

Habakkuk's Two Tables #61

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for giving us a good night's rest and bringing us together this morning that we can start our day by considering your Word. We ask that you grant us the presence of your Holy Spirit, that He would take control of this presentation and direct our understanding, that we would receive it as you see fit. We ask that you would forgive us of our sins, forgive us of anything that is preventing us from hearing your Voice and understanding your Words, and preventing me from being used as you would want me to be used to share this Message. Please hide me behind your cross. We pray that you would pour the Latter Rain out upon us and increase our understanding in the Books of Daniel and Revelation at this time. In Jesus's name, amen.

**THE BEGINNING AND THE END
EVERY WORD
DEPTH
THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
CONNECTION WITH REVELATION
STRUCTURE**

CONNECTION WITH REVELATION

A SHORT TIME

BROTHER PIPPENGER: We are still dealing with the connection between the events in Revelation 17 and 18, and Daniel 11:40-45.

I am going to do thing a little bit differently in terms of how I do the presentation this morning. I am not going to worry so much about giving an overview of where we are at until the end.

So, if you have your notes, you will notice that we have Revelation, chapter 12, verses 11 and 12.

For those of you who are watching, if you have a Bible, Revelation 12:11-12.

I just want to show something that has been established now, whether we recognize it or not.

Beginning in verse 11, it says,

“¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹²Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that **he hath but a short time**. Revelation 12:11-12.

The Devil has come down here, and part of the reason he has come down is he knows that he has a short time.

What is the short time that the Devil has?

And this is what we have been looking at in Revelation 17. And what I am saying is that once you put Daniel 11 and Revelation 13 and Revelation 17 together, it begins to produce truths that help you better organize other passages of prophecy.

A SHORT SPACE—ONE HOUR

Notice verses 10 through 12 of Revelation 17.

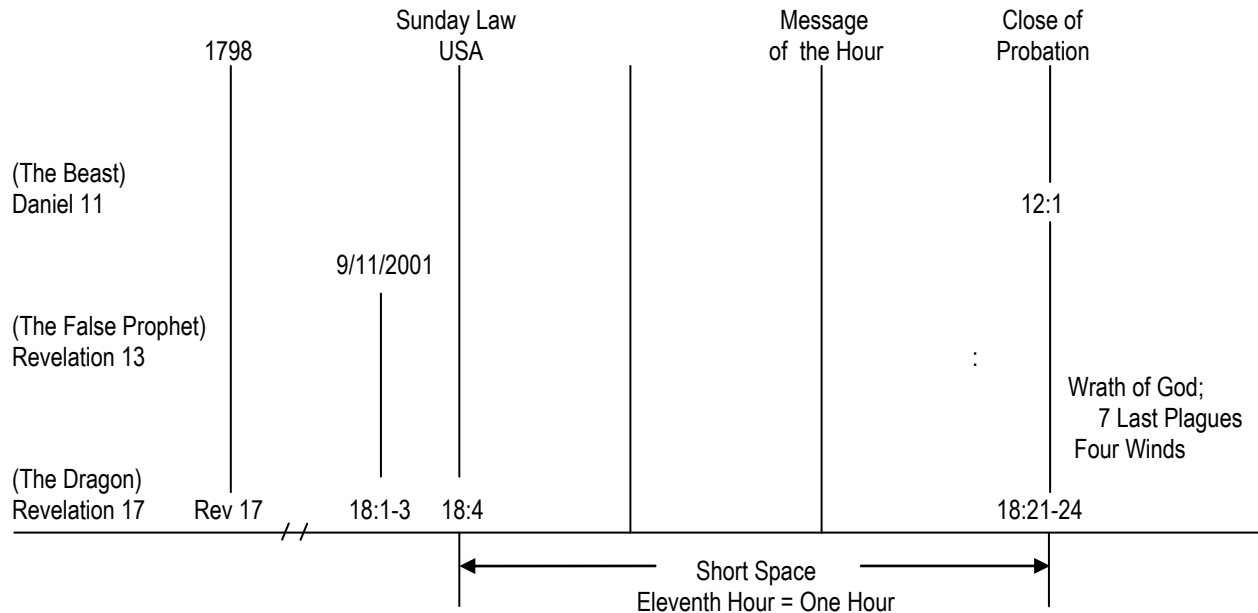


Figure No. 120

“¹⁰And there are seven kings:”—*THAT IS IN HERE [THE SHORT SPACE]*—“five are fallen, and one is, and the other is not yet come;”—

I have that underlined because that is one of the characteristics that allows you to know who this king is.

“—¹⁰And there are seven kings: five are fallen, and one is, and the other is not yet come, and **when he cometh, he must continue a short space.** ¹¹And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. ¹²And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;”—

In verse 10 they had not yet come. The seventh kingdom are these Ten Kings, just from the grammatical structure of these three verses.

—“which have received no kingdom as yet, but receive power as kings **one hour** with the beast.” Revelation 17:10–12 (KJV).

So, they are going to co-rule with the Papacy for one hour, which is a short space. So, you have two connections between verses 10 and 12. One is that the seventh kingdom has not yet come [verse 10], connects with verse 12 where it says they have received no kingdom as yet. And, then in verse 10 he is going to continue a short space, and he is going to co-rule with the Beast for one hour. And what I am saying here is the short time that the Devil has in Revelation 12, verse 12, is this short space. John is not going to be contradicting himself, and Revelation is one revelation.

THE DEVIL COMES DOWN

So, the Devil comes down with great wrath for this short space; and, this short space, it begins right here at The Sunday Law in the United States. Okay? And it continues until the Close of Probation.

And in our previous studies, we have given other proofs of this fact. This short space is one hour that the Papacy co-rules with the Ten Kings of the United Nations. It is the time period that Satan appears, because he has just a short time. It is here.

It is here that not only does he appears to personate Christ but it is here where the persecution takes place.

We are going to look at verses 11 and 12 of Revelation 12 a little more carefully than that; so, you see it in your notes again.

In verse 12 it says,

“¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹²Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil is come down unto you**, having great wrath, because he knoweth that he hath but a short time.” Revelation 12:11-12 (KJV).

THE SUNDAY LAW

The Devil comes down in this short space, and this connects with Revelation 13:13,

“¹³And 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).

And we have established already that Satan begins his personation of Christ immediately after The Sunday Law in the United States. So, he has come down right here. He has come down for this short space.

THE INHABITERS OF THE EARTH

Back to Revelation 12:11-12:

“¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹²Therefore rejoice, ye heavens, and ye that dwell in them. **Woe to the inhabitants of the earth and of the sea!** for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Revelation 12:11-12 (KJV).

Now, we have not spent a great deal of time making the distinction that I am going to begin to make here in this study; but, two of the active players in this history [of the short space] is both the Devil (the Dragon) and the Ten Kings. They are going to burn the whore with fire and eat her flesh; so, they have a role in judging modern Babylon. Revelation 17, verses 1 and 2, the Angel tells John, “I will show you the judgment of the Great Whore that sits upon many waters,” so this story is partially about the judgment of the Papacy, and the Dragon participates in that judgment.

But, also in this history, one of the other powers that is active is Islam. Islam (the East Wind) is the power that is sinking the economics structure; and, of course, one of the primary symbols of Islam is that it is a Woe. It is the First, Second, and Third Woes.

So, here in verse 12 it says, “Woe to the Inhabiters of the earth and of the sea!”

Okay. You might think that John is just using the word *Woe* as an expression here; but, notice that this Woe is pronounced upon the inhabitants of the earth and the sea. So, what I am saying is that in Revelation 12:11-12, once we understand Revelation 17, 13, and Daniel 11 as a complete unit of thought, there are other passages in The Revelation that open up to us.

This Woe, I am saying, is Islam, that Islam is in this history as well as the Dragon. And he is—how does it say it?—“Woe to the inhabters of the earth and of the sea!”

THE THIRD WOE

Notice Revelation 8:13, and the key thought here is, “the inhabters of the earth and of the sea.”

Verse 13 of Revelation 8 says,

“¹³And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe**, to the”—*WHAT?*

FROM THE AUDIENCE: To the inhabters of the earth.

BROTHER PIPPENGER: —“**to the inhabters of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound!” Revelation 8:13 (KJV).

So, when in verse 12 of Revelation 12 John is saying, “Woe to the inhabters of the earth,” there is no reason to think that this Woe is any different than these Woes to the inhabters of the earth.

And, of course, we understand that these three Woes here are the Fifth, the Sixth, and the Seventh Trumpets; and, we understand that the Pioneer position, which is upheld on these Charts [1843 and 1850 Charts], which are both upheld by the Spirit of Prophecy, that the First Woe is Islam, the Second Woe is Islam; the Fifth Trumpet is Islam, the Sixth Trumpet is Islam; therefore, the Third Woe, the Seventh Trumpet, would be Islam once again.

1844 – 9/11/2001

Now, notice Revelation 11, verses 14 through 19. We are dealing with the Woe that is pronounced upon the inhabters of the earth and of the sea in verse 12 of Revelation 12.

