illustrated. After 1260 days the drought of Jezebel, Elijah shows up and he goes to Carmel, and the distinction is made between the false prophets of Baal and the true prophet Elijah.

After 1260 years of Papal rule, then William Miller (Elijah) comes to Carmel during the time period of this history, during the Tarrying Time of the Midnight Cry, and the prophets of Baal are manifested—they are those who continue to hold onto the strange wives, that continue the doctrines of the flood of Babylon. And the true prophet, Millerite Adventism, is marked in contrast with them.

And in this time period there is a message of Babylon on the first day of the first month that is given, and this message is about Babylon receiving a power for its service; and, it is right here where Babylon is now taking, receiving, stepping on the head of the United States, to ride the sixth head of Bible Prophecy.

And right at this time a Mighty Angel comes down out of Heaven, and He has in His hand a writing that is a message about Babylon. So, it is here where the fall of Babylon takes place.

You need to know what I am saying here, because when we put this in our history, 9/11, we are saying it is here where the fall of Babylon arrives.

And Sister White says when the great buildings of New York City were thrown down, Revelation 18:1-3 is fulfilled, and verse 2 of Revelation 18 says, "Babylon is fallen! is fallen!"

In fact, in those three verses, it is verse 2 that says He cried "mightily."

There are two messages; it is in verse 2 and verse 4.

So, we are saying when this Angel of Revelation 18 came down, He then has a message and the message is "Babylon is fallen! is fallen!"

But, we also are noting that when He came down here in the Millerite History at the Tarrying Time, and He had this writing in His hand, which is "Babylon is fallen! is fallen!" is that that message is not proclaimed until down here in the summer of 1842; and, likewise, this message is not going to be proclaimed until down here at The Sunday Law in our history at the end of the world. But, the fall of Babylon is taking place here at 9/11, when the Tarrying Time begins, if you are just going to be straight with the prophetic sequence of events.

So, I am saying that right here, in our history when the Tarrying time is repeated—and I have not proved this Tarrying Time yet. I may have proven it in the past, but we are going to prove it again. Right now we are just dealing with the first day of the first month, the first day of the fifth month, and then we are going to go show why 9/11 is the Tarrying Time, based upon the Tarrying Time n the history of Moses and the Tarrying Time in the history of Pentecost.

But, here I want to say that when this Angel of Revelation 18 comes down at 9/11, He has a writing in His hand. So, whatever is in His hand, it would be a Divine writing, right? I mean, how many times does God write in the Bible?

FROM THE AUDIENCE: (Various responses.)

JEFF PIPPENGER: He writes three times, right? He writes the Ten Commandments, He writes with the handwriting on the wall, and when He writes in the sand. It all has to do with conviction of sin.

But, when this Angel comes down, He has a writing in His hand. And when He comes down in our history, what is the writing in His hand? What Divine writing do you suppose He has in His hand?

It is these Charts here, right? These Charts here, "I was shown this chart [the 1843 Chart] was directed by the hand of the Lord and should not be altered." "God was in the publishment of this chart [the 1850 Chart]." (Ellen G. White).

God not only directed the writing of this Chart, but He held His hand over part of this 1843 Chart, and it ties it together with this 1850 Chart. The writings that come down at this point in time at 9/11 as the visual test are these two charts. But, somehow that the message of these two Charts bring is "Babylon is fallen! is fallen!"

And I would like to direct you to your notes now, on page 3 of *Bible Echo,* September 17, 1894.

We are saying now that on the first day of the first month there is in the Scriptures a message about Babylon that arrives. We are saying that at the Tarrying Time in the Millerite History that a Mighty Angel comes down out of Heaven with a scroll in His hand that has a message about Babylon. So, we have two witnesses in these histories that there should be a message about Babylon that comes right here at the Tarrying Time in our history. So, I want to show you a message about Babylon.

> "**In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today**.'—

In the history of who?

FROM THE AUDIENCE: Nebuchadnezzar and Belshazzar.
JEFF PIPPENGER: Nebuchadnezzar and Belshazzar.

> —"The condemnation that will fall upon the inhabitants of the earth in this day will be because of their **rejection of light**. Our condemnation in the judgment **will not** result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth**."—

So, Sister White says there is a lesson in this story of Nebuchadnezzar and Belshazzar that is for us today, and then she tells us that the lesson is not about light that we did not have but about our rejecting the opportunity to understand light that has been sent from Heaven.

> —"The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, 'What must I do to be saved?'" *Bible Echo*, September 17, 1894.
>
> And then from *Signs of the Times,* July 20, 1891, a similar statement:
>
> "**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today."—

It is two witnesses that the story of Nebuchadnezzar and Belshazzar is a message for today.

—"We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life."—

In the last quote she is emphasizing that he is going to be judged because he neglected light that was there. Now she is saying what Belshazzar neglected was light that was in the history of his grandfather Nebuchadnezzar.

—"**He disregarded the lessons**, and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in **the paths of righteousness**." *Signs of the Times*, July 20, 1891.

Now, in *Prophets and Kings*, page 533, is probably the key to pulling this study together. It says,

"To the last ruler of Babylon, **as in type to its first**,"—

Who is the first ruler of Babylon?

FROM THE AUDIENCE: Nebuchadnezzar.

JEFF PIPPENGER: So, what she is saying here is that Nebuchadnezzar typifies Belshazzar. She is saying it prophetically.

And maybe Nebuchadnezzar typifies Belshazzar because they both had broad foreheads, or maybe they both had large noses. Nebuchadnezzar could be typifying Belshazzar in a variety of ways. She is telling us that he typified him, but now she is going to tell us in what sense did he typify him.

— To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: 'O king, . . . to thee it is spoken; **The kingdom is departed from thee**.' Daniel 4:31." *Prophets and Kings*, 533.

The way that Nebuchadnezzar typifies Belshazzar is in the judgment that was carried out against those two kings due to their self-exaltation.

What was Nebuchadnezzar's judgment? 2520 days living as a beast upon the Earth, and that typifies Belshazzar.

What was Belshazzar's judgment? It was a message that was written by whom? By an Angel. A bloodless hand writes on the wall, "2520."

So, I am wanting us to see that this message here is a message for today, and in this message we see the beginning of Babylon typifying the end of Babylon and, therefore, if we are going to bring this message into Adventism, we have every right to look at the beginning of Adventism and at the end of Adventism.

What was it that tested the beginning of Adventism? It was the 1843 Chart. This Chart tested the Protestants. When this came into history they began to close their doors, because now

the Millerites were saying definitely the Lord was coming in 1843. And when 1843 ended, the Protestants held onto their strange wives and left the Movement.

But now this Chart is still going to test this history of the Millerites, because after the Tarrying Time, they discovered that the same evidence that had proved 1843 then proved that the prophetic periods ended in 1844. So this is still the truths on this Chart, and now it is going to test the Millerites during this history. This is the Chart that tested both the Protestants and the Millerites in that history. And if we say the Millerite History represents Nebuchadnezzar, then we have every right to understand that our history is the history of Belshazzar, and that the handwriting that this Angel brings down at 9/11 is the handwriting that is represented by these two Charts.

And it is a message about Babylon, because it is the same message that was given to Nebuchadnezzar and Belshazzar; it is the 2520.

The 2520 is not the only testing part of these Charts. I do not want to say that, but this is one component of the foundational truths that are testing Adventism.

So, Belshazzar's Adventism comes to this point in time, the last part, the last feast. They come to this point in time, 9/11.

And then a rather long quote from *Youth Instructor,* May 26, 1898, says,

> *THERE WAS IN BELSHAZZAR'S PALACE*—"There was in the palace **a woman who was wiser than them all**,"—

Who was the woman?

FROM THE AUDIENCE: Nebuchadnezzar's wife.

JEFF PIPPENGER: Yes, it is Nebuchadnezzar's wife; but, that is not my point. Who is the woman? It is the church. In this time period God's Church is still there. And what part of God's Church is it at 9/11?

FROM THE AUDIENCE: The wise part.

JEFF PIPPENGER: The wise part. It is wiser than all the rest. The wise virgins are still here, amongst the foolish virgins, in this history.

> —"There was in the palace a woman who was wiser than them all, the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. '**O king, live forever**,' she said; '**let not thy thoughts trouble thee**, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers**: . . . now let **Daniel be called, and he will show the interpretation**.'"—

So, what I am saying is the source to understand this history for Belshazzar was Daniel, and it was the wise virgins that understood the increase of knowledge in the history of the Millerites that came from the Book of Daniel, Daniel 8:14. And, it is when you go back to that history, to the history of the Millerites that you find the key to understand the message of Daniel in this

history; but, you only go back to that history when you are led back to the Old Paths of these 1843 and 1850 Charts.

ADVENTISM (History of 144,000)

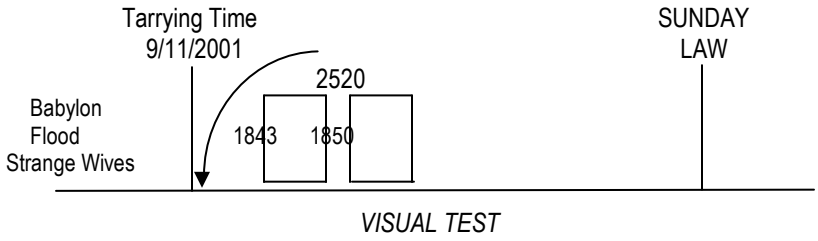


Figure No. 45B.

Continuing on:

> —"'Then was Daniel brought in before the king.' Making an effort to brace himself, and to show his authority, Belshazzar said: 'Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . .
>
> "Daniel was not awed by the king's appearance, nor confused or intimidated by his words. 'Let thy gifts be to thyself,' he answered, 'and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. . . .:—

And what did he make known to him? The 2520, that "You have been weighed in the balances and found wanting, based upon your rejection of the warning message of the 2520." That is what he told him.

"The warning message of the 2520 that came at the beginning of Babylon," at the beginning of Adventism, "You, Belshazzar," at the end of Adventism, "have rejected the warning 2520 message."

> "Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned, but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly."—

He had not read his grandfather's history correctly.

There are two places that we have heard of in the United States, right now that I know of, that have these young evangelists that are coming into the churches and they are trying to revive the Adventist churches. They are not necessarily evangelistic series for non-Adventists; they are trying to bring the churches back to life. And what do you suppose their evangelistic presentation is? That Adventism started in 1863 with the 1863 Chart, and everything before 1863 is Millerism and it is riddled with errors. Okay?

So, this shaking in Adventism has reached the point now that those that are the revivalists that are to come and attempt to bring Adventism back to life are using 1863 as the starting point for Adventism.

—“ Belshazzar had not heeded the events so significant to him. He had not read his grandfather’s history correctly.”—

What was his grandfather’s history? It was the history of 1840 to 1844, where there was a glorious manifestation of the power of God; and, the 2520 was a part of that history.

—“The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

“**This was the last feast** of boasting held by the Chaldean king;”—

And, of course, when you read that, then you have the right to go into God’s prophetic Word and tell the story of Judas; because, Judas manifested his final character at the last supper, just like Belshazzar manifesting his last character at the last supper.

And, Judas began his open rebellion at the feast at Simon’s house, and just before I the sermon of whether you are going to eat the manna from Heaven, His flesh and His blood. There is where Judas’s rebellion began, at the feast at Simon’s house, and it ends at the feast of the last supper. And Judas is a type of Belshazzar who is in his last supper here this very night.

—“This was the last feast of boasting held by the Chaldean king; for he who bears long with man’s perversity had passed **the irrevocable sentence**.”—

Now, notice that. If what we are saying here is true, when this Angel of Revelation 18 comes down and He has a writing in His hand, and in verse 2 of Revelation 18 he says, “Babylon is fallen! is fallen!” what I am saying is, that message in this history and in our history represents the history of Belshazzar and Nebuchadnezzar. The fall of Babylon that he is telling us about is the fall of Babylon that is represented in the fall of Nebuchadnezzar when he was punished for seven times and the fall of Belshazzar when he was punished for seven times.