You see the subtitle to these verses, verses 14 through 19, it says, “1844 and 9/11/2001.” If you understand this correctly, you can see 1844 and 9/11/2001 in this following passage.

“¹⁴The second woe is past;”—

Now, we have not dealt with this in this worship series; but, many times publicly we have dealt with this thought I am going to explain to you here.

The Pioneers incorrectly thought that the Sixth Trumpet ended on August 11, 1840, with the collapse of the Ottoman Empire.

But, the Pioneers correctly taught that William Foy and Hazen Foss were truly given the Spirit of Prophecy. Both men declined to fulfill their responsibility and exercise the Spirit of Prophecy for the Millerite History. Ellen White accepted the calling. But, when the Pioneers of Adventism would address the Spirit of Prophecy in their writings, they would always refer to the fact that it was at this point in time when the Lord would raise up the Spirit of Prophecy. Based upon the prophetic record, they established it was time for the Lord to restore the Gift of the Spirit of Prophecy to His remnant people in the 1840s, and in so doing He called Hazen Foss and William Foy, and they both declined the calling; and, Ellen White took the Calling.

So, when the Pioneers were addressing the arrival of the Spirit of Prophecy in Adventism, they always argued that the gift given to Hazen Foss and William Foy was the genuine Spirit of Prophecy. They did not argue that these two men were given some kind of false prophecy from Satan. This was the Lord actually inspiring these men and giving them opportunity to serve in this fashion.

And I do not have it in the notes here, but it is available: William Foy had a vision in 1842, where he was shown that the Sixth Trumpet was still sounding. So, the Pioneers believed that the Sixth Trumpet ended on August 11, 1840, with the collapse of the Ottoman Empire; but, under Inspiration, under the Gift of the Spirit of Prophecy, William Foy went in and got his vision publicly registered by a Notary Public. So, it is a legal document that in 1842 he was told the Sixth Angel was still sounding; therefore—and this is just a secondary “therefore”—therefore, the Pioneers were wrong about the Sixth Trumpet ending in August 11, 1840. It ended on October 22, 1844, when the Seventh Trumpet began to sound.

We had reached that conclusion before we even knew about Hazen Foss and William Foy. It is like icing on the cake.

But, right here in verse 14, you are seeing the ending of the Sixth Trumpet and the arrival of the Seventh Trumpet. But, the Fifth, Sixth, and Seventh Trumpets are also Woes.

So, verse 14 says,

—“¹⁴The second woe is past; *and*, behold, the third woe cometh quickly. ¹⁵**And the seventh angel sounded;** and there were great voices in heaven, saying, **THE KINGDOMS OF THIS WORLD ARE BECOME *THE* KINGDOMS OF OUR LORD,**”—

And the reason that I have that bold-faced there, I am not going to put in any Spirit of Prophecy quotes to back this up because we have dealt with this.

One of the things that we know that Christ did on October 22, 1844, is He went in to the Father to receive a kingdom. Okay? So, this is one of the arguments here that this is October 22, 1844.

—“**THE KINGDOMS OF THIS WORLD ARE BECOME *THE* KINGDOMS OF OUR LORD,** AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER. ¹⁶And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

¹⁷Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”—

And what I am suggesting here is the next phrase is 9/11; whereas, that beginning was October 22, 1844.

The next phrase says,

—“¹⁸**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 thy name, small and great; and shouldest destroy them which destroy the earth.”—

Now, John has just taken us to the beginning and the ending of the Third Woe; and, now to bring this thought to a conclusion, he is going to take us back to the beginning, October 22, 1844, when he says,

—“¹⁹**And the temple of God was opened in heaven,** and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Revelation 11:14–19 (KJV).

And, of course, we know that when the temple of God was opened in Heaven and you could see the ark of His testament, that is identifying when the door into the Most Holy Place was opened, on October 22, 1844. So, this is an overview of the Third Woe, the Seventh Trumpet, by John.

It begins October 22, 1844, and it goes on up to 9/11. And, the things that follow 9/11, all the way to the destruction of the wicked at the end of the thousand years, if you go back into those verses, the last phrase before “And the temple of God was opened,” it says, “and shouldest destroy them which destroy the earth.” That is at the end of the thousand years.

So, the nations being angry, until the destruction of the wicked at the end of the thousand years, is the history of the Third Woe; but, the Third Woe begins on 9/11.

The Third Woe is the Seventh Trumpet, but the Seventh Trumpet begins to sound on October 22, 1844. All right?

The Woes are marking the activity of Islam.

THOSE WHO DESTROY THE EARTH—REVELATION 20:7-15

Now, go to Revelation 20, verses 7 through 15.

“⁷And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸And 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 who is as the sand of the sea.”—

Is there another place where Satan goes forth to deceive the nations? How about Revelation 13:13?

Keep your finger in Revelation 20, and go back to Revelation 13:13. It is more than verse 13 actually, but it says beginning in verse 13,

“¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”—

“On the earth in the sight of men,” that would be the nations of the Earth, right?

—“¹⁴And deceiveth them that dwell on the earth by *the means of* those miracles” Revelation 13:13-14 (KJV).

So here, back in chapter 20, in verse 7,

“⁷And when the thousand years are expired, Satan shall be loosed out of his prison, ⁸And 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 who is as the sand of the sea. ⁹And 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.”—

Now, the last time Satan was deceiving the nations, what happened? Fire came down on Earth out of heaven in the sight of men. That is Revelation 13:13.

Fire comes down once again when he is deceiving the nations, only it is not his false miracle that is doing it; this is the judgment of God. Okay? So, it is a parallel-type history that should be noted.

And verse 10,

“¹⁰And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and he false prophet *are*, and shall be tormented day and night for ever and ever.”—

When are the Beast and the False Prophet cast into the lake of fire? At Christ’s Second Coming. They are there before the thousand years. Now the Devil is going to be cast into the lake of fire at the end of the thousand years.

Verse 11,

“¹¹And 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. ¹²And 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. ¹³And 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. ¹⁴And death and hell were cast into the lake of fire. This is the second death. ¹⁵And whosoever was not found written in the book of life was cast into the lake of fire.” Revelation 20:7-15 (KJV).

So, back to your notes, we are commenting right now on Revelation 11:14-19, the history of the Third Woe (the Seventh Trumpet); and, we are saying that this destruction of the wicked at the

end of the thousand years is when he destroys those that destroy the Earth. So, the Third Woe would encompass 9/11/2001, all the way to the Earth made new.

Notice what Sister White says about verse 18 of Revelation 11 from *Early Writings*, page 36. She 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,”—

So, the angering of the nations is one event, the wrath of God.

Well, we know what that event is. What is the wrath of God?

FROM THE AUDIENCE: The Seven Last Plagues.

BROTHER PIPPENGER: That is right here [the Close of Probation (see Figure No. 120)]. This is the wrath of God. This takes place after probation closes. Right? It begins right when Michael stands up, right here [points to the whiteboard at the waymark of the Close of Probation in Figure No. 120].

And Michael stands up in Daniel 12:1. This is the line of Daniel here.

So, what is the angering of the nations? Well, I may not know what it is, but I know that it takes place before probation closes; because, Sister White says, “I saw they were separate and distinct, one following the other.”

And there are a lot of Laodicean Adventists that think that the third point here,

—“I saw that the **anger of the nations, the wrath of God, and the time to judge the dead**”—

—there are a lot of people that think that this time to judge the dead is the beginning of the judgment in 1844; but, they could not be separate and distinct, one following another, if this were true; because, Sister White is saying this Judgment of the Dead takes place after the wrath of God. There is a Judgment of the Dead that takes place after the Second Coming of Christ during the thousand years when God’s people are going to review the decisions that were made concerning the dead.

—“**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**,”—

So, even in Sister White’s day and age, the nations were already getting angry. But, there is a specific point in time that is marked when they get angry and are simultaneously held in check.

—“**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.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” *Early Writings*, 36.

So, the full release of the Four Winds, **the full release of the Four Winds**,—and we have already established that the Four Winds slip through the Angels’ fingers, even while they are holding them. All right? It is a progressive escalation. But, the Four Winds here, when they are fully released is another way to describe the Seven Last Plagues. It is another way to describe the wrath of God.

Now, Sister White is going to comment on something that she said on page 33. This is from *Early Writings*. We are still dealing with the angering of the nations, with Revelation 11, verses 14 through 19. Here is her comment.

“1. On page 33 is given the following: ‘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 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.’—

Who are God’s children that do not keep the Sabbath?

FROM THE AUDIENCE: The other sheep that He has.

BROTHER PIPPENGER: That is the other sheep that He has that are the eleventh-hour laborers, the one-hour laborers. It is those of God’s children that are outside of Adventism.

—“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, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.”—

She is quoting from page 33, because she is going to comment on this statement and she is going to explain what she meant by this time of trouble, the commencement of **this** time of trouble, and she is going to say that this is not the time of trouble when there is no more probation available. This is the time of trouble that takes place while probation is still open.

She continues on, and she says,

—“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The **commencement** of that time of trouble,’ here **mentioned does not refer to the time when the plagues shall begin to be poured out**, but to a”—*WHAT?*

FROM THE AUDIENCE: To a short period.

BROTHER PIPPENGER: A what?

FROM THE AUDIENCE: A short period.

BROTHER PIPPENGER: A short space.

—“**a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing,”—

And we have dealt with in this worship series that the closing work in the Sanctuary for Christ is the work of blotting out. It is the work that takes place during the Judgment of the Living. The closing work is the Judgment of the Living.

—“**At that time**, while the work of salvation is closing,”—

At that time during the Judgment of the Living.

—“trouble will be coming on the earth, and **the nations will be angry**, yet **held in check**”—

Now, we have already read a quote that “the nations **are now getting** angry”; but, there is a point in this end-time history where the nations **are** made angry, but at the same time they are held in check. Okay? There is a restraint marked.

—“**the nations will be angry**, yet **held in check** so as not to prevent the work of the third angel. At that time”—

At what time? When the angry nations are held in check.

—“**At that time the ‘latter rain,’ or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

Now, we have already established in this study that Islam was restrained on 9/11. The Mighty Angel of Revelation 18 descended, and the refreshing, the Latter Rain that is accomplished by the presence of the Lord because the Mighty Angel that comes down out of Heaven is no less the personage than Jesus Christ, this begins the Latter Rain.

The Latter Rain, we have established, comes in two parts. There is a sprinkling that takes place while the Lord is judging Adventism, and this time period when Adventism is being judged, the first temple cleansing of this history concludes at The Sunday Law; and, then, the Holy Spirit is poured out without measure as it was on Pentecost, and then the second temple cleansing takes place in this “short space.”

Luke 21:25-26. And, of course, we are saying that the angering of the nations here in the Third Woe (the Seventh Trumpet) has been prefigured by the distress of nations in the Sixth Trumpet (the Second Woe). And in Luke 21, beginning in verse 25, it says,

“²⁵And there shall be signs in the sun, and in the moon, and in the stars; and **upon the earth distress of nations, with perplexity**; the sea and the waves roaring; ²⁶Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Luke 21:25-26 (KJV).

1838

Now, for most Seventh-day Adventists it is pretty easy for us to see that the signs in the sun and the moon and the stars are the signs that ushered in the Millerite History. This is referenced several times in God's Word. But, sometimes we are kind of vague that one of the signs of the Millerite History was the distress of nations with perplexity. But, Uriah Smith is going to tell us here in this next passage what the distress of nations in that history was. He says,

“As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians.”—

He is talking about the Sixth Trumpet, and he is talking about the time prophecy of 391 years and 15 days, which began when the last emperor of Eastern Rome surrendered his sovereignty into the hands of the four great Ottoman sultans; and, that period ended when the last of those sultans, now the weak men of the East, surrendered his national sovereignty back into the four great Christian powers.

And now he is going to mark when this was taking place.

—“**In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this,**”—

Why were they wanting to prevent this? Because they were distressed: the nations were distressed at what was going on in Egypt.

—“**In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government.** Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that.”—

His national sovereignty was gone. He was now being taken care of by the four great European powers.

—“The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs

had passed into the hands of the Mohammedans 391 years and 15 days before.
Thus the second woe ended,”—

He is wrong. If you are going to call the activity of Islam a woe, fine; but, he is believing that this is the end of the Sixth Trumpet.

—“Thus the second woe ended, and the sixth trumpet ceased its sounding.”—

William Foy was still told the Sixth Trumpet was still sounding in 1842. It sounds until 1844. Continuing on, Uriah Smith says,

—“Passing over the 10th and a portion of the 11th chapters of Revelation, the series of trumpets is again taken up in verse 14 of chapter 11.”—

We have just been reading that.

—“The events of this trumpet are described in the five following verses. They are such as to show that this trumpet witnesses the conclusion of all earthly kingdoms and the beginning of the everlasting reign of Christ. Among the events introduced is the opening of the temple of God in heaven. Verse 19. This was the commencement of the work of cleansing the sanctuary, as explained in the exposition of that subject,—a work which constitutes the finishing of the mystery of God spoken of in Revelation 10:7, and marks the beginning of the sounding of the seventh trumpet.”—

What marks the beginning of the sounding of the Seventh Trumpet? October 22, 1844.

—“It is therefore evident that the seventh angel began to sound in the autumn of 1844; and the little space termed ‘quickly,’ which was to intervene between the second and third woes, reached from August 11, 1840, where the sixth trumpet ceased to sound, to the autumn of 1844 where the seventh commenced.”—

Now, because of the way he thinks he makes that conclusion. I personally disagree with that conclusion. What was going to come quickly is the Third Woe, and it came on 9/11/2001.

And how can that be “quickly” after October 22, 1844? It can be “quickly” in terms of conditional prophecy. Ellen White told us more than once that if we had finished the work of developing the character of Christ, “Christ would have come ‘ere this.”

So, all of this history, from 1844 to here [to 9/11/2001], it is “quickly” in the context of conditional prophecy: “The third woe cometh quickly.” But, that is not really the point we want to make here.

—“The 18th verse of Revelation 11 shows that this trumpet covers the concluding troubles of the last days, and reaches over to the destruction of the wicked at the end of the thousand years of Revelation 20.” Uriah Smith, *Synopsis of Present Truth*, 218.

That is what we just showed you, and we were showing you now that this is Pioneer logic.

Early Writings, page 41, concerning the angering of the nations and what that represents, it says,

“December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said ‘earth’ He meant earth.”—

Seventh-day Adventists need to wrap their minds around this statement, if they believe in the authority of the Spirit of Prophecy; because, the passage where Sister White says that when the mighty buildings of New York City are thrown down, then Revelation 18, verses 1 through 3 will be fulfilled. That is a paraphrase, but she says that. In that passage she says then shall the Lord arise to shake terribly the Earth; and, people that fight against that passage take the passages and the Scriptures that talk about the Lord shaking heavens and Earth, or shaking the heavens, and try to read those definitions into what she says about 9/11 and the buildings of New York City when she says there that the Lord would arise to shake terribly the Earth, period. And here Sister White, among other things, is emphasizing that the shaking of the Earth is different than the shaking of the heavens; and, she is emphasizing it in such a way that this is how the Bereans, the students of prophecy, do not confuse these two things.

—“December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said ‘earth’ He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those”—

What are “those”? It is talking about human beings, probably; because, it says,

—“those that rule on the earth.”—

The powers of the Earth are the rulers of the Earth.

—“The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God. “Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that **the powers of earth are now being shaken** and that events come in order. **War**, and **rumors of war**, **sword**, **famine**, and **pestilence** are **first to shake the powers of earth**, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations.**” *Early Writings*, 41

What is “the shaking of the angry nations”? It is the shaking of the powers in this passage that were controlling Europe. It is the powers, the political powers, on Planet Earth, the angry nations that are shaken. All right? So, the distress of nations in 1838, which distressed the powers of Europe in that time period, that distress of nations is Luke 21:25; but, it is prefiguring the angering of the nations at the end of the world. The nations that are shaken are identifying when the political powers of the world are going to be angered and distressed.

So, we are saying that 9/11 is the angering of the nations, paralleling the distress of nations in Luke 21:25.

Were the political powers of Planet Earth shaken at 9/11? Well, absolutely.

WOE TO THE EARTH AND THE SEA

Okay. So, we are dealing with Revelation 12:12. You may not realize it, but we are. It says,

“¹²**Woe to the inhabitants of the earth and of the sea!** for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”
Revelation 12:12 (KJV).

“... inhabitants of the earth and of the sea!”: We are saying that in this passage where “the devil is come down unto you,” the Devil comes down to us immediately after The Sunday Law when he begins to persecute Christ, because he knows he has a short time, because “a short time” starts right here at The Sunday Law until human probation closes. He knows.

We may not know because we are fat and happy in our Laodicean condition; but, Satan knows the Scriptures. He knows that when The Sunday Law arrives in the United States, this is his last opportunity to kill Christians.

Okay. But, at that time period, you also have the woe activity going on, which is Islam.

And I am not suggesting that Islam is not a satanic power as well, but there is a distinction made between the Dragon power and Islam in prophecy; so, we need to hold to that description.

“Woe to the inhabitants of the earth and of the sea!”

In Revelation 7, verse 1 through 3, it says,

“¹And 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. ²And I saw another angel ascending from 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**”—*WHAT?*

FROM THE AUDIENCE: To hurt the earth and the sea.

BROTHER PIPPENGER: —“**to hurt the earth and the sea,**”—

“Woe to the inhabitants of the earth and of the sea!” These four angels, these Four Winds, they are the Woes that are going to hurt the inhabitants of the earth and of the sea.

—“³Saying, 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).

Okay. The sealing time begins when the nations are angry, yet—what?

FROM THE AUDIENCE: They are restrained.

BROTHER PIPPENGER: —yet held in check when there is a restraint placed upon them [9/11/2001].

And at this time what begins to happen? The Latter Rain begins to sprinkle.

And in Revelation 9:4, it says,

“⁴And it was commanded them”—

And in Revelation 9:4, who is it? It is right here [indicating the First Woe on the 1850 Chart]. It is Islam.