And, when the Angel of Revelation 18 comes down, what is the condition of Belshazzar? He has already closed his probation. That is what Sister White just said.

—“This was the last feast of boasting held by the Chaldean king; for he who bears long with man’s perversity had passed the irrevocable sentence. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him**. While the king and his nobles were at the height of their revelry,”—

What is the “height of their revelry”? What is the height of Belshazzar’s revelry? He is saying, “I am going to hold onto the strange wives.”

This is the same day [referring to the Tarrying Time of Figure No. 45B]. He is saying, “I am going to hold onto the strange wives. In fact, I am going to insist that anyone that is going to be an ordained pastor in the Seventh-day Adventist Church has to be instructed in the techniques of the Jesuit Order on Spiritual Formation.” He is at the height of his rebellion.

—"While the kind and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. 'In that night,' the record says, 'was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.'

"Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, **there is a holy Watcher**, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception.

"We are never alone. We have a **Companion**, whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,—the holy, sin-hating God. Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him." *Youth Instructor*, May 26, 1898.

So, what I am saying is, when the Angel comes down He has the message of Babylon, based upon Ezekiel 29, based upon Millerite History. And the Angel comes down at the Tarrying Time, which we are saying is 9/11, which we have not proved yet in this presentation.

THE FOOLISH KING

In the story of Babylon, this message of Babylon is the message of Nebuchadnezzar and Belshazzar. *Bible Echo*, April 25, 1898, says,

"Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men**."—

He just hadn't heard about it, but he had been there.

How long did Babylon rule the world? 70 years. Nebuchadnezzar is a man when he conquers Jerusalem, but it is only 70 years until the end of Babylon; so, Belshazzar watched the punishment of Nebuchadnezzar. He was really held accountable.

—"He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of **amusement** and **self-glorification effaced the lessons he should never have forgotten**; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**. He wasted the opportunities graciously granted him, neglecting

> to use the opportunities within his reach for becoming acquainted with truth. 'What must I do to be saved?' was a question that the great but **foolish king** passed by indifferently." *Bible Echo*, April 25, 1898.

Who is Belshazzar? He is the foolish virgins of Adventism, the foolish virgins right here [referring to the 1843 and 1850 Charts that reflect the 2520]. He had not reason, **he had no reason whatever,** not to understand the history associated with these Charts.

Do you realize the condemnation that is on Adventism today based upon the Ellen White CD-ROM with the Pioneer writings? It is available. I mean, everyone has a computer—well, everyone does not have a computer, but you get my point.

Review and Herald, September 24, 1908:

> "When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, **but which had not taught him the lesson of humility that might have saved him.** 'O thou king,' said the prophet, 'the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.'
>
> "Then the enormity of Belshazzar's guilt was thus emphasized:"—

In other words, the enormity of Belshazzar's guilt was based upon him not understanding the punishment of the 2520 at the beginning of Babylon.

The enormity of Adventism's guilt is based upon them not understanding the warning message of the 2520 at the beginning of Adventism.

> —"'And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knowest all this**; but hast **lifted up thyself** against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and this writing was written."—

There was a hand by which there was writing that came down in the Mighty Angel's descent at the Tarrying Time in the Millerite History. And when this history is repeated in our history, at the Tarrying Time the Angel comes down with this story about Babylon.

—"'And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou are weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians.'"—

Right here the kingdom is divided. This is a dividing of this kingdom. The foolish virgins are given into the hands of the Medes and Persians, the civil authorities who are going to execute judgment against them in The Sunday Law crisis.

—"The Lord does not suffer wicked practices to go on without sending reproof and warning. There are **men in high places who know of the reproofs, of warnings, of judgment sent**,"—

Now, you think I am the one that is making the application that it is Adventism in this story, but Sister White has switched gears and she is making this story apply to Adventism.

—"The Lord does not suffer wicked practices to go on without sending reproof and warning. There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God. They have endeavored rather to make of none effect the messages that God has sent. They have continued to exalt themselves, and to carry out their own ways in defiance of the words of God. They have not been ignorant of the right way, but they have allowed their eyes to be blinded. In pronouncing judgment upon these, God will say, as he said to the wicked king, 'Thou . . . hast not humbled thine heart, though thou knewest all this.'

"Many have continued in a wicked course of action, until the Lord Jesus cannot accept their services unless there is a genuine conversion. His people today have no excuse for turning away from **the counsels of his Spirit**. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God.

"'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

"'Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

> "'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.'
>
> "Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.
>
> "Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. **Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past.** The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them." *Review and Herald*, September 24, 1908.

And, here, Sister White takes the history of Nebuchadnezzar and Belshazzar—and she has already told us that Nebuchadnezzar typifies Belshazzar—and she has isolated specifically that the parts of those histories that are for us today is the warning message of the 2520 that Belshazzar refused to be warned by. She has applied that to us today, and then she emphasizes, "Now, all these things in the Bible are for our examples"; but, she goes back to the history of Ancient Israel, when they came out of Egypt.

And what did the Lord do to Ancient Israel when they came out of Egypt? He gave them two tables [speaking while gesturing towards the 1843 and 1850 Charts] to mark that He had entered into covenant with them.

And when it came to the end of Ancient Israel, the Pharisees, who professed to be the defenders of these two tables, did not even know that the two tables were walking before them in the presence of Christ and they put those two tables on the cross and crucified their Messiah, thus setting forth a second illustration of beginning and end, not simply the beginning of Nebuchadnezzar and Belshazzar but the beginning of Ancient Israel and the end of Ancient Israel.

At the beginning of Ancient Israel, they are given two tables to mark the covenant; and, at the end of Ancient Israel, they perform the greatest act of rebellion against God's Law that has been done in all eternity by putting the Messiah on the cross, demonstrating they do not know what the two tables are. They have not been benefitted by their foundational truths. They have not been benefitted by the two tables of their foundational history, just as Belshazzar was not benefitted by the warning of the 2520 in his foundational history of Nebuchadnezzar.

So, when Sister White is commenting on this message of Babylon, that I am saying comes right here [at 9/11], she gives two witnesses about people that get to the end of their probationary time who do not understand their foundational truths, and they are not just obscure histories; they are tied together with the same truths.

SETTING UP THE SANCTUARY

So, we are still looking at this day [of the Tarrying Time of Figure No. 45B], the first day of the first month.

Go to Exodus 40, verses 2, and 16–17. Verse 2 of Exodus 40 says,

"On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation." Exodus 40:2 (KJV).

ADVENTISM (History of 144,000)

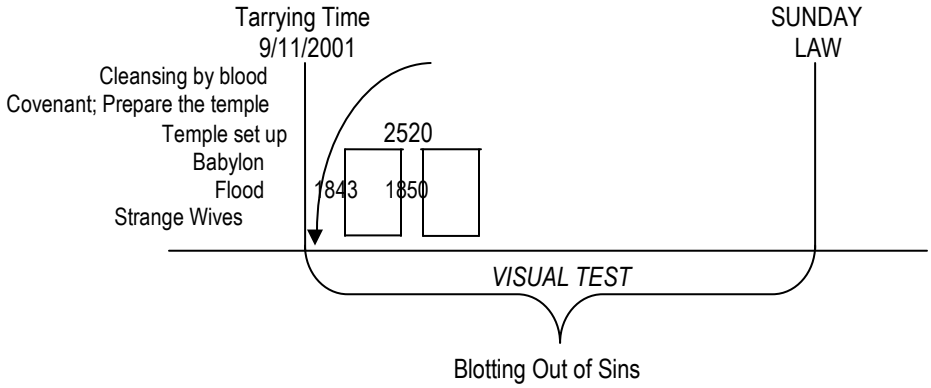


Figure No. 45C.

Starting at verse 16, it says,

"Thus did Moses: according to all that the LORD commanded him, so did he.
"And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up." Exodus 40:16-17 (KJV).

We should know this by now, but let us go there to just put it into the record for this particular presentation, 1 Peter 2:5, and this is not in your notes.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5 (KJV).

The Lord builds a spiritual house.

Verse 9:

"But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9 (KJV).

Peter is talking to the Christian Church, which in times past was not the people of God, which in times past were in darkness but He calls them out of darkness and builds them up a spiritual house, because He is going to enter into covenant with them.

In the Millerite History, they are in the darkness of the 1260 years, and in times past Millerite Adventism was not the people of God. The people of God in that history were the

Protestants; but, He calls the Millerites out of that darkness into His marvelous light and He builds them up a spiritual temple so that He can enter into covenant with them.

And, here at the end of the world, we are wrapped up in the spiritual darkness called Laodicea. But, at 9/11 He is now setting up a temple with which He is going to enter into covenant, which in times past were not the people of God, but now are the people of God. He is getting ready to enter into covenant with a temple, with a spiritual house.

CLEANSING THE SANCTUARY (A COVENANT)

2 Chronicles 29:10–20 is another place where the first day of the first month is referenced. 2 Chronicles 29:10-20 says,

> "Now *it is* in mind heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him, ad that ye should minister unto him, and burn incense.
>
> "Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: And of the sons of Elizaphan; Simri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: And of the sons of Heman; Jehiel, and Shimel: and of the sons of Jeduthun; Shemaiah, and Uzziel. And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD."—

Why are they doing that? Because, verse 10 says, "Now *it is* in mine heart to make a covenant with the Lord God of Israel, . . ." So, they are going to cleanse the house of the Lord.

Verse 16:

> "And the priests went into the inner part of the house of the LORD, to cleanse *it,* and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it,* to carry *it* out abroad in to the brook Kidron.
>
> "Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the showbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.
>
> "Then Hezekiah the king rose early, and gathered the rules of the city, and went up to the house of the LORD."

On the first day of the first month, the Lord begins to enter into covenant with the people. They begin to cleanse—I am going to put *prepare* for *cleanse,* although *cleanse* is an excellent word—to prepare the temple. It is a progressive process from the first day to the eighth day, in order that the Lord can enter into covenant with them.

And, of course, we know in the Millerite History at the Tarrying Time, He is beginning to enter into covenant with Millerite Adventism; but, He does not do so until 1850 when He gives them the 1850 Chart. So, it is progressive: They are cleaning and preparing the temple.

And how are they preparing the temple? They are going into the temple and taking the sin out.

So, what is that telling us about our day and age?

Here [at the Tarrying Time beginning 9/11, Figure No. 45C], the wise virgins—

Sister White has a statement in *The Great Controversy* that says,—and I am not going to get close to this, so this is a broad paraphrase,—"While the Lord is doing the work of removing the sins in the Sanctuary above, His people on Earth are to do a corresponding work in removing the sins from their lives." That is what is going on right here [during the Tarrying Time] in the blotting-out time in the Judgment of the Living. That begins on the first day of the first month, when the Tarrying Time arrives.

CLEANSING WITH BLOOD

Ezekiel 45:18–21:

> "Thus saith the LORD GOD; In the first *month,* in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. In the first *month,* in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten." Ezekiel 45:18-21 (KJV).

So, here the cleansing is accomplished by blood on the first day of the first month.

Go to Genesis 49:10-11. I just have a few more references and we will almost get done on time; but, we will have one more presentation this morning, to make sure that we finish this series tomorrow.

Genesis 49, starting at verse 10, says,

> "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him *shall* the gathering of the people *be.* Binding his foal unto the vine, and his ass's colt unto the choice fine: he washed his garments in wine, and his clothes in the blood of grapes: . . ." Genesis 49:10-11 (KJV).

Okay. this cleansing process here by blood has to do with the work of Christ, washing our garments with His blood. And it is not an accident that this vine, which is going to produce the blood that cleanses us, is connected to what?

FROM THE AUDIENCE: To the ass.

JEFF PIPPENGER: To the ass. Okay, because this process here of cleansing in this history [from 9/11 to The Sunday Law, Figure No. 45C], of being made righteous, that begins at 9/11. It is connected to the message of the ass, the message of Islam, from the beginning of the Bible, to the very end.

But, we are looking at the cleansing with blood. Go to Isaiah 2:2.