—“⁴And it was commanded them that they should not hurt the grass of **the earth**, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” Revelation 9:4 (KJV).

The active agents to punish those that do not have the Seal of God in this history [between the waymarks identified as the Message of the Hour and the Close of Probation (see Figure No. 120)] are the Woe power. It is Islam.

Okay. So, in this history you have the Devil coming down [immediately after The Sunday Law to the close of human probation] because his time is short; but, you also have the activity of Islam taking place in this history.

HAVING GREAT WRATH

Okay. In verse 12 of Revelation 12, the Devil comes down because he has great wrath, with great wrath.

“¹²Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, **having great wrath**, because he knoweth that he hath but a short time.” Revelation 12:12 (KJV).

What is his great wrath? Well, the same way that when he personates Christ, he calls fire down from out of heaven; and, then at the end of the thousand years, he deceives the nations once more and there is fire that comes down out of Heaven—a point, counterpoint.

Here [in the history of the short space], so he is going to exercise great wrath; because, he knows when his time is over, the great wrath of God is going to be exercised against his followers. He is exercising his great wrath here [during the short space] in opposition to God’s great wrath here [after the Close of Probation when the Seven Last Plagues are falling]. But, the key word there perhaps is the word *great*.

Matthew 24:21-22 says,

“²¹For **then shall be great tribulation,**”—*IT IS IN YOUR NOTES*—“such as was not since the beginning of the world to this time, no, nor ever shall be. ²²And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened. Matthew 24:21–22 (KJV).

This great wrath that he [the Devil] is going to exercise in this short space is the Great Tribulation. It is the greatest tribulation.

Now, Sister White definitely, more than once, applies this passage from Matthew 24 to the 1260 years; but, the 1260 years of Papal persecution is repeated here in this history [of the short space in Figure No. 120], only with more intensity. Because it is a shorter period of time, it is a last opportunity for Satan to kill Christians.

REVELATION 18:1-8

Okay. What we are dealing with now is the connection between Daniel and Revelation, between Daniel 11 and Revelation 13 and 17. And what I have tried to show you here from just taking basically verse 12 of Revelation 12 is once you have these three lines of prophecy [Daniel 11, and Revelation 13 and 17], this is the line of the Dragon [Revelation 17]; this is the line of the False Prophet [Revelation 13], and, this is the line of the Beast [Daniel 11]. Once you have these lines in place, you have a structure that allows you to illustrate the end of the world. Okay?

But, we want to finish off our consideration of Revelation 17 and 18.

And in Revelation 18—and we have dealt with this more than once in this worship series—in verse 1 a Mighty Angel comes down out of Heaven and He cries with a loud voice; and, then in verse 4 of Revelation 18, he [John] says, “And I heard another voice.” So, we have dealt with the fact that Revelation 18 is two voices. It is two Angels. It is two temple cleansings. It is two distinct calls.

Notice what the work is, though.

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 19:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

So, the Earth being lightened with His glory has to do with the work that is accomplished during that history, and that work is a two-step work because there are two voices.

TWO VOICES

In *Selected Messages*, book 2, page 118—this is all review, by the way. We have been through these—it 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 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.

So, in these two distinct calls, Revelation 18:1-3 is a distinct call; and, verse 4 is the second call. This is the two temple cleansings at the end of the world. We have studied this.

How did He accomplish these temple cleansings? *Review and Herald*, April 9, 1889, 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.

On 9/11 a Mighty Angel comes down out of Heaven, no less the personage than Jesus Christ, and He enters into a relationship with those Laodiceans who are willing to wake up and return to the Old Paths and meet the conditions of the Gospel; and, Divinity begins to flash through humanity.

At The Sunday Law in the United States, the Adventist Church is purified. The wheat and tares are separated, and those Adventists that had prepared for the Seal of God are then lifted up as an ensign, and once again Divinity flashes through humanity.

This [9/11/2001 to The Sunday Law (Figure No. 120)] is the First Temple Cleansing.

This [from The Sunday Law to the Close of Probation] is the Second Temple Cleansing.

Okay. Let us pass over Revelation 14. It is in the wrong place in these notes.

Let us go to Revelation 18.

You may not know what I am doing right now, but I am trying to give you the structure of Revelation 18.

Revelation 18:1-3, the First Temple Cleansing:

"¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And 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. ³For 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 18:1-3 (KJV).

It is the first distinct call that is given to the church.

Then in verse 4, it says,

"⁴And 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." Revelation 18:4 (KJV).

This is The Sunday Law. This is Revelation 18, verse 4,

This [9/11/2001] is Revelation 18, verses 1 through 3.

This is Revelation 17 in this history [from 1798 to 9/11/2001].

REACHED UNTO HEAVEN —REVELATION 18:5

And then verse 5 of Revelation 18 says,

⁵“For her sins have reached unto heaven, and God hath remembered her iniquities.
⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” Revelation 18:5-6 (KJV).

THE CUP

Let us look at the cup: When is her cup filled?

Review and Herald, March 9, 1886:

“But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is **Satan’s right-hand man ready to carry on the work that Satan commenced in heaven**, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,—the Sunday institution. They have nourished it, and will continue to nourish it, **until Protestantism shall give the hand of fellowship to the Roman power. Then** there will be a law against the Sabbath of God’s creation, and **then** it is that God ‘will do a strange work in the earth.’ 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.

So, in Revelation 18:5-6, the filling up of the cup is another argument that verse 4 is marking The Sunday Law. Okay?

Her sins have reached unto Heaven in verse 5.

Signs of the Times, November 19, 1894.

“God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and **while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony**

with his law, and to observe the Sabbath of his appointing. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to ‘come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’ ‘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.’ ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’” *Signs of the Times*, November 19, 1894.

At The Sunday Law her sins have reached unto Heaven. This is another argument that verses 4, 5, and 6 of Revelation 18 are marking The Sunday Law.

DOUBLE UNTO HER—REVELATION 18:6

Her judgments are beginning here [at The Sunday Law]; but, her judgments are actually starting—the financial structure starts to sink back here [9/11/2001]—but her judgment is beginning here [at The Sunday Law], and it will be doubled unto her.

Revelation 18:6 we have already read:

“⁶Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” Revelation 18:6 (KJV).

Revelation 6:9-11

But, go to Revelation 6:9-11.

“⁹And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: ¹⁰And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? ¹¹And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.” Revelation 6:9-11 (KJV).

These are the martyrs of the 1260 years, and they ask the question, “How long until you judge the Papacy for murdering us from AD538 to [the end of the] 1260 [years].”

And the answer given to them is, “Just rest in your graves, because there is another group of martyrs that is going to be made up here [during the short space].”

And this is the reason that the Papacy receives a double judgment. She is being judged for the 1260 years of persecution, but she is going to be judged for the persecution of this time

period [of the short space] as well, “double unto her.” And this begins at The Sunday Law in the United States.

The Great Controversy, page 390:

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. **When those**”—*THE SEVENTH-DAY ADVENTISTS*—“**When [SEVENTH-DAY ADVENTISTS] that ‘believed not the truth, but had pleasure in unrighteousness’ (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then**”—*WHEN THOSE SEVENTH-DAY ADVENTISTS RECEIVE STRONG DELUSION*—“**then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’ (Revelation 18:4).**” *The Great Controversy*, 390.

The cleansing of Adventism begins on 9/11 and it continues to The Sunday Law. Those people in Adventism that are preparing for the mark of the beast at The Sunday Law receive strong delusion. Then the call goes to those outside of Adventism, “Come out of her, my people!”

Revelation 18:4 is The Sunday Law in the United States.

Review and Herald—this is all review for us, by the way—*Review and Herald*, June 15, 1897:

“The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability”—

When will they be brought in?

So, what is this *short space*?

Now, I thought that in Revelation 17:10-12 says that when this seventh kingdom comes, he must continue for a short space.

And, then in verse 12 it says that he is going to rule for two hours with the Beast?

FROM THE AUDIENCE: One hour.

BROTHER PIPPENGER: This Eleventh Hour is one hour. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work.”—

Where are they coming from? Modern Babylon: Edom, Moab, and [the chief children of] Ammon.

But, who is going to finance this work? They are.

They are going to . . .

—“consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light**”—

Who is that? Seventh-day Adventists.

—“**throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown.**” *Review and Herald*, June 15, 1897.

That is right here [at The Sunday Law].
And we have dealt with this repeatedly.

ESPECIALLY THE LAST TWO—REVELATION 18:21-24

Okay. This is just a snippet of a passage that we read earlier. She is speaking of Revelation 18. She says,

“Take each verse of this chapter, and read it carefully, especially the last two: [verse 23, 24 quoted.]” *Manuscript Releases*, volume 16, 269–270.

And if you will go to Revelation 18—we have already looked at this. This is review—if you take the last three verses [verses 22 through 24]:

“²¹And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. ²²And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; ²³And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. ²⁴And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” Revelation 18:21-24 (KJV).