Just so we know what the first point of reference is, Isaiah 2:2 will tell us it is in the Last Days.

> "And it shall come to pass in the last days, *that* the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Isaiah 2:2 (KJV).

And if you read it very carefully, this vision does not end in chapter 2. Okay? So, what I am saying is, a vision for Isaiah, that we are looking at right now, begins in chapter 2 and it is talking about the last days, which is our days. So, we are going to cut into this vision in chapter 4.

And in chapter 4—and this is one of the most controverted verses—well, not one of the most controverted, but this verse is controverted in Adventism by the theologians—verse 1:

> "And in that day"—

What day? The last days; this is the same vision, at the end of the world.

> —"seven women"—

What is a woman?

FROM THE AUDIENCE: A church.

JEFF PIPPENGER: Seven churches.

And what does *seven* represent here? All the churches, the complete churches.

> —"shall take hold of one man,"—

Who is this man?

FROM THE AUDIENCE: The Papacy.

JEFF PIPPENGER: Now, you read the *Seventh-day Adventist Bible Commentary,* and they will say they are taking hold of Jesus Christ. But, there is no way that this is so!

> —"shall take hold of one man"—

This is the Man of Sin.

> —"saying, We will eat our own bread,"—

These churches are saying, "We will have our own doctrine. **We will have our own doctrine.** We are going to come into agreement with the Catholic Church, only I am going to continue to call myself a Baptist. I am going to keep my Baptist doctrine"; or, "I am going to continue to

call myself a Methodist. I am going to keep my doctrine. I am going to eat my own bread, but I am going to take hold of the hand"—What is that?

What happens when the United States passes The Sunday Law? It stretches forth its hand across the Gulf and clasps hands with the Roman Power.

> —"shall take hold of one man, saying, We will eat our own bread, and wear our own apparel;"—

Which sanctified Christian wears his own apparel? These are not Christian churches that come in connection with Christ; because, if you come into connection with Christ, you are going to wear His righteous apparel.

> —"and wear our only apparel, only let us be called by thy name,"—

And what is his name? 666; Catholic.

What does *Catholic* mean?

FROM THE AUDIENCE: Universal.

JEFF PIPPENGER: Universal. This is the climax of the Ecumenical Movement in the last days, when all the churches come together with the Papacy.

> —"to take away our reproach."—

And "our reproach" is that they do not want to stand against The Sunday Law crisis. It would be a reproach to uphold the Seventh-day Sabbath.

So, what is happening here?

All the churches in the world, right now in this verse, in the last days, what are they doing? They are saying, "We are going to hold onto our strange wives. We are going to continue to flow the flood of the Papacy. We are going to come together.

Now, verse 2 says,

> "In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel."—

Who escapes of Israel? Isaiah calls them the "outcasts of Israel." They are the ones that escape out of Israel.

How do they escape out of Israel? Keep your finger there and go to Isaiah 66. Let us be clear how they escape from Israel.

Isaiah 66, verse 5:

> "Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed." Isaiah 66:5 (KJV).

Okay. go back to verse 2 of chapter 4 of Isaiah.

—"for them that are escaped of Israel."—

They have escaped because they have been cast out of Adventism.

Verse 3:

> —"And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:"—

And this is emphasizing this is taking place in the Judgment of the Living.

> —"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isaiah 4:1-6 (KJV).

This is at the end of the world. This is at the last days, and the Lord is going to purge the filth of those people that He is entering into covenant with by what?

FROM THE AUDIENCE: By blood.

JEFF PIPPENGER: By blood. And he is going to do it in the Judgment of the Living and with the "spirit of burning." And what is the "spirit of burning"?

That is Malachi 3, where He is burning off the dross from the silver and gold.

Revelation 1, verses 5 and 6:

> "And from Jesus Christ, *who is* the faith witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen." Revelation 1:5-6 (KJV).

When He washing us in His blood, what does He make us? Kings and priests.

And when we are made kings and priests, according to Peter, what is He doing? He is building a spiritual house for what purpose? To enter into covenant with them.

Revelation 7:14—we are almost done here.

> "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Revelation 7:14 (KJV).

And Revelation 19:8, in closing.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:8 (KJV).

On the first day of the first month, at the Tarrying Time, when the Angel comes down with the message of Babylon, Belshazzar's probation has already closed. And at this point Adventism is going to choose whether they are going to continue with the flood of Papal doctrine represented by these strange wives, or if they are going to participate with setting up the temple of the Lord and preparing that temple and cleansing themselves at that temple with the blood of Christ, in order to seal the covenant with Him at The Sunday Law.

Now, at our next presentation we will look at the next waymark, the first day of the fifth month, the Midnight Cry.

Shall we pray?

Benediction: Heavenly Father, we ask that you would give us the willingness and the wisdom, the discernment to do the work of cleansing ourselves with the blood that we may be part of the spiritual house that you are now erecting. We want to be vessels that are pure and clean that we might be among those wise women that take the message of Daniel to the apostate king and explain the handwriting on the wall to him, not that it could benefit him for he has already crossed the lines of your forebearance but that it might benefit the subjects in his kingdom that still have a brief period of probation to decide whether they want to hold onto those strange wives, continue to be inundated with the flood of Catholicism, or if they wish to make peace with you in advance of The Sunday Law crisis. We ask that you would help us to do our part in becoming those vessels that you can use, to go stand before the king at this time. In Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART FOURTEEN: THE MIDNIGHT CRY

Invocation by Brother Jeff Pippenger: Heavenly Father, we are trying to bring this presentation of Adventism's Visitation to a close. There are so many lines of prophecy that can be incorporated into this study that the difficulty in selecting which few to apply. As we take up the waymark of the Midnight Cry at this time we ask that you bless us with insight and understanding, that you grant us your Holy Spirit, and that you overrule my humanity, my human words and thoughts and continue to pour your Latter Rain upon us by opening our understanding to your Word. We want your blessing upon the LiveStreaming and the recording. We ask that you accomplish that for us, and that you would fill this place with holy angels that we might have the atmosphere of Heaven with us at this time. In Jesus's name, amen.

THE MIDNIGHT CRY - AUGUST 14TH, 1844

JEFF PIPPENGER: Okay, we have been taking Millerite History, which consisted of two temple cleansings; but, the Millerites were cleansed within the second part of their history. But, they were cleansed, also, in agreement with the parable of the Ten Virgins.

The Millerites' cleansing process began at the Tarrying Time, the First Disappointment, which was the first day of the first month of that year.

And, we have taken and looked at all the places where the first day of the first month are listed in the Scriptures; and, anyone that thinks that those references are accidental and we are manipulating them to fit the Tarrying Time lacks spiritual discernment and needs to seek the Lord and ask for that.

ADVENTISM (History of 144,000)

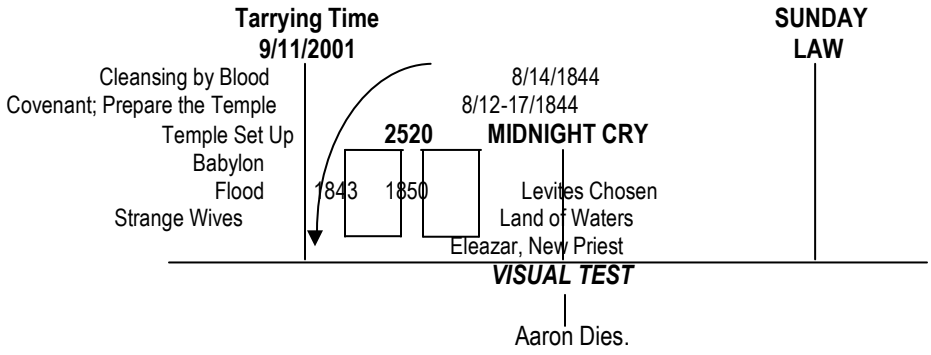


Figure No. 46A.

When it comes to the Midnight Cry, which took place in the Millerite History—and, of course, we are looking at our history here—the Midnight Cry took place at the Exeter Camp Meeting from August 12th through 17th, and that the first day of the fifth month was August 14th, which is the day that Samuel Snow arrived at the Exeter Camp Meeting and presented the message that was the Midnight Cry.

So, this is one of the waymarks in Ezra, chapter 7. We have the beginning of the 2300 days, the Third Decree , which is the tenth day of the seventh month. But, Ezra was carrying that decree, and it was noted in verse 9. The first day of the fifth month was noted, and the first day of the first month. So, we are looking at these three waymarks in this particular history, and it is just not an accident that the first waymark marks the end of 1843, the Tarrying Time; and the second, the Midnight Cry; and, the third, the beginning of the Investigative Judgment.

But, we are taking that Millerite History and we are bringing it down to our day and age and saying that the first temple cleansing in our history will be Adventism, because judgment begins at the House of God and we are now the House of God.

The second temple cleansing are those outside of Adventism [indicating at The Sunday Law, forward in time].

Therefore, we are saying for several reasons we have not proven yet, that the Tarrying Time for our history is 9/11 when there was a restraint placed upon Islam.

And as the Tarrying Time for the Millerite History, there was an Angel come down, and Sister White says it was the Second Angel's Message and He had a writing in His hand which said, "Babylon is fallen! is fallen!" And we are saying that the Angel of Revelation 18 that came down when the great buildings of New York City were brought down on 9/11; and, He also had a message in His hand, and the message is about Babylon.

And the message of Babylon that we are identifying is the typology of the beginning of Babylon and the end of Babylon, which is represented by the warning message of the 2520, which was the warning message at the beginning of Adventism; and, now the leadership of Adventism is rejecting that warning message of the 2520, just as Belshazzar rejected that warning message of the 2520.

And that warning message is a visual test that is represented on these two tables [referring to the 1843 and 1850 Charts]; and, these two tables of Habakkuk are typified by the two tables of the Ten Commandments.

And the two tables of the Ten Commandments were given to Ancient Israel to mark the covenant that He entered into with Ancient Israel at the beginning of their history; and, those two tables were totally misunderstood at the end of their history when Christ walked among them.

And those two tables of the Ten Commandments are typifying these two tables of 1843 and 1850, that the Lord gave to modern Israel when He entered into covenant with them at the beginning of our history.

And here we are at the end of the world, and now we are rejecting these two tables, the same way that the Jews rejected the Law of God as they participated in the crucifixion of Christ.

So, we are bringing a lot of prophetic arguments into this history.

And we now want to look at Numbers 33:38 in order to see the other place in the Scriptures where the first day of the fifth month is mentioned.

The first day of the fifth month in Ezra 7:9 equates to the very day that Samuel Snow brought the Midnight Cry Message to Millerite Adventism on August 14, 1844.

And in Numbers 33:38, it says,

> "And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month." Numbers 33:38 (KJV).

Here Aaron dies.

What I am saying here, to keep it in simple terms, in Millerite History the fall of Babylon begins right here at the Tarrying Time. The Angel comes down at the Tarrying Time. The majority of the Protestant churches, almost all of them, cling to their strange wives as they cling to the doctrine, the flood of Rome, and they separate. But, this history of the Millerites began back here in June of 1842. It is a progress. And, by the time you get to the Midnight Cry, the leadership, the end of Protestantism is accomplished. Protestantism is fully passed by at the Midnight Cry. This is where all of the doubts are removed.

If you were to bring the lines of prophecy illustrated by Elijah, this is Mount Carmel in this story; and, the prophets of Baal, they do their work first; and, then comes Elijah, and Elijah calls fire down from out of Heaven proving that he is the true prophet, and that waymark calling fire down out of Heaven is illustrating the Midnight Cry. Here is where every doubt is removed about who is the true prophet of God. This is where Protestantism, as God's people from the covenant that began in the time period of Pentecost and onward, this is where Protestantism comes to its end and Millerite Adventism becomes the true prophet.

But, I our history, judgment begins with the House of God; and, when you get to 9/11, Belshazzar, and whoever you might think Belshazzar represents in Adventism at the end of time, Belshazzar has already sealed his fate.