Now, we have already looked at this in previous presentations, and the phrases (the thoughts that are in these three verses) are, in the Bible, phrases that mark the close of human probation.

INTO THE EUPHRATES—JEREMIAH 51:61-64

“⁶¹And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; ⁶²Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. ⁶³And it shall be, when thou hast made an end of reading this book, *that thou* shalt bind a stone to it, and cast it into the midst of Euphrates: ⁶⁴And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.” Jeremiah 51:61-64 (KJV).

In Jeremiah 51—and it is in your notes; we are not going to go there—verses 61 through 64, Jeremiah says to take a stone, wrap it in a cloth, and throw it in the Euphrates River, marking the end of Babylon.

ESPECIALLY THE LAST TWO (CONTINUED)

So, here in verse 21 [of Revelation 18] it says,

“²¹And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus **with violence shall that great city Babylon be thrown down**, and shall be found no more at all.” Revelation 18:21 (KJV).

Verses 21, 22, 23, and 24 of Revelation 18 are marking the end of Babylon, the close of human probation.

THE VOICE OF THE BRIDE . . .

Jeremiah 25:10-11; Jeremiah 7:34

One of the expressions that is repeated in here, the voice of the Bridegroom and the Bride, if you will go to Jeremiah 25, verses 10 and 11; and, Jeremiah 7:34, you will see that when the voice of the Bride and the Bridegroom is ‘no more heard at all in thee,’ it is marking the close of probation.

“¹⁰Moreover I will 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. ¹¹And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.” Jeremiah 25:10-11 (KJV).

“³⁴”Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.” Jeremiah 7:34 (KJV).

What am I saying? I am saying that verses 21 through 24 of Revelation 18—[marking on the whiteboard] This is the line of Revelation 17 and 18—[verses] 21 through 24, that is the close of human probation.

REVELATION 13

And now we are going to switch gears quickly and bring this to a conclusion.

We did not get through this as quickly as I wanted.

We are going to go to Revelation 13 now. We have already looked at Revelation 13, but we are going to put a couple more things in place.

Okay. All these are review.

The Great Controversy, page 443:

“But **what is the ‘image to the beast’?** and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends,** especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast,”—

Does the United States form an image of the Beast?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Yes. In order for the United States to form an image of the beast,

—“**the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

The image of the beast is the combination of church and state, with the church in control of the relationship.

Beginning at page 448 of *The Great Controversy*, it says,

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power,**”—

And what is that religious duty? In the very act of passing The Sunday Law in the United States.

—“**But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.**” *The Great Controversy*, 448–449.

The image of the beast is fully formed at the enforcement of the mark of the beast, but the mark of the beast and the image of the beast are two different things.

Notice what Sister White says on page 445 of *The Great Controversy*.

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

Okay. Now we are in Revelation 13. We have put those things in place. Revelation 13, verse 11, what is Revelation 13, verse 11?

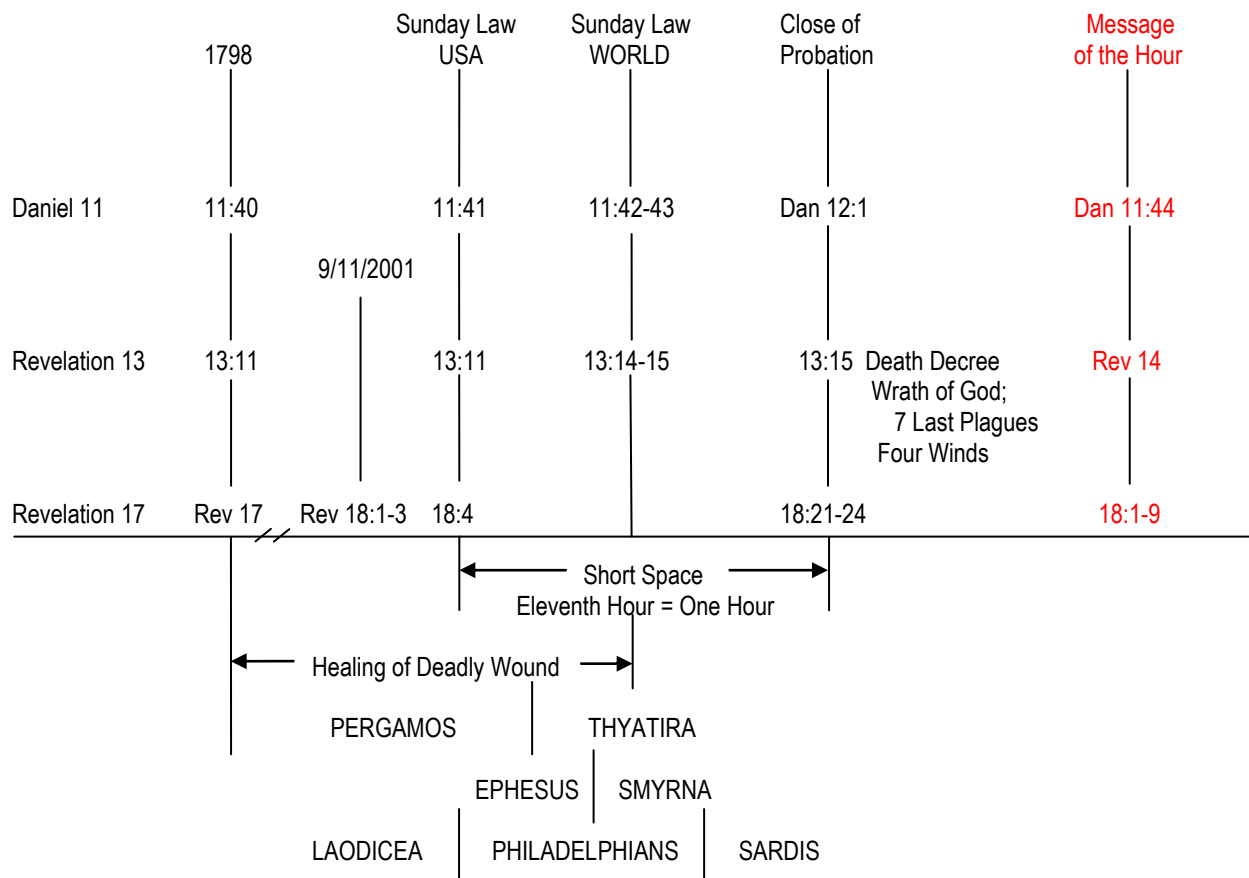


Figure No. 121. (See Figure No. 122 regarding the erroneous repositioning of the waymark for the “Message of the Hour.”)

What is Revelation 13, verse 11?

“¹¹And 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).

Well, one of the things it is, Revelation 13, verse 11, begins when? 1798, and it ends at The Sunday Law in the United States.

So, one of the things that verse 11 is, it is the history of 1798 until The Sunday Law; because, when the United States speaks, when it passes The Sunday Law, then verse 12 is the history that follows after.

But, right here [at The Sunday Law] the mark of the beast is enforced, but the image of the beast is fully developed in the United States.

And then in verse 14, it says,

“¹⁴And he [THE UNITED STATES] deceiveth them that dwell on the earth”—

This is not the United States now; this is the whole world.

—“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. ¹⁵And he [*THE UNITED STATES*] 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 13:14-15 (KJV).

Now, what is that? This here in verses 14 and 15 is when the United States commands the world to accept the One World Government, with the Papacy in control.

The image of the beast by definition is the combination of the church and state. The state here is the Government of the entire world. It is a One World Government. But, the church that is in control of this political apparatus is the Papacy. The United States forces the whole world in verses 14 and 15 to accept the One World Government, with the Pope of Rome as the moral authority of that One World Government.

And then when you get to verse 18, you are at the close of probation. Let us read verse 16 [of Revelation 13]..

“¹⁶And he causeth all,”—

Once this is in place, “he causeth all,”

—“both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: ¹⁷And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. ¹⁸Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred threescore *and* six.” Revelation 13:16-18 (KJV).

Now, we have not the time to go through and make the argument, but I am going to give it to you. Here, those that do not have the mark of the beast, it gets to the point where if you do not have the mark of the beast, you are killed. Okay? That is the Death Decree.

And at the death decree in the time of Stephen, at his death decree, which was the close of probation for Ancient Israel in AD34, at his death decree, as he was dying, what did he do? Acts 7:55-56; what did he do?

FROM THE AUDIENCE: He preached to them.

BROTHER PIPPENGER: He looked up into Heaven and he saw Jesus standing. This, right here [at the waymark of the close of human probation], is the final verses of Revelation 13, the Death Decree, the close of probation.

All right. All this time—*this is a bummer! I have not said it, but that is okay; but, you have been—what is it when you learn just by—anyway, subliminally you have been learning that the Message of the Hour comes here before the Close of Probation. Bad idea! WRONG! I did not want to put that in place [removes the waymark line identified as “Message of the Hour” depicted in Figure No. 120 and repositions it in Figure No. 121.]*¹⁵

Let me show this to you now. We are at the point where we can bring this to a conclusion.

¹⁵ See Figure No. 122 and explanation in Presentation #62, regarding the waymark of the Message of the Hour being corrected and returned to its original position as depicted in Figure No. 120.

Here is what we are saying: What we have been saying and taught about the last six verses of Daniel 11, one of the strongest arguments, one of the strongest proofs of why this understanding of these verses is correct is that it lines up with Revelation 13 and 17; and, because Sister White often tells us that these are the same books. You would expect them to line up together.

So, Daniel 11, verse 40 is what? It is the same history as Revelation 13:11. It is from 1798 until The Sunday Law. And The Sunday Law per Daniel 11 is verse 41, which corresponds with this.

Then, the King of the North is going to conquer Egypt in verses 42 and 43 [of Daniel 11]. And Egypt represents the entire world; whereas, in Revelation 13:11, the United States is going to speak as a dragon. That is The Sunday Law in the glorious land.

And then the United States goes out to the entire world to Egypt and says, "You must accept the One World government." All right?

And this, of course, leads to the close of [human] probation.

And I wish that I would have not done this backwards [referring to the Close of Probation waymark], if I would have pulled this line [the Close of Probation] over here where I had a little more room.

We are out of room, but this here is the Message of the Hour. Now, this is not talking about—what I am putting this here, this is not talking about the sequence of events. All right? The Message of the Hour does not come after human probation closes. That is not what I am saying here. What I am trying to show you here now is the structure of Daniel 11:40-45, of Revelation 13, and Revelation 17; it is identical, **it is identical**. All right?

Daniel 11, verse 40 (1798) until The Sunday Law (verse 41). Then, the King of the North conquers Egypt (the entire world); and, then you have the Message of the Hour emphasized in verse 44.

Okay. Now, in Revelation 17, you have the history of how the threefold union comes together: the sixth, seventh, and eighth kingdoms comes together to form the Sixth Kingdom.

Are you with me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, Revelation 17, in verses 1 and 2, we are told it is about the judgment of the Great Whore. So, Revelation 17, it tells us about how the threefold kingdom comes together; and, in Revelation 17, it tells us that the Dragon and the Ten Kings, they are going to bring judgment on the Great Whore. They are going to burn her with fire and eat her flesh. We have dealt with that.

But then in Revelation 18, what do we have? We have the Message of the Hour.

In Revelation 13, verse 11, we have 1798 until The Sunday Law, when the United States speaks as a dragon.

Then in verses 14 and 15 [of Revelation 13], the King of the North conquers Egypt: the whole world sets up an image of the Beast.

You get down here [Close of Probation, Revelation 13:15] where is the Death Decree: if you do not have the mark of the Beast, you are put to death. Human probation closes.

And then you have Revelation what?

FROM THE AUDIENCE: Fourteen.

BROTHER PIPPENGER: You have Revelation 14.

And what is Revelation 14?

FROM THE AUDIENCE: It is the Message of the Hour.

BROTHER PIPPENGER: It is the Message of the Hour.

Okay. So, in each of these histories you see first the story from here (1798) to here [the World Sunday Law). This story is the story of the healing of the deadly wound.

And then, once that story is told in each of these instances, you have the Message of the Hour emphasized. Revelation 17 tells the story of the healing of the deadly wound, and then Revelation 18 tells of the Message of the Hour (the Fourth Angel's Message).

Revelation 13 tells the story of the healing of the deadly wound. This is where we get the phrase "the deadly wound" from, Revelation 13. Once that story is told, we have the Message of the Hour (Revelation 14, the Three Angels' Messages, swelled to a Loud Cry).

Daniel 11:40-43 is the story of the healing of the deadly wound. Now the Papacy is in control of Egypt [the world]; and, then in verse 44, you have the Message of the Hour.

This is the identical structure: What we are saying about the last six verses of Daniel 11 fits perfectly with the testimony of Revelation.

And in here, this history here, what do we have?

Okay. Because you do not know the question, you really cannot answer very clearly.

In here what history do we have? We have the history of Pergamos.

What is Pergamos? It is the compromise church. It is the history of Constantine bringing in Paganism with Christianity, preparing the way for Thyatira.

We have made this point that all of these churches exist during this time period.

In this history here [Pergamos], we are going to have God's people lifted up as an ensign. If you are going to be lifted up as an ensign and perfectly reflect the character of Christ, are you living godly in Christ Jesus?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: That is Ephesus.

But, what happens to those people that are lifted up as an ensign?

FROM THE AUDIENCE: They are persecuted.

BROTHER PIPPENGER: They are persecuted. What is that?

FROM THE AUDIENCE: Smyrna.

BROTHER PIPPENGER: [Writes *Smyrna* on the whiteboard].

But, there are two classes of worshippers. Sister White tells us that the Laodiceans are foolish virgins. If the Laodiceans are foolish virgins, who are the Philadelphians?

FROM THE AUDIENCE: The wise virgins.

BROTHER PIPPENGER: So, you have here Laodicea, and then you have the Philadelphians that are taken out; and, the Philadelphians are lifted up as an ensign to what, for what purpose?

FROM THE AUDIENCE: To call out Sardis.

BROTHER PIPPENGER: To call Sardis, the eleventh-hour workers.

All of these histories [of the Seven Churches] correspond to what we are saying about the last six verses of Daniel 11. And what we are saying about the last six verses of Daniel 11, it corresponds to Revelation 13 and 14; and, it corresponds to Revelation 17 and 18.

Question?

FROM THE AUDIENCE: That line right there after The Sunday Law, the conquering of Egypt, is that like the conquering of the world?

BROTHER PIPPENGER: What is the title? World Sunday Law.

FROM THE AUDIENCE: The Message of the Hour, that is the eleventh hour? That the message for that time is what you are saying?

BROTHER PIPPENGER: Yes; but, remember: I am at just one level when I am dealing with—the question was the Message of the Hour is the message for this period [the *short space*]? Yes, in each case.

The Message of the East and the North is the Three Angels' Messages of Revelation 14, are the two calls of the churches of Revelation 18, verses 1 through 4: the same message.

But, what I am wanting you to see at another level, not in the sequence of prophecy but at the structure of the prophetic narrative, the way that prophecy is structured grammatically, also you see that in each of these chapters [Daniel 11, Revelation 13 and 17], first the story of the healing of the deadly wound is told, and then the Message of the Hour is marked. This is a prophetic way to prove that verse 44 of the Message of the East and the North is Revelation 14, and the Three Angels' Messages is Revelation 18. It is two distinct calls being made to the Churches.

So, we are not done making our defense of what we are teaching about Daniel 11:40-45; but, one of those arguments is that what we teach about the last six verses of Daniel 11, it fits like a glove in the testimony of Revelation.

And we have left lots of stuff out that we have already put in place. The one that I like is Daniel 11:40 and Revelation 13:11, the same history, 1798 to The Sunday Law. But, that is also Isaiah 23, when Tyre is forgotten for 70 years, as the days of one king.

Shall we pray?

Benediction: Heavenly Father, we are amazed at the accuracy of your Word, the way that the testimony that Daniel recorded, that was repeated by John hundreds and hundreds of years later, is so spot-on. We thank you that you have allowed us to see these connections that we might have confidence that what we understand about the last six verses of Daniel 11 is truly the message of the events connected with the close of probation that multitudes in Adventism have no more understanding of than if they had never been revealed. We ask that you would allow these truths to impact our lives and changes that we might perfectly reflect your character and that we might be tools in your hands to share this oil with those that we come in contact with. We ask that you would give us each a divine appointment today to meet with someone or a group of people that want to hear these truths; and, we ask that as we go to do our different tasks this day that you would keep us safe and that you would let us do what we do for your honor and glory. In Jesus's name, amen.

Habakkuk's Two Tables #62

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, . . . [DVD recording picks up at this point] I would ask that you would overrule my words and my thoughts, to take control of the presentation that it would be a message from on High. Touch my lips with the coal from off your altar that the message might have its designed effect to those that hear it. We pray for a blessing upon the work we are doing with the recording and the LiveStreaming; and, we want the Latter Rain poured out upon us as you open our understanding to your Word. So, we ask that you would accomplish this according to your will. In Jesus's name, amen.