And, it is in the record. It is in the record, Brothers and Sisters. When the leaders of the Adventist Church can insist that its pastors be instructed in the hypnosis of the Jesuits in September of 2001, if those pastors intend to be ordained pastors, it is pretty clear that Belshazzar has closed its probation.

But, it takes a period of time, and literal time in the period of the Millerite History would be five months, until the door is fully closed.

But, in our history, this is saying that prior to The Sunday Law, whoever Aaron represents, whoever Belshazzar represents, they are passed by. **They are passed by.**

Of course, this is the story of Adventism's visitation, and this is the story of Adventism's visitation as set forth in Jeremiah, which is a symbol of the Third Angel's Message; and, these truths are also Jeremiah.

But go to Deuteronomy 10. We want to look at another factor of Aaron's death. Deuteronomy 10, verses 6 through 8 says,

> "And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.
>
> "At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day." Deuteronomy 10:6-8 (KJV).

So, in this passage we find out that when Aaron died, a new priest is set up, Eleazar. And, what we are saying is, the Lord is entering into covenant with Millerite Adventism in this history. And Peter tells and Moses tells us that when the Lord enters into covenant with people, they become priests and kings. So, here, this priest (Aaron) is being set aside, passed by; this priest (Eleazar) is being set up.

And, they go to a land of waters, and it is in this history that the Midnight Cry is proclaimed because the Holy Spirit is being poured out without measure in this history is a land of waters—and the Levites are being chosen.

So, what we are saying is, when this history is repeated in our day and age, because our history is a fulfillment of the parable of the Ten Virgins, just as the Millerite History was a fulfillment of the parable of the Ten Virgins, that at 9/11 Belshazzar has already closed his probation and there is a message of Babylon that comes at this time, which is represented on these Charts by the 2520. The warning message at the beginning of Adventism is rejected by Belshazzar and at a reach in point in time where the priesthood of Adventism is passed by and a new priesthood is entering into covenant with the Lord. He has been preparing this temple, setting it up since this time (9/11), and now they are coming into a land of waters. This is where the passage in *The Great Controversy*—and I do not know this word for word—but, speaking of The Sunday Law, which is still in the future, Sister White says,

> ". . . But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before." *The Great Controversy,* "The Final Warning," 605.3.

Just before The Sunday Law we are told that there is an escalation of power. That is right here in the land of waters. That is right here where the leadership of the Adventist Church has been passed by. There is a new leadership that has been identified, the son of Aaron, Eleazar; and, the Levites are being chosen.

Of course, we have already references Malachi 3 in terms of the temple cleansing, when Christ came to cleanse the temple twice in the beginning of His ministry. It was the Levites that had charge over the temple.

> "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1-4 (KJV).

So, when Christ was kicking over the tables and driving out the money changers, He was driving out those corrupted Levites. So, He was fulfilling Malachi 3, according to Sister White. He was purifying the sons of Levy. We are trusting that there were some Levites in that history.

But, in the Millerite history and in our history, these Levites are symbolic Levites. He is preparing a people now in the Millerite History to enter into the Most Holy Place experience to become participants in the work of the Sanctuary that is restored on October 22, 1844.

But, the same, too, for us. Here in this time period when Aaron dies and a new high priest is put in place and the waters begin to be poured out, the Levites are chosen through a purification process represented in Malachi, chapter 3. And, the story of the Levites is the story

of those that were the faithful in The Sunday Law crisis in the message of Aaron, who made a golden calf. He made an image of the beast. And, the punishment of those who worshipped the image of the beast in the story of Aaron is, Moses ground up that golden calf into powder, dumped it into the water and made them drink the wrath of God. That is the punishment of the Third Angel's Message.

And there are two witnesses to this history; but, in that history were faithful in Aaron's golden calf story and they were faithful in Jeroboam's two golden calves, which Jeroboam set up at Bethel and Dan; *Dan* meaning judgment, *Bethel* meaning church—church and state; or, some people like to see in this the judgment of the Church. In either case, it is a second witness that in the golden calf incident, whether it be Aaron or Jeroboam, Jeroboam was forced to choose the basest of men to serve in his false temples because the Levites refused to participate. They were faithful.

And in Aaron's story they were faithful, and in Jeroboam's story; and, both those stories typify The Sunday Law in our day and age. Therefore, in our history at this time [the time of the Midnight Cry], just before The Sunday Law, there is going to be an escalation of the outpouring of the Holy Spirit as the event so long doubted and disbelieved is seen to be approaching, the waters will be increased; because, these people that are destined to be chosen as Levites, they have entered into the personal cleansing process through the Blood of the Lamb. They have prepared the Temple for the indwelling of the Holy Spirit; they participated in the work of setting up the Temple; they have been part of the wise woman that is in the court of Belshazzar that is a descendant, that was married to Nebuchadnezzar. They are married to the foundational truths of Nebuchadnezzar's warning message and they come before Belshazzar in this history [at the end of the world] and say, "The answer to your dilemma is the Book of Daniel."

These people that are destined to be chosen as Levites in this history are setting up the Temple because, right here at The Sunday Law, they are going to be chosen as the faithful Levites, in agreement with Malachi 3:1-4.

So, what I am saying is, is this history from 9/11 to The Sunday Law, this is the time of Adventism's visitation and it has been clearly marked in the Scriptures.

TARRYING TIME

Let me show you how you can see that 9/11 is the Tarrying Time. Go to Exodus 24, verses 14 though 18. This is when Moses is going upon mount Sinai to receive the Law. And it says,

> ". . . And he said unto the elders,"—

As he goes upon the mount he took 70 elders with him.

> —"And he said unto the elders, Tarry ye here for us,"—

There is a tarrying time.

> —"until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.
>
> "And Moses went up into the mount, and a cloud covered the mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the

seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." Exodus 24:14-18 (KJV).

ADVENTISM (History of 144,000)

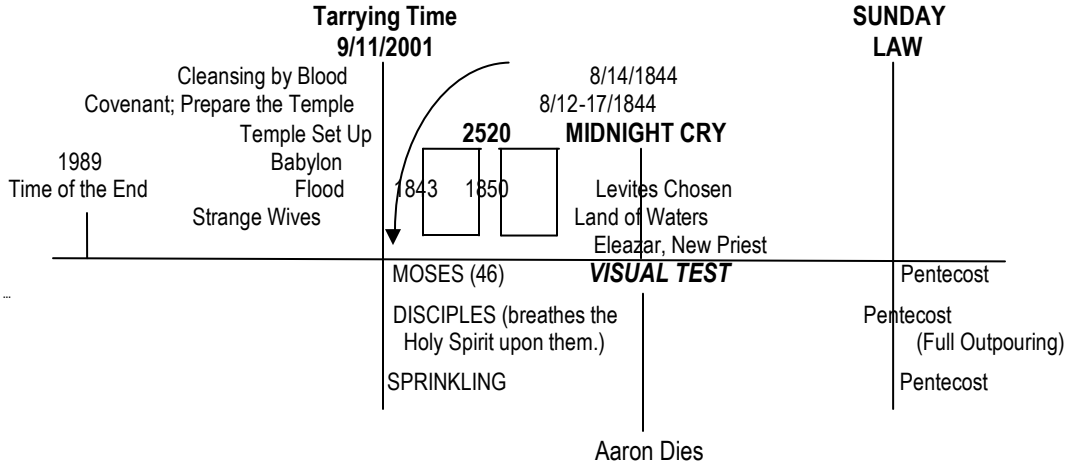


Figure No. 46B.

So, Moses tarries—it marks a tarrying time of the 70 elders—while he is receives instructions on the Law. And, Sister White clearly tells us that Pentecost is typifying The Sunday Law. Moses is there [in the cloud upon mount Sinai] for 46 days, from here [the Tarrying Time] to here [The Sunday Law], receiving the Law; but, it begins with a tarrying time.

Go to Luke 24. Because this is the first Pentecost, we want to look at the last Pentecost, in terms of Ancient Israel—the last Pentecost marked by Inspiration, let us put it that way. They continued their useless services and offerings until the destruction of Jerusalem, but . . . .

Luke 24, beginning at verse 44, says

> ". . . And he said unto them, These *are* the words which I make unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.
>
> "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.
>
> "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to

> Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen." Luke 24:44-53 (KJV).

Okay, now, here we have a tarrying time of the disciples and they are to tarry in Jerusalem until . . . when? Until Pentecost.

And when did Moses receive the Law? Pentecost.

So, this 46 days is typifying the history of the disciples here in Luke 24.

But, drop back to verse 36. And verse 36, as Jesus is going to open the understanding of the disciples right here [at the Tarrying Time], telling them to tarry in Jerusalem, it says,

> "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you." Luke 24:36 (KJV).

So, remember, this history where He tells them to tarry in Jerusalem until they receive power at Pentecost, that He appears to them and says, "Peace *be* unto you." And when was it that He appeared to them?

He had first met Mary, and He says, "Do not detain me. I must ascend to my Father," and He ascends to His Father. Correct?

FROM THE AUDIENCE: (Affirmations.)

JEFF PIPPENGER: And that same day, what does He do? He comes down out of Heaven [referring to Figure 46B, at the Tarrying Time] and meets the disciples and says, "Peace be unto you." Here is the same typology.

Now, go to John, chapter 20; it is the same story. John, chapter 20, starting at verse 17:

> "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.
>
> "Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you."—

So, this is the same history. He has just ascended and descended: An Angel comes down out of Heaven in Revelation 10, and Sister White says the Angel is no less the personage than Jesus Christ. And here in this history Jesus Christ came down at the Tarrying Time.

> —"And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them,* and saith unto them, Receive ye the Holy Ghost: . . . ." John 20:17–22 (KJV).

So, here [at the Tarrying Time, Figure No. 46B], when He appears in Luke, He opens their understanding to the Scriptures. But, in Luke, this opening of their understanding is called *breathing upon them the Holy Spirit*.

And when does He do this? At the Tarrying Time.

Sister White tells us about John 20.

> "The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost." *Spirit of Prophecy*, volume 3, 243.

This marks the sprinkling of the Latter Rain, not the full outpouring.

When does the full outpouring take place? At Pentecost.

It was as a few drops before the full outpouring at Pentecost. So, there is a two-step process to the outpouring of the Holy Spirit: a sprinkling from the Tarrying Time, to the full outpouring at Pentecost [The Sunday Law].

> ". . . It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost** shall be repeated with even greater power than on that occasion. John says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. **God can breathe new life**"**—***HE CAN DO WHAT?*— "**God can breathe new life into every soul** that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**,"—

What is that?

FROM THE AUDIENCE: Isaiah 6:6-7.

JEFF PIPPENGER: Isaiah 6, which we have already identified in this study as 9/11, because verse 3 says, "Holy, holy, holy, is the Lord of hosts: the whole earth *is* full of his glory."

> —:and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. **The stammering tongue will be unloosed**,"—

What is that? That is Isaiah 28:11-12, "For with stammering lips and another tongue will he speak to this people. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear." (KJV).

There is a message they will not hear that is the refreshing message, and Sister White is lining this up with Isaiah 6. She is lining this up when the events of Pentecost are repeated at the end of the world, and the events of Pentecost is that there is a Tarrying Time when the Lord comes down and He breathes a sprinkling of the Latter Rain upon His people and, in so doing, there is an opening of the Scriptures to their understanding.

And Isaiah 6 and Isaiah 28:11-12 are being fulfilled in this history, and they have a message to present to Belshazzar, but Belshazzar will not hear; and, it is the message of the Latter Rain.

> —"The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleanse the soul temple from every defilement**,"—

When are they to cleanse the soul temple from every defilement in this study?

Right up here [at the Tarrying Time], they are cleansing the soul temple. On the first day of the first month of this history, at the Tarrying Time is when this work of cleansing the soul temple begins.

> —"May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of **the latter rain when it shall be poured out**." *Review and Herald*, July 20, 1886.

And it is poured out without measure here [at The Sunday Law/Pentecost] and it is poured out in the sprinkling here when it begins at the Tarrying Time.

> *Testimonies*, volume 5, pages 214 and 216:
>
> > "Not one of us **will ever receive the seal of God** while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement."—

When does the work of cleansing the soul temple of every defilement begin? It begins on the first day of the first month, according to the Scriptures when the temple is being set up, and the temple is being prepared and cleaned, and it is being cleansed by the Blood of Jesus Christ.

It begins on the first day of the first month because that is the Tarrying Time, and the Tarrying Time is when the Mighty Second Angel comes down out of Heaven with the message of Babylon in His hand. And when there is a separation made between those that choose to hold onto the flood of Papal false doctrine, represented by the strange wives, the process of cleansing the soul temple begins in this history.

> —"It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost**. . . ."
>
> "What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity**." *Testimonies*, volume 5, 214, 216.

When the soul temple is fully cleansed, then the full outpouring of the Holy Spirit [the Latter Rain] takes place, as it did at Pentecost; but, Pentecost was preceded by a sprinkling.

So, this history here in our day and age [referring to Figure No. 46B], based upon the reform lines that have been the subject of this particular series, as much as anything else, it begins at the Time of the End for us, which is 1989: Daniel 11:40, the collapse of the Soviet Union.

TIME OF THE END

Now we are going to return to our emphasis of Jeremiah in terms of Jeremiah being the Third Angel's Message.

Go to Jeremiah 29, starting at verse 1. And we are going to note that in Jeremiah there is a Time of the End that is marked.

Verse 1 of Jeremiah says this:

> "Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. (After that Jeconiah the king, and the queen,"—

Who is Jeconiah? Jehoiachin; it is another name for Jehoiachin.

> —"(After that Jeconiah the king, and he queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem:) By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying, Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.
>
> "For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.
>
> "For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—

Let me go to the board and put something in place here.

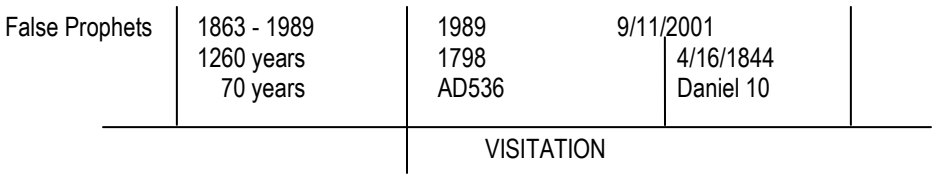


Figure No. 47A.

This 70 years we have already shown is also typifying the 1260 years of captivity. This (the 70 years) is the captivity of literal Israel and literal Babylon. This (1260 years) is the captivity of spiritual Israel and spiritual Babylon. But, these two captivities are representing the captivity of spiritual Israel from 1863 until 1989; because, this 1260 years ends with the Time of the End in 1798, and this 70 years ends in AD536, and this is 1989.

And what I am saying is, without being positive about this date of AD539, that at the end of the time period of 70 years and at the end of this time period of 1260 years, and at the end of this time period from 1863 to 1989, you have a Time of the End.

This (1798) is the Time of the End for the beginning of Adventism; this (1989) is the Time of the End for the end of Adventism; and, this (AD536) is the Time of the End for those who come out of Babylon after 70 years of persecution.

I will read verse 10 again.

"For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."—

So, these histories here begin a visitation. And, what we are saying is, the visitation when the judgment is accomplished begins at 9/11/2001 for us, for the Millerites it would be April 16, 1844 (the first day of the first month); and, of course this would be Daniel 10 for this history, when Michael comes down to deal with Cyrus.

Now verse 11:

—"For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me,* when ye shall search for me with all your heart. And I will be found of you, saith the LORD; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into my place whence I caused you to be carried away captive.:—

Now, what is he saying here? That those people who are going to be delivered at the Time of the End, what do they have to do? They have to search for Him with all their heart.

What do they have to fulfill? They have to run to and fro. They are those that are going to recognize the increase of knowledge at the Time of the End and seek the Lord in His Word by running to and fro. It has to happen if you are going to find Him, and He will bring you out of captivity.

But then in verse 15,

—"Because ye have said, The LORD hath raised us up prophets in Babylon; *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity; Thus saith the LORD of hosts; Behold, I

will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil."—

Who is He going to make like vile figs.

FROM THE AUDIENCE: The false prophets.

JEFF PIPPENGER: The false prophets.

And, where were the false prophets raised up? They were raised up during this 70 years. They were raised up during this 1260 years.

And, see, this 1260 years, the teachings that are to be the mystery of iniquity that challenges the Millerite Movement, these false prophecies, these false prophets, these false doctrines are the strange women that are impacting the Millerite History. This is the mystery of iniquity that finally gets separated from the Millerite Adventism at the Tarrying Time.

So, where do we have false prophets raised up in Adventism's scattering? From 1863 to 1989 there are false prophets raised up in Adventism that are carrying the doctrines of Rome, these strange wives that are going to be set aside here at the Tarrying Time.

That is why Sister White says, "Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . ." {LDE 179.3}. They come into history here from 1863 to 1989 with the introduction of the methodology that they theologians use to this very day.

And what does Christ say to the Babylonian captives? They are like vile figs because they are so evil, but He is going to bring upon them the sword, the famine, and pestilence. They have got three woes coming upon them, based upon His Word, the sword of His Word, upon the famine that they will not be able to understand His Word, and upon the judgment, the pestilence, that comes upon them at The Sunday Law.

Verse 18.

—"And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them: Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD."—

How do the prophets rise up early and they will not hear? It is because the prophetic messages that are going to test them are the prophetic messages at the beginning. They were rose up early, the foundational messages that were rose up early that they will not hear; and, therefore, they are going to be scattered and punished throughout the nations in this history at The Sunday Law.

Verse 20:

—"Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon. Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nubuchadrezzar king of Babylon; and he shall slay them before your eyes; And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of

> Babylon roasted in the fire; Because they have committed villainy in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD." Jeremiah 29:1-23 (KJV).

The false doctrines that Adventism has accepted from 1863 to 1989, during our captivity that was typified by the 1260 years, that was typified by the 70 years, that was typified by the captivity of Ancient Israel and Egypt. The false doctrines that have been put into Adventism in that history and that have been continually presented by false teachers to this very day and age are going to be swept out of Adventism by the Dirt Brush Man. And those people that cling to those idols, to those false doctrines, go out the window with the false doctrines and they are going to be punished before our eyes for doing so.

So, what I want you to see is, the Book of Jeremiah deals with the Time of the End, and it marks the beginning of the visitation of God's People. And, in our history it is 1989, because the Book of Jeremiah is the Third Angel's Message, and the visitation begins at the Time of the End.

VISIT ME

And Jeremiah calls upon the Lord to visit him.

And Jeremiah, of course, is a symbol of the righteous in this history. Go to Jeremiah 15, starting at verse 15.

> "O LORD, thou knowest; remember me, and visit me, and revenge me of my persecutors; take me not away in thy long suffering: know that for thy sake I have suffered rebuke."—

Okay, Jeremiah is wanting to be visited by the Lord because he has been in a terrible crisis.

Verse 16, he is going to tell us how he got in this terrible crisis.

> —" Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?"—

Okay, let us deal with this.

When are the words found in these histories that you eat, that are in the Lord's hand that fills Jeremiah with perpetual trouble?

Well, when the Angel comes down out of Heaven, in Revelation 10 He has a Little Book opened in His hand; and, in verses 8 through 10 John is told to go and take the Little Book and eat and, "It will be sweet in your mouth, but bitter in your stomach."

Here, at the Tarrying Time, an Angel comes down out of Heaven, the Second Angel, and He has a writing in His hand. And Jeremiah says, "Will you be altogether to me as a liar, . . . ?"

When is it that the Lord was perceived as lying to God's people? He did not lie, but is that not what Jeremiah says: ". . . wilt thou be altogether unto me as a liar, *and as* waters *that*

fail?" The word *fail* means not be sure, but what is *waters?* It is the rain; it is the truth of God's Word.

When was it that the truth of God's Word was not sure, it failed, and people thought that God was a liar?

Keep your finger in Jeremiah 15, but go to Habakkuk, chapter 2. Starting at verse 2, it says,

> "And the LORD answered me, and said, 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, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:2-3 (KJV).

In Jeremiah, chapter 15, verse 18, He ate the words when the Angel came down; but, it brought him into perpetual distress and he asked, "Will you be as one that is altogether a liar, that your Word is not trustworthy?" That is the Tarrying Time. This is the Angel that comes down at the Tarrying Time, both in the Millerite History and in our history.

And His Words were found and he did eat them; and, what did he do at that point? He sat not in the assembly of the mockers nor rejoiced.

Verse 17:

> —"I sat not in the assembly of the mockers, nor rejoiced;"—

What are the mockers mocking here during this history [referring to Figure No. 46B]?

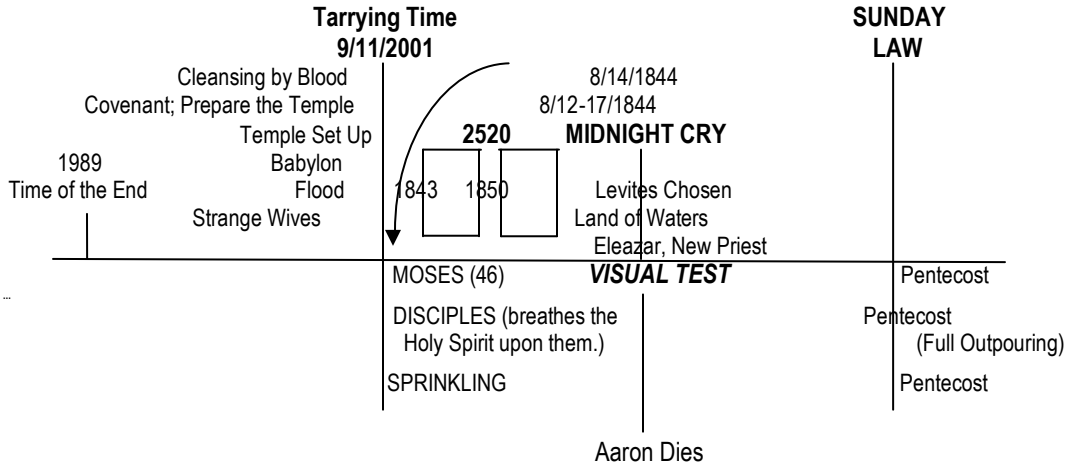


Figure No. 46B (continued).

They are mocking these [referring to the 1843 and 1850 Charts].

Jeremiah said, "I didn't hang out with those people. I wasn't celebrating with those people. I wasn't entering into the religious services of Adventism where 'Celebration' is carried out." He was not rejoicing, because he was among those that are sighing and crying for the

abominations that are done in this Church. He was among those that are going to receive the Seal of God and not the mark of the beast.

Continuing on, start with verse 18, to put it back into context.

> —"Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters that fail?
>
> "Therefore thus saith the LORD, If thou return,"—

Return to what? To the Old Paths.

> —"then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them."—

This is a call at this point in time [referring to the charts reflected in Figure 46B] to return to the Old Paths, and to separate the precious from vile. What is that? That is separating truth from error; do the work of eating the Little Book and rightly dividing the Word of Truth.

And you have a message now to proclaim, but what does it say about how you accomplish that? It says, ". . . let them return unto thee; but return not thou unto them."

> —"And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." Jeremiah 15:15-21 (KJV).

There are two hands here. He is going to: "And I will deliver thee out of the hand of the wicked, . . ."

And go to Daniel 12, verse 10, so we can see who the wicked are.

> "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10 (KJV).

The wicked are the foolish virgins that do not understand the increase of knowledge that comes at the Time of the End, and the wise are those that do understand.