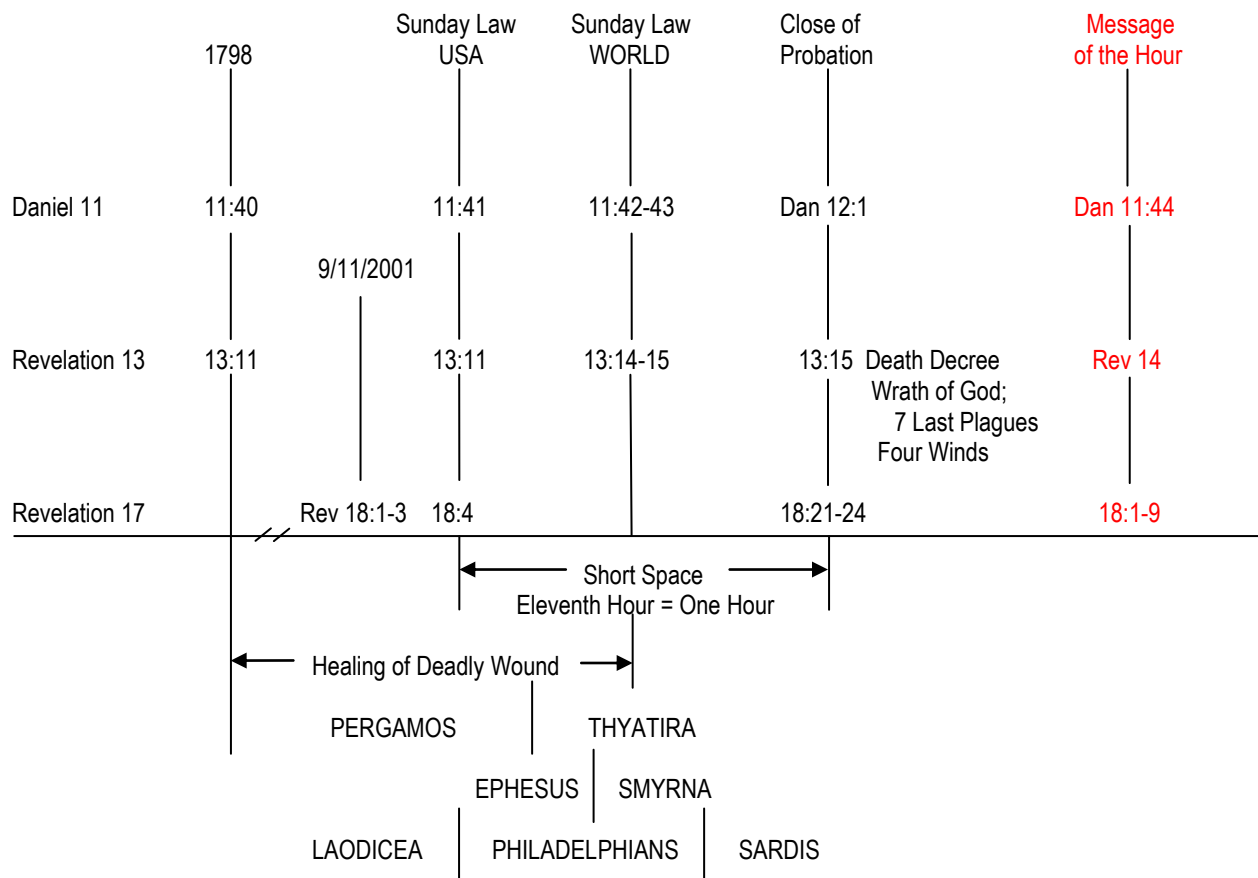


Figure No. 121 [repeated for reference to error as follows].

BROTHER PIPPENGER: Yesterday we were dealing with this illustration, this presentation on Revelation 17, 13, and Daniel 11. And I looked over there, and for some reason I thought that this line [the waymark for the Message of the Hour] was out of place, and I moved it over there [to the right of the Close of Probation]. But, this line goes here [as corrected in the following, Figure No. 122, before the Close of Probation].

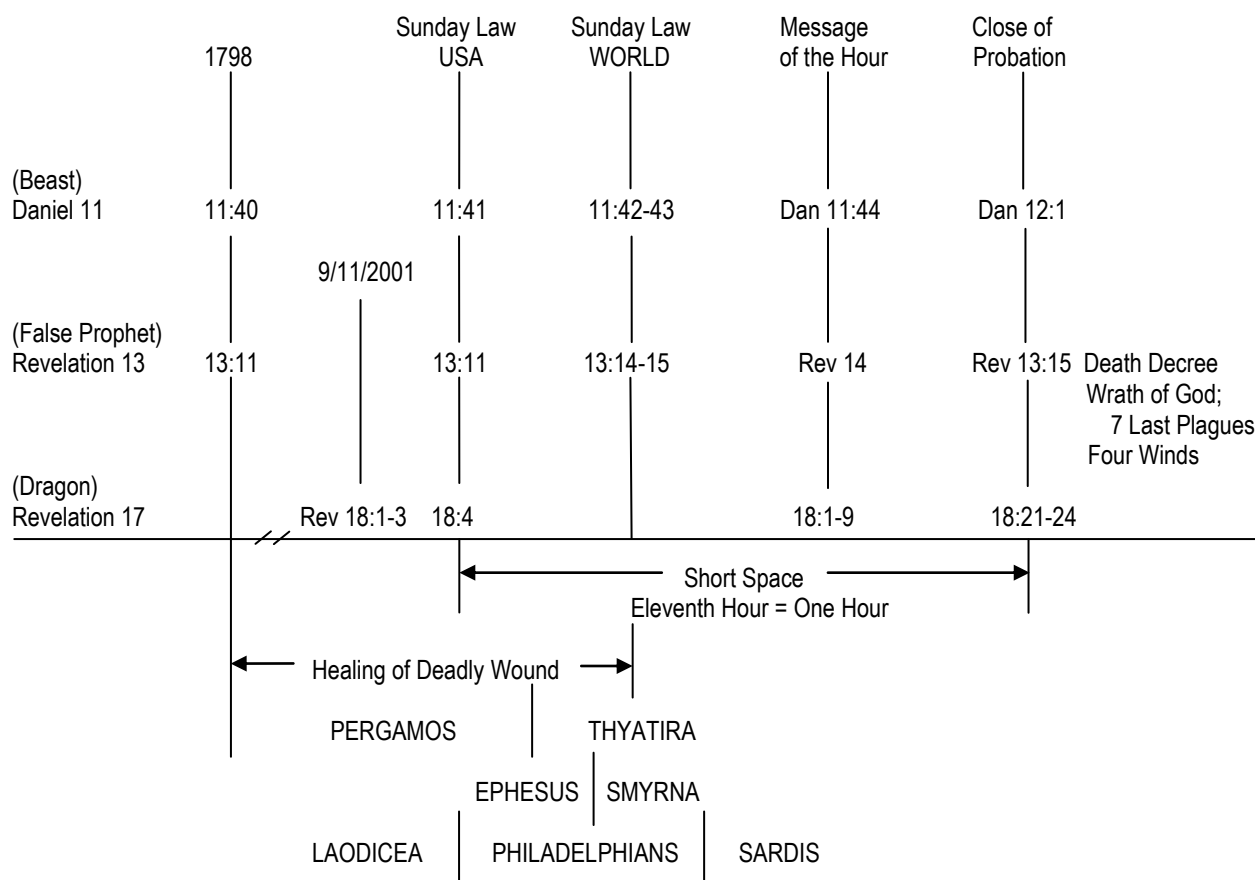


Figure No. 122.

The structure of these three chapters is as follows: They tell the story of the healing of the deadly wound. The healing of the deadly wound in Revelation 17 is when the sixth, seventh, and eighth kingdoms come together, when the Ten Kings agree to give their kingdom unto the Papacy for a short space (for one hour, for the eleventh hour).

And then we have Revelation 18, which is the Message of the Hour.

And at the end of Revelation 18, we have the Close of Probation.

That is the structure of all these prophecies. First it tells the story of how the deadly wound is healed. Then you will see the Message of Hour noted. Revelation [18] tells that story: Verses 1 through 4 is the Message of the Hour. Then down in verses 21 through 24 you will see the Close of Probation.

So, too, with Revelation 13; Revelation 13 tells the healing of the deadly wound (The Sunday Law in the United States), and then the world is confronted with a Sunday Law and a One World Government.

And then you get to Revelation 14, which is the Three Angels' Messages (the Message of the Hour). And, of course, Revelation 14 goes on into Revelation 15, where smoke fills the Sanctuary, marking the Close of Probation and the Seven Last Plagues.

And then in Daniel 11, you have The Sunday Law in verse 41; the conquering of Egypt and the setting up of the image of the beast in Revelation 13 and 14, the Ten Kings agreeing to

give their kingdom unto the Papacy for a short space. So, in Daniel 11 the healing of the deadly wound is accomplished here.

Then we see the Message of the Hour, the tidings out of the East and the North of verse 44; followed by Daniel 12:1, the Close of Probation.

So, I looked over there in my haste yesterday and was thinking I had it wrong and changed it around. I should have taken some time to think about it, but did not.

THE SPIRIT OF PROPHECY
ELIJAH
THEME

REPETITION OF HISTORY

We are going to jump right into this quote in our next presentation here. This is from *Manuscript Releases*, number 13, page 394.

When it comes to the Spirit of Prophecy and the last six verses of Daniel 11, there are not very many places that Sister White references Daniel 11, but I think this is the most important. But, that is just my human understanding.

She says,

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel**”—

Okay. So, she is being specific. And in our studies here, we have shown previously thoroughly that Ellen White believed that the Time of the End was 1798, and verse 40 of Daniel 11 says, “And at the time of the end,” or in 1798. So, when Sister White in this passage is going to reference the future fulfillment of Daniel 11, she understood, her writings mark, that the future fulfillment of Daniel 11 from her day and age would be verses 40 and onward, because she knew that the first 39 verses came before verse 40. The first 39 verses were history that preceded the Time of the End 1798.