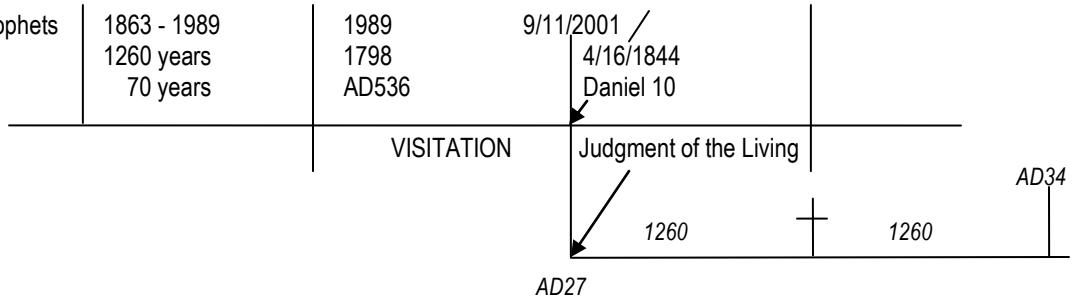


Figure No. 47B.

But, in this history at the Time of the End, in any of these histories [referring to Figure No. 47B], the wicked and the wise are walking together, or are they not? Because, can two walk together unless they be agreed? They are hand in hand.

But, here in this history (Daniel 10) when the Angel comes down with this separating message, separating the strange wives, from Jeremiah who ate the Little Book when the Words were found, they are delivered from the hand of the wicked; but, the promise is that is you are faithful in this separation process [referring to Figure No. 46B, between the Tarrying Time and The Sunday Law], when the wise and the wicked are going to be separated, that He will also deliver you from the hand of the terrible.

Who is the hand of the terrible? The Papacy. He will preserve in The Sunday Law crisis, if you are faithful in this history, in eating the Words that were found.

And when this process begins, in verse 15—going back to verse 15 where we started—it says, "O LORD, thou knowest, remember me, and visit me, and revenge me of my persecutors; . . ."

This visitation here [at the Tarrying Time of Figure No. 46B] is the visitation where the separation of the two classes, of the wise and the wicked, the wise and foolish virgins in Adventism take place.

This [referring to Figure No. 47B] is the visitation that is the Judgment of the Living. This is the visitation that begins when the Angel comes down and was prefigured by Christ in AD27, coming "to confirm the covenant with many for one week," and in the midst of the week He was cut off and His disciples continued to give the witness after the cross.

And in order not to confuse the parallels we have got going here, this is the cross and this is the 1260 that goes to AD34, when Michael stands up at the stoning of Stephen [inserting a reform line into Figure No. 47B], and human probation comes to an end.

But, Jeremiah, he recognized the distinction between the two classes here.

In verse 19, it says, "Therefore thus saith the LORD, If thou return, then will I bring thee again, ..." You have to make a choice here [indicating the 1843 and 1850 Charts reflected in Figure No. 46B]. You have to decide to return to the Old Paths, you have to recognize this history.

In *Seventh-day Adventist Bible Commentary*, volume 7, page 984, it says,

> "**We must not wait for the latter rain.** It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us."—

What are the dew and showers of grace?

FROM THE AUDIENCE: The sprinkling.

JEFF PIPPENGER: It is the sprinkling of the Latter Rain.

What else is it?

What is the Latter Rain? Most people think it is a supernatural empowerment, but what is it, really?

FROM THE AUDIENCE: It is a message.

JEFF PIPPENGER: And what is that message based upon, where does it come from, where is it derived from?

Go to Deuteronomy 32. Deuteronomy 32 says,

> "Give ear, O ye heavens, and I will speak; and hear, O earth,"—*THE WHAT*?—"the words of my mouth."—

Okay, "Thy words were found," Jeremiah said.

> —"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: . . . ." Deuteronomy 32:1-2 (KJV).
>
> His words were found and he did eat them, in Jeremiah 15.

> —"**We must not wait for the latter rain**. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us."—

In order to eat the words, Jeremiah had to recognize the words. He had to appropriate the dews and showers.

> —"When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. 'For **as the earth bringeth forth her bud**, and as the garden causeth the things that are sown in it **to spring forth**; so the Lord God will cause righteousness and praise to spring forth before all the nations' (Isaiah 61:11). The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

At 9/11 we have to recognize the Latter Rain. That is what Jeremiah did in chapter 15, "Thy words were found, and I did eat them; . . . " They were found in the Book that was in the Angel's hand, which John took and ate; because, all the prophets agree with one another.

But, in order for Jeremiah, or John, or any of the prophets to eat these Words, they have to recognize what these Words are and when they arrive.

RECOGNIZE

Testimonies to Ministers, page 507, says this:

> "Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

And the definition of *recognize is:*

> RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we

recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 Dictionary*.

God's people at 9/11, they have to recognize that the Latter Rain has arrived in order to take that message, to take those Words, and eat it, in order to fulfill the illustration of Jeremiah and the other prophets,

And in order to meet the definition of *recognize*, it means you have to be able to see that this history of the Latter Rain has been illustrated repeatedly through God's Word. You have to recognize it because you have seen it before, and seeing it before is seeing it has the history of the Bible.

And as you have seen, we have been showing this history of the Latter Rain throughout line upon line of prophetic history. That is what Jeremiah was doing: he was recognizing it.

So, we have reached far enough into our notes that we can conclude this tomorrow morning at 7:30.

But, what we are saying is, that the visitation of Adventism began in 1989 [referring to Figure No. 47B], but the visitation where the wise and the wicked are separated from one another's hands begins on the first day of the first month at the Tarrying Time, which is 9/11 [referring to Figure No. 46B]; because, at the Tarrying Time of 9/11, this is where Moses goes upon the mountain to receive the Law at Pentecost.

And, this [following down the waymark of the Tarrying Time at 9/11] is where the disciples are tarrying in Jerusalem; and, they are tarrying in Jerusalem when Christ had come down out of Heaven and breathed upon them the Holy Spirit, which represents a sprinkling before the full outpouring at Pentecost [at the waymark of The Sunday Law].

And at Pentecost is where the mark, the Decree, is enforced and no one receives the Seal of God that has one spot or stain upon their character. And this removal of the spots and stain of our character begin on the first day of the first month, at the Tarrying Time, when the cleansing of the Temple and the setting up of the Temple begins.

And on September 11, 2001, this process as we know as the Judgment of the Living, the serious focus aspect of the visitation of God's people began.

And the punch line of this warning message is that in the time of Christ, when He visited His people, they knew it not; and, Adventism today knows it not, and probation's time is rapidly falling through the hourglass, and Adventism is either partying on in their "celebration" mode, or thinking of ways that they can attack the Latter Rain Message.

Shall we pray?

Benediction: Heavenly Father, we ask for forgiveness for our own sins, for the sins of our fathers, for the sins of our Church. We ask that you forgive those in Adventism that still, according to your will, have opportunity to awaken from the darkness that they are under and be redeemed as a brand out of the fire. Give them an opportunity to clearly and conclusively to be presented with this final warning message that they might awaken to their responsibility and that they might bring their lives into agreement with this final warning message, that they also might bring others of their sphere of influence into this wonderful, blessed truth. We thank you for bringing us through this study so far. We ask a blessing upon the rest of this day, that you would watch over and protect us in what we are doing and let us do it safely in a way that will glorify

and honor you. We ask for a continued blessing upon the LiveStreaming that we are doing here, and the recording. We ask in Jesus's name, amen.

ADVENTISM'S VISITATION
Presentation by Jeff Pippenger

PART FIFTEEN: THE JUDGMENT OF THE LORD

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and ask that you would grant us your presence here as we conclude our consideration of Jeremiah in the context of the visitation of Adventism. We ask that you would bind off these subjects that we have been dealing with. We need your Holy Spirit to understand these things: we ask that you grant that to us at this time and that you pour your Latter Rain out upon us. We ask that you take control of my words and my thoughts, that they will be simply words that will glorify and honor you and are designed to edify your people. We ask a blessing upon this study and upon this series, and we ask for traveling mercies as Brother Wesley is heading out here to begin the LiveStreaming on Sunday. We thank you for all these things in Jesus's name. Amen.

THE JUDGMENT OF THE LORD

JEFF PIPPENGER: Okay, we want to begin with Jeremiah 8, verses 1 through 4; and, we are looking at Jeremiah as representing the Third Angel's Message; Daniel, the First; Ezekiel, the Second; Isaiah, the Fourth—but, Jeremiah, the Third. And we are noting that in the Book of Jeremiah the emphasis, among other things, is upon the visitation of God's people.

And in the time period when Christ visited His people, He did so for a prophetic week; and, in the midst of the week He was cut off. And the bottom line of that history that comes down to our history is that during the visitation of the Hebrews, they did not know it was the time of their visitation and, therefore, they failed the testing process, because that is what it was.

So, we are going to begin with Jeremiah 8:1, and it says,

> "At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth. And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.
>
> "Moreover thou salt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? Jeremiah 8:1-4 (KJV).

So here Jeremiah is giving a picture of the people of Israel—the Seventh-day Adventist Church at the end of the world—and they are a bunch of dead dry bones. And, Jeremiah makes a statement, ". . . Shall they fall, and not arise? shall he turn away, and not return?"

So, all the prophets agree with one another; so, if you go to Ezekiel 37, starting at verse 1, Ezekiel is given the same vision. Of course, Ezekiel is going to see the dead dry bones that come back to life and become God's great army; but, what Jeremiah as seen are those bones that refuse

to come back to life. And the reason it is inferred that they do not come back to life is they are among those in Adventism that have been worshipping the sun, moon, and the stars. They have been wrapped up in spiritualism.

Verse 1 of Ezekiel 37 says,

> "The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest."—

He told Jeremiah in verse 4 of chapter 8, ". . . Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?"

He takes Ezekiel to this valley of dead dry bones and said, "Can they live? Can they arise?"

And Ezekiel says, "I don't know, Dear God. You know."

> —"Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones: Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I *am* the LORD. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Ezekiel 37:1–10 (KJV).

Sister White says in *General Conference Bulletin*, February 4, 1893,

> "I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live." *General Conference Bulletin*, February 4, 1893.

Bible Training School, December 1, 1903, she says,

> "The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**." *Bible Training School*, December 1, 1903.

And we know from previous studies that here in Ezekiel 37:1-10, Ezekiel gives two prophecies. One brings the bones together, but they are not alive; and, the second prophecy is

the prophecy of the four winds. And Sister White, commenting on Ezekiel 37, ties it together with the four winds that are restrained in Revelation 7 and says, these ". . . four winds, represented as an angry horse seeking to break loose, and rush over the face of the whole earth, bearing destruction and death in its path. . . . *Selected Messages*, volume 3, 409.1.

Therefore, we understand that the second prophecy of Ezekiel here, that brings life into God's people and turns them into a mighty army, is the message of the restraint of Islam that comes at 9/11, which is the Tarrying Time; but, there is only a portion of Adventism that is going to be brought to life.

So, if you come back to Jeremiah 8, this is obviously a parallel passage. Jeremiah has seen the bones brought out of the graves, the bones from the graves of Jerusalem; but, this evil family is not going to come back to life. So, that places Jeremiah 8 right here, at the same point in time, the Tarrying Time; but, it is identifying the class of worshippers that refuse to be benefitted by the life-giving message of Islam's restraint on September 11, 2001.

Starting at verse 5 of Jeremiah 8, it says,

> "Why then is this people of Jerusalem slidden back by a perpetual backsliding?
> they hold fast deceit, they refuse to return."—

Now, we have not been going through Jeremiah in a progressive fashion, but we should know that when Jeremiah says they refuse to return, what does Jeremiah mean by that?

FROM THE AUDIENCE: The Old Paths.

JEFF PIPPENGER: Return to the Old Paths. It is right here, at the Tarrying Time, when they are brought out of the graves. God challenges them or rebukes them.

In verse 2, He says, "And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; . . ."

So, He brings them out of their graves here at 9/11 with the restraint of Islam, the second message of Ezekiel, and identifies that they have been wrapped up in spiritualism and that they are not going to be resurrected from the dead.

And then at verse 5 he says, ". . . they refuse to return"; and, what they are refusing to return to is the Old Paths. Because, if you are going to accept the message of Islam, then you are going to have to return to the Pioneer logic of the role of Islam in Bible prophecy, where they identify that the First Woe was Islam and the Second Woe was Islam; therefore, the Third Woe arrives on September 11, 2001, and is Islam.

But, it is these people that are not going to be resurrected, that is not going to be benefitted by the message of the four winds, that are not going to be sealed. They refuse to return.

Verse 6,

> —" I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD."—

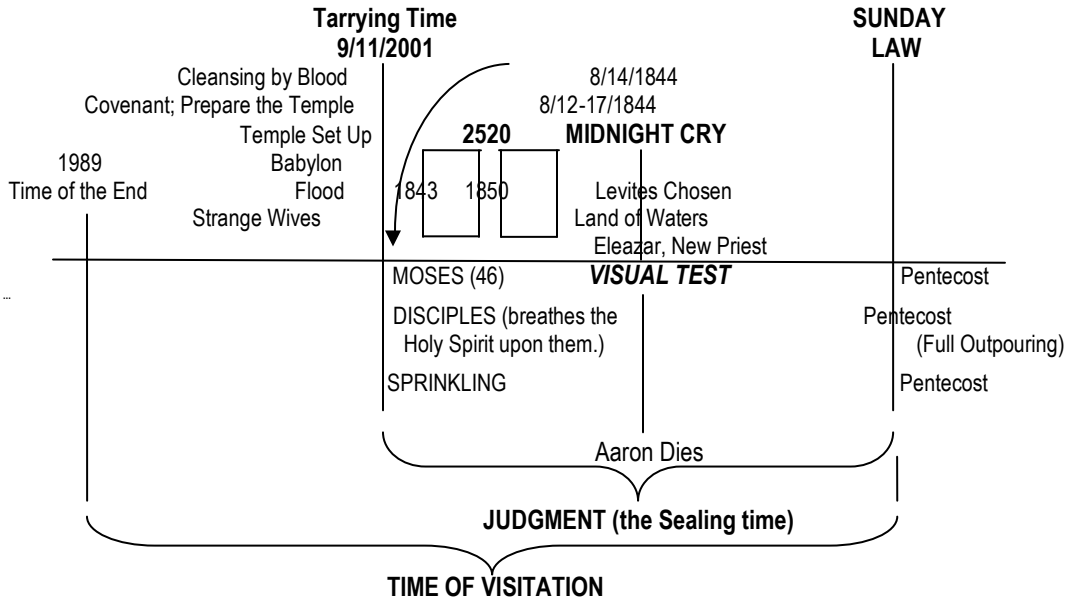


Figure No. 48.

Now, in verse 7, this is the judgment of the Lord [referring to Figure No. 48, from the Tarrying Time beginning at 9/11 to The Sunday Law]. This is the judgment of the Lord in many ways

Beginning at the Time of the End, this is the time of visitation, until the door closes on Adventism at The Sunday Law. But then the testing process of the visitation begins at Christ's baptism, when the Divine symbol comes down. He is going to confirm the covenant with many for one week. So, 9/11, when the Angel of Revelation 18 comes down, they know not the judgment of the Lord, they know not that the Judgment of the Living has begun. They do not know that the time of their visitation has arrived. Those not knowing the judgment of the Lord is the same as the Jews not knowing the time of their visitation.

And, in this position of not knowing the judgment of the Lord, it is emphasizing that they do not know the time. The stork knows his appointed time, the birds observe the time of their coming; and, this [beginning at September 11, 2001} is the time of the Judgment of the Living. It is the time of the blotting out of sins. It is the Day of the East Wind. It is a specific time that is marked in the Scriptures, not as a time prophecy that you would know in advance; but, where we closed our study yesterday is that Jeremiah, he had to recognize that the Latter Rain was here. He had to recognize that he was in the time of his visitation.

So, these people that do not know the judgment of the Lord here, they do not know the time of their visitation.

Verse 8:

—"How do ye say, We *are* wise, and the law of the LORD *is* with us?"—

Adventism claims to be a wise virgin and they are upholding the Ten Commandments.

—"Lo, certainly in vain made he *it;* the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?"—

How did they reject the Word of the Lord? By accepting a false methodology of Bible interpretation in place of William Miller's *Rules of Prophetic Interpretation*.

Verse 10:

—"Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace."—

Here is the false gospel: "Jesus is too righteous to bring judgment upon His people."

Verse 12:

—"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD." Jeremiah 8:5–12 (KJV).

This [referring to Figure No. 48] is the visitation when Adventism is cast down. This is where they fall.

And they are taken out of the graves at 9/11, have opportunity to receive the Latter Rain Message, but they will not receive it. And, if you want to get technical and bring in the story of Belshazzar here, Belshazzar's probation was closed right here at 9/11; it was already closed. Serious stuff, not knowing the judgment of the Lord; not knowing the time of your visitation is serious stuff.

THE KING OF THE NORTH & THE OLD PATHS

Let us go to Jeremiah 6 and look at what it is that they do not understand when it says, "They do not know the word of the LORD"; and, because they do not know the Word of the Lord, they do not know the judgment of the Lord, they do not know the time of their visitation. They are not going to be resurrected from the dead.

Jeremiah 6, starting at verse 1, says,

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction."—

What is the evil that comes out of the north? This is the approach of The Sunday Law. This is the message of Daniel 11:40-45.

—"I have likened the daughter of Zion to a comely and delicate *woman.* The shepherds with their flocks shall come unto her; they shall pitch *their* tents against

her round about; they shall feed every one in his place. Prepare ye war against her, arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces."—

The King of the North is coming to attack the glorious holy mountain.

—"For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her."—

It does not say "partially oppression," but "wholly oppression in the midst of her."

—"As a fountain casteth out her waters, so she casteth out her wickedness:"—

What is *waters?* It is the Latter Rain, right?

And what is the message that she is casting out? Wickedness.

What does *wickedness* symbolize in these Scriptures? The Papacy; she is casting out papal doctrines because she has accepted the methodology of Biblical study that is invented by the Papacy.

—"As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

"Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets. To whom shall I speak, and give warning, that they may hear?"—

The warning message here that Jeremiah is representing is the message of the King of the North, the last six verses of Daniel 11 that comes to Adventism in 1989.

And in verse 10, Jeremiah is going to raise the question:

—"To whom shall I speak, and give warning, that they may hear? behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days. And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD. For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt *of the daughter* of my people slightly, saying, Peace, peace; when *there is* no peace."—

They have a false gospel message that they use to reject the message of The Sunday Law in Daniel 11, verse 41.

> —"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD." Jeremiah 6:1–15 (KJV).

Go to Isaiah 28. They are going to fall when He visits them, and they are going to be cast down. Isaiah 28, verse 13; it says,

> "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." Isaiah 28:13 (KJV)

These people that are going to go and fall backward, and be snared and taken, are people that have a false prophetic message, a false gospel message, which says, "Peace, peace," when there is no peace; and, they are presenting this message in opposition to the message of The Sunday Law, Daniel 11:40-5.

And, this adds the fact that they are also rejecting the line upon line application of the Scriptures which represent the *Rules of Prophetic Interpretation* adopted by William Miller. Therefore, their peace and safety message is based upon a different methodology than William Miller's *Rules of Prophetic Interpretation.* It is the methodology that Adventism began to accept in 1863 when Uriah Smith and James White began to turn to the theologians of the world in order to set aside the 2520, and that was ultimately institutionalized into Adventism in the 1930s when they totally rejected any semblance of the proof-texting message of William Miller. It is for this reason why they cannot understand the message of the last six verses of Daniel 11, and it is for this reason that they are going to go and fall backwards and be broken.

Notice Isaiah, 8, verses 13 through 16.

> "Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples." Isaiah 8:13–16 (KJV).

In the time period that these people are going to fall, they are falling because they are rejecting the message that comes in 1989, the last six verses of Daniel 11, of the northern army coming to conquer Jerusalem, The Sunday Law.

They are rejecting this message because in their past history they have adopted false methodology that allows them to profess to be Christians while producing the false gospel of a peace and safety message when destruction is on every hand.

And in this time period, Christ the Rock becomes a stumbling block for them; and, as Sister White says about this 1843 Chart, the truths on this Chart is as the Rock of Ages. Here

[referring to the Charts reflected on Figure No. 48], they are going to be confronted with the stumbling block of the Old Paths; the message of Daniel 11:40-45; and, the methodology of Biblical study represented by line upon line, Miller's *Rules of Prophetic Interpretation.*

But, this passage in Isaiah 8 tells us that it is in this period of time, because it is the sealing time. It says, ". . . seal the law among my disciples."

So, the law is being sealed among God's disciples. These are the dead dry bones that come back to life with the message of the four winds in Ezekiel 37.

But these other bones that are brought out of their graves that worship the sun, and the moon, and the stars, they are receiving the mark of the beast in this history. It will be demonstrated at The Sunday Law, but it is happening to them right now in the time of their visitation.

Go to Jeremiah 6 now, and we will continue on, starting at verse 15. Jeremiah 6, they have a warning message of the last six verses of Daniel 11 that is going to cause them to fall when He visits them. Verse 15 says,

> "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall; at the time *that* I visit them they shall be cast down, saith the LORD."—

They are going to be cast down here [see Figure No. 48, at the waymark of where Aaron died]. That is Aaron dying; they are cast down.

From Belshazzar, the "king of Adventism," to Aaron, in this history, they are being passed by; they are being cast down. And they are being cast down fully before The Sunday Law.

Verse 16:

> "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk there, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken."—

Right here at the Tarrying Time is where this is taking place, at 9/11. The Lord sets watchmen over them that says, "Hearken to the sound of the Seventh Trumpet, the Third Woe," and they said they would not listen, and they said, "We will not return to these Old Paths to understand this history," because they know not the judgment of the Lord, they know not the time of their visitation.

Verse 18:

> —"Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the LORD, Behold I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish." Isaiah 6:15-21 (KJV).

So, they are going to fall because of the stumbling blocks.

One of the stumbling blocks is the King of the North.

But, go to 1 Peter 2, starting at verse 6.

> "Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. Unto you therefore which believe *he is* precious: but unto them which be disobedient, THE STONE WHICH THE BUILDERS DISALLOWED, THE SAME IS MADE THE HEAD OF THE CORNER, AND A STONE OF STUMBLING, AND A ROCK OF OFFENCE, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed." 1 Peter 2:6-8 (KJV).

They stumble over the foundational truths, the Rock of Ages [gesturing to the 1843 and 1850 Charts].

They are tested in this history by the message of the King of the North, the approaching Sunday Law; and the call to return to the Old Paths.

Back to Jeremiah 6, starting at verse 21, He says He is going to put stumbling blocks before because they are going to fall in this history. When He visits them they are going to fall, and the reason they fall is He will put stumbling blocks before them; and, the stumbling blocks that he puts before them that have been identified by Scriptures is the message of the King of the North and the message of the Old Paths.

Verse 22:

> "Thus saith the LORD, Behold a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion."—

Here is The Sunday Law coming.

> —"We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.
>
> "O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way. They *are* all grievous revolters, walking with slander: *they are* brass and iron; they *are* all corrupters."—

Jeremiah sets in here, in this history, as a fortress that is going to test them; because, Jeremiah is representing the people and the message that the people present that test this generation. Jeremiah is representing those who are receiving the Seal of God in this history.

> —"I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way. They *are* all grievous revolters, walking with slander:

> *they* are brass and iron; *they are* all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall *men* call them, because the LORD hath rejected them." Jeremiah 6:21-30 (KJV).

What is this referring to? Malachi 3:1-4, which is the first temple cleansing in this history. It is the time of God's visitation. It is where He rejects Adventism and accepts those represented by Jeremiah.

> "Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years." Malachi 3:1-4 (KJV).

Jeremiah 7:1-11:

> "The word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place."—

This is the last call for mercy. This is Jesus walking among the Jews, giving them their last call for mercy. And did they respond? Very few.

But, as Jesus looked over Jerusalem, He wept, as Jeremiah does as he considers this situation, as those in Ezekiel 9 do, who receive the Seal of God.

Last call for Adventism, but they do not want to hear.

> —"Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not"—

Now, here is what they are trusting in.

> —"Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these."—

Now, here is the counterfeit Three Angels' Messages, the idea that the structure of the Seventh-day Adventist Church is going to continue, "The Church does not fall."

Verse 5:

> "For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.
>
> "Behold, ye trust in lying words, that cannot profit."

What are the lying words they cannot trust in? It is already identified in verse 4: "The temple of the LORD, The temple of the LORD, The temple of the LORD, are we."

> "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name,"—*THE SEVENTH-DAY ADVENTIST CHURCH*—"become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD." Jeremiah 7:1-11 (KJV).

The Adventist Church has become a den of robbers in the eyes of the Lord. And when the Adventist Church becomes a den of robbers, if you go to Matthew 21, you know what happens when it becomes a den of robbers.

Matthew 21, verses 12 and 13:

> "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYERS; but ye have made it a DEN OF THIEVES." Matthew 21:12-13 (KJV).

Here the Lord is casting over the tables of the money changers, because they have made the Seventh-day Adventist Church a den of thieves, and they trust in the lying words that the structure of the Adventist Church is going to save them.

But, we have already a couple of presentations ago identified that in every temple cleansing, whether it be the two temple cleansings in Christ's time, the two temple cleansings in the Millerite History, or the two temple cleansings in our history, that when the temple is cleansed it is cleansed by a manifestation of divinity flashing through humanity. That is this Angel here of Revelation 18 that comes down with the writing in His hand that says Babylon is fallen.

But, at that time it is empowering a message. The message that is being empowered here is the message that the King of the North is about to destroy Jerusalem. And that was the case in the Millerite History and it was the case in the time of Christ; and, the message in the time of Christ that was being empowered when He cleansed the temple is that His house was to be a house of prayer, ". . . but ye have made it a DEN OF THIEVES."

Where is this prophecy that Jesus is referring to? Go to Isaiah 56, because it will give us another line of truth of what is going on in this history.

Isaiah 56, starting at verse 1:

> "Thus saith the LORD, Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.
>
> "Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off."—

He is entering into covenant with the people here [in this history reflected in Figure No. 48].

Verse 6:

> —"Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people. The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him." Isaiah 56:1-8 (KJV).

He is cleaning the temple here, in the time of visitation, and he casting down those people that think the structure of the Seventh-day Adventist Church is going to save them, with the false three angels' messages, "The temple of the LORD, The temple of the LORD, The temple of the LORD, . . ." that presents a false gospel of peace and safety when there is no peace; that refuse the message of the four winds that would bring them to life. And by refusing that message, they determine to remain to be dead dry bones that have worshipped the sun, and the moon, and the stars.

Jeremiah 7, verses 12 through 16, continuing on:

> "But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel."—

And what did He do to Shiloh? He overturned the structure, and He chose Samuel—and He took the leadership of the Adventist Church at Shiloh and He executed all of them on the same day and then proclaimed that the Glory was gone; and, that is the message to Adventism of the Third Angel represented in Jeremiah.

Verse 13:

> —"And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not:"—

He speaks early to us in His prophetic Word. Jeremiah rose up hundreds of years ago and spoke to us; but, "We are not going to be held accountable for that because we are the modern generation." God **is** going to hold us accountable to the prophetic Word in this history.

Verse 14:

> —"Therefore will I do unto *this* house,"—*THEREFORE I WILL DO UNTO ADVENTISM*—"which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done for Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Jeremiah 7:12-16 (KJV).

And go to Revelation 3:16.

> "So then because thou art lukewarm, and neither cold, nor hot, I will spue thee out of my mouth." Revelation 3:16 (KJV).

"I will cast thee out of the place wherein thou trusteths, proclaiming, 'The temple of the LORD, The temple of the LORD, The temple of the LORD . . . .'"

Go to Jeremiah 14, verses 1 through 11.

> "The word of the LORD that came to Jeremiah concerning the dearth. Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water;"—*NO LATTER RAIN*—"they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth the plowmen were ashamed, they covered their heads."—

In order to receive the Latter Rain, it is clear in Inspiration that you have to recognize it; but, if you do not recognize it, you do not receive it. These people are living in the time period of the Latter Rain, here in Jeremiah, but they are not receiving the Latter Rain because they do not recognize it. They do not receive it as it is intended to be received.

Verse 5:

> —"Yea, the hind also calved in the field, and forsook *it,* because there was no grass. And the wild asses did stand in the high places, they snuffed up the wind like dragons: their eyes did fail, because *there was* no grass.
>
> "O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night? Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

> "Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins. Then said the LORD unto me, Pray not for this people for *their* good." Jeremiah 14:1–11 (KJV).

In this history the Lord commands Jeremiah, representing those people that are receiving the Latter Rain, to not pray for Belshazzar.

Why? It is too late, but why would you not pray for him?

Who is it that we are not to pray for, in the Scriptures?

What is one of the big issues of the Mormon Church? They pray for the dead. That is why they have such a large category or catalogue of genealogy, because that is their work. They are going back praying for the dead.

It is too late to pray for the dead. The Bible is clear: you do not pray for the dead.

But, why is Jeremiah told not to pray for Adventism in this history here? They are not dead, they are alive; but, they have been judged. The judgment is passed and they are as good as dead. They are the walking dead.

Jeremiah 11:

> "The word that came to Jeremiah from the LORD, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them, Thus saith the LORD God of Israel; Curses *be* the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:"—

What was the covenant that He gave to them when they came out of Egypt; what was the symbol of the covenant when they came out of Egypt? It was the two tables of the Ten Commandments.

What is the symbol of the covenant that He gave to Adventism when they came out of the Dark Ages of the 1260 years? It is Habakkuk's two tables [the 1843 and the 1850 Charts].

Verse 5:

> —"That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O LORD."—

He is going to perform from the oath.

What is the oath? It is the *seven times* [the 2520].

Verse 6.

> —"The the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice."—*WALK YE IN THE OLD PATHS*!—"Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart:

> therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not. And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem."—

The conspiracy is the work accomplished in the 1930s that set aside the methodology of Bible study that the Lord gave to William Miller and the Millerites and introduced the false methodology of Biblical study that came from Rome and apostate Protestantism.

And it was a conspiracy. It was not a natural evolutionary process; it was a purposeful work that was accomplished.

But, here at the end of the world, Adventism does not know about it; but, at the end of the world the Lord reveals this conspiracy, and when He reveals this conspiracy, then the persecution in Adventism begins.

Next verse, verse 9:

> —"And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers,"—

They went back to the methodology of Biblical study that apostate Protestantism used in the Millerite History.

> —"They are turned back to the iniquities of their forefathers, which refused to hear my words"—*IN THE MILLERITE HISTORY*—"; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble. For *according to* the number of thy cities"—*THE TEMPLE OF THE LORD, THE TEMPLE OF THE LORD*—"*according* to the number of thy cities were thy gods, O Judah, and *according* to the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal. Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble. What hath my beloved to do in mind house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoices. The LORD called thy name, A green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.
>
> "And the LORD hath given me knowledge *of it,* and I know *it:* then thou shewedst me their doings."—

The Lord opened this conspiracy up to God's people at the end of the world. He gave us knowledge through His prophetic Word of what has happened in the four generations of Adventism, and the persecution began.

But, it says,

> —"But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see the vengeance on them: for unto thee have I revealed my cause. Therefore thus saith the LORD of the men of Anathoth,"—

That is where Jeremiah is from. He was a priest of Anathoth. This is a pronouncement against the priesthood of Adventism.

> Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand: Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation." Jeremiah 11 (KJV).

Probation is closing on Adventism as of 9/11.

The Sunday Law is about to arrive. It comes suddenly and unexpectedly.

The leadership of Adventism is being set aside. Men are already judged, though they are living. Their probation is closed.

PROPHETS, PRIEST AND KING

We will close off with Jeremiah 23, still considering the time of the visitation, starting at verse 1. There is specific reference to the time of the visitation, both a prophet, priest, and king in Adventism. In Jeremiah 23, verse 1, it says,

> "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD."—

What is this talking about? It is talking Aaron dying, a new priesthood put in place: Aaron's son, Eleazar replaces him. He is setting aside. He is pronouncing a woe upon the pastors of Adventism. He is passing them by.

Verse 5:

> —"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—

He is going to lead us out of the strange wives of the north country. The separation takes place right here at 9/11. These strange wives have been put in place in Adventism since 1863 with thee false Biblical techniques of study and these false doctrines. He is going to lead us out of those, but only if we are willing to be led.

Verse 9:

> —"Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right. For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD. Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD. And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err." Jeremiah 23: 1-13 (KJV).

We have already read Jeremiah 11:21-23, where the priests are going to have their time of visitation.

Let us go to Jeremiah 32, starting at verse 3. The king is going to be visited in this history. This is the history of the Third Angel. Chapter 32, verse 3:

> "For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;"—

The leadership of Adventist Church said, "Don't listen to this message of Daniel 11:40-45, identifying that the next thing that happens in the sequence of prophetic events is The Sunday Law in the United States. Close this message out of the Church. These people are deluded; they are fanatics. Shut them up! Zedekiah, shut them up!"

Verse 4:

> —"And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;"—

Zedekiah is going to see The Sunday Law. He is going to behold it with his eye, and he is going to see Nebuchadnezzar; and, he shall lead Zedekiah to Babylon.

Why is he going to lead Zedekiah to Babylon? Because, he is going to see Nebuchadnezzar and his eyes are going to be taken out.

> —"And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper." Jeremiah 32:3-5 (KJV).

This is the emphasis that we made earlier. The wicked here in Adventism, they die in the general destruction of the wicked down here at the end of the world. You can read Ezekiel 9, and it makes it appear that as soon as the sealing process is done, the destroying angels come in and kill everyone that does not have the Seal of God; but, Sister White, commenting on that—and that is the passage we read—says these people die in the general destruction of the wicked.

The leadership of Adventism, they are going to see The Sunday Law; but, He is going to visit them with punishment down here in the time period called The Seven Last Plagues.

Jeremiah 39, starting at verse 5:

> ". . . But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him."—

This prophecy is being fulfilled.

> —"Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes:"—

He did not just see Nebuchadnezzar, he got to watch his family die.

> —"also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem." Jeremiah 39:5–8 (KJV).

The problem with Adventism today is they do not understand what we are saying about this history from 9/11 to The Sunday Law, that it has so many lines of prophecy that uphold it, it is just incredible. We just take a handful of them and lay it out, and it is crystal clear that probation is closing on Adventism, that the Seventh-day Adventist Church leadership is being passed by, as we speak, and they are about to recognize that they have rejected the Lord here at The Sunday Law in the near future, and they have got a punishment coming in The Seven Last Plagues. And there is a brief moment of time that they and their followers in Adventism to wake

up to reality and seek the Lord while He may be found; because, the time of God's visitation is a time period and it has an end. It does not go on continually forever and ever. And it is about over.

The time of Adventism's visitation is about over. And the problem with us is the problem with Ancient Israel: we do not know the time of our visitation.

Shall we pray?

Benediction: Heavenly Father, we realize that you told us not to pray for these people and the logical reason for this is that their names have already come up in judgment and you have decided. But, we do pray for those in Adventism that are still in the valley of decision, that still have opportunity to hear this message in time to wake up and prepare, and we ask that you would provide divine appointments with those who are understanding these things and those that need to wake up, that they can be connected together and present the light in due season in a winning way; that those of us that are still in Adventism and have not closed our probation on the wrong side of the issue might have opportunity to repent and make peace with you. We understand that Ancient Israel did not know the time of their visitation, and it is clear that Adventism does not understand the process of judgment that is so clearly laid out in your prophetic Word. Forgive us for being ignorant of the prophetic message and of the prophetic rules, and be merciful to us as you give us opportunity to awaken to this last call for Adventism. And we thank you for these things in Jesus's name, amen.

//end of series.