So,

—“The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.**”—

So, now she is identifying a specific prophetic rule in Daniel 11 that we are to look for, that rule being that there are histories in the first 39 verses of Daniel 11 that will be repeated when the last six verses of Daniel 11 are fulfilled.

—“**Much of the history that has taken place in fulfillment of this prophecy**”—

And the prophecy she is speaking of is Daniel 11.

—“**Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that”—

And now she is going to quote verses 30 to 36 of Daniel 11.

—“In the thirtieth verse a power is spoken of that shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it* is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**Scenes similar to those described in these words will take place.**”—

Scenes similar to those described in verses 30 to 36 of Daniel 11 will be repeated in the last six verses of Daniel 11.

She continues on. She says,

—“We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:”—

And now she is going to quote Daniel 12, verses 1 through 4. So, not only does she talk about the future fulfillment of Daniel 11 and say that the history of verses 30 to 36 is going to illustrate verses 40 to 45, but then she brings it to a conclusion in Daniel 12:1-4.

—“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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise 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: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, number 13, 394.

So, she is emphasizing the last six verses of Daniel 11 very specifically, and very specifically telling us that whatever you think those verses represent, they have to parallel the history of verses 30 to 36.

So, we are going to look at the history of verses 30 to 36 as set forth by Uriah Smith. And this is where things become problematic for Seventh-day Adventists.

Verse 29 [of Daniel 11]:

“²⁹At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.” Daniel 11:29 (KJV).

Pagan Rome is introduced into Daniel 11 in verse 14 as the “robbers of thy people”; but, Pagan Rome does not begin to enter into the conquering of the world until verse 16. But, from verse 16 until verse 30, the subject of Daniel 11 is Pagan Rome. In verse 31 it is going to switch to Papal Rome. But, here in verse 29, it is still Pagan Rome, and Uriah Smith comments on this verse.

You will notice that in the verse there are two *returnings*. It says, “At the time appointed he shall return,” and we have dealt with this in the past. This “time appointed,” the time appointed in the terminology of Daniel is the end of a time prophecy, and in Daniel 11:24 there is a time prophecy that identifies how long Pagan Rome would rule the world supremely. It says it would rule it for a time, and *a time* is 360 years. And the time that is referenced in verse 24 of Daniel 11 begins at the Battle Actium in 31BC and ends in the Year AD330 when Constantine moves the capitol from the City of Rome to the City of Constantinople.

So, it is saying that at the time appointed, in the Year AD330—somewhere after the year AD330, Pagan Rome is going to return. It is going to come towards the South,” but it shall not be as the former, or the latter.”

Here is Uriah Smith’s comment on this.

“The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of **the West expired in A.D.476**. “—

By AD476 Pagan Rome disintegrated into these ten nations.

—“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire

from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

So, verse 29 is identifying that Pagan Rome now is collapsing in its power. Its supreme power ended in AD330, at the end of the time prophecy of verse 24.

THE SHIPS OF CHITTIM

So, verse 30 is the last verse that is going to deal with Pagan Rome. It says,

“³⁰For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” Daniel 11:30 (KJV).

Uriah Smith comments on this. It says,

“The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: ‘From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Aegean Seas. So also Jochri on the same place.’ Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, **Carthage**.

“Was ever a naval warfare with Carthage as a base of operations, waged against the Roman empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280–281.

The ships of Chittim or Genseric, they are the Second Trumpet of Revelation. Okay? And the first four trumpets bring Western Rome to a conclusion by AD476; but, the trumpet that cuts off the Mediterranean Ocean, the lanes of economic travel and support to Rome, is Genseric.

GRIEVED AND RETURN

“³⁰For **the ships of Chittim** shall come against him: **therefore he shall be grieved, and return,** and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” Daniel 11:30 (KJV).

The same verse says, “therefore **he shall be grieved, and return,**” and Uriah Smith comments on this. He says,

“‘He shall be grieved and return.’ This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo,”—

And these are the two returnings.

—“both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its ‘eternal city’ pillaged by the enemy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

So, in verse 30, Genseric, the trumpet powers, are coming against Rome, “against him”; and, twice in this verse he is going to return. He is going to attempt by these two leaders (Leo and Majorian) to defeat Genseric; but, they have no success in doing so.

INDIGNATION AGAINST THE COVENANT

“³⁰For **the ships of Chittim** shall come against him: therefore he shall be grieved, and return, **and have indignation against the holy covenant:** so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” Daniel 11:30 (KJV).

It says that they will have also in this verse,

“‘Indignation against the covenant;’”—

Here Uriah Smith is identifying the covenant as the Bible, and he says,

—“Indignation against the covenant; that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics.”—

And when did Justinian do that?

FROM THE AUDIENCE: AD 533.
BROTHER PIPPENGER: AD533.

—“The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God’s word. And the emperors of Rome, the eastern division of which still continued, **had intelligence, or connived with the Church of Rome**, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down ‘heresy.’ The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

Okay. So, they have indignation against the Bible, the holy covenant, in this history; and, then Pagan Rome begins to connive or have intelligence with the Papacy and, from that point on, the Papacy becomes the subject of Daniel 11.

ARMS SHALL STAND ON HIS PART

And in verse 31, it says,

“³¹And **arms shall stand on his part**,”—

The *arms* are the military power of these European kings that are going to stand up for the Papacy. The Papacy is “his part.”

—“and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31.

In the next reading is from a Catholic publication called *The National Catholic Register*; and, this is an old article from September 1996. And it is going to show that even if Seventh-day Adventists do not understand that Clovis is the symbol of the military power that stood up for the Papacy, that the Papacy understands this.

This is from 1996. It says,

Papal Trip to Mark ‘Baptism’ Of France

By **DIANA GEDDES** *Special to the Register*

“PARIS—John Paul II is coming to France this month—his fifth visit since becoming Pope in 1978—to celebrate the 15th centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation.

“It was as a result of that baptism—traditionally believed to have taken place in Reims in **496 A. D.**—“—

So, the Pope is going to France in 1996, 1500 years after Clovis’s baptism, to celebrate Clovis’s baptism.

—“It was as a result of that baptism—traditionally believed to have taken place in Reims in **496 A.D.**—that France glories in the title of the ‘eldest daughter of the Church.’ . . .

“It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith.”—

Clovis was to give these things to France.

—“Some have suggested that Clovis’ baptism was also the baptism of France. . . . The king’s baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ).

“The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. . . . Celebrating Clovis’ baptism endorses the traditional view that **his conversion marked the actual founding of France**. ‘By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France,’ he wrote. ‘To remember Clovis is to recall monarchic religious and the divine rights of kings. . . .’

“Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a beautiful Burgundian princess who had been left a penniless orphan after the brutal murder of her parents by her wicked uncle, the king of Burgundy. A devout Catholic, Clotilda was to play a key role in her pagan husband’s conversion to Christianity.

“According to tradition, Clovis spiritual turning point came in **496** during the battle of Tobiac against the Alemanni (another invading Germanic tribe). When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, ‘God of Clotilda, if you give me victory, I will become a Christian.’ The Alamanni turned and fled.

“Not long after this, during Clovis baptism, a second miracle reportedly occurred. The baptizing priest, who had been sent to bring the holy oil to the baptistery, was unable to push his way back through the hordes of Clovis’ Frankish warriors crowding around the cathedral. The situation was saved by the sudden arrival of a white dove, which was seen to descend with a holy vial which it carefully placed in Clovis’ hands.”—

Oh, sure!

—“In the 25 years of his reign, Clovis . . . managed to drive off the waves of barbarian invaders and greatly extend his realm’s boundaries to the east and south, **consolidating his power through an alliance with the Church**. . . . “—

A church/state alliance.

—“It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone.

“‘For me,’ de Galle said, ‘the history of France begins with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks.’” *The National Catholic Register*, September 8, 1996.

So, in verse 31, it says, “arms shall stand on his part,” and the symbol of military power coming to the aid of the Papacy in this history is Clovis; and, the date for that is AD496.

Even if we do not understand this any longer, the Catholic Church does; and, we do not understand this any longer because the theologians in Adventism certainly reject what Uriah Smith says here. In fact, when you go into the early part of the 20th Century and you look at Ellen White opposing Daniells and Prescott in their attempt to bring in the false view of the Daily, attempting to bring in the view that the Daily is Christ’s Sanctuary ministry, you will see one of the issues that Sister White is rebuking them about is that they want to go in and change the books. Well, this is one of the passages in Uriah Smith’s book that they want to change that they do not agree with, and we will show you the logic of that.

Now, this is a battleground for Advent history, these verses here, whether you are aware of it or not.

THE SANCTUARY OF STRENGTH

So, in verse 31,

“³¹And arms shall stand on his part,”—

That is AD496. That is Clovis and, thereafter, all the other European royalty that propped up the Papacy during the 1260 years.

—“³¹And arms shall stand on his part, and **they**”—

So, the *they* is the arms, it is not the *his*; because *they* is plural and *his* is singular, and *arms* is plural.

—“³¹And arms shall stand on his part, and **they [THE ARMS] shall pollute the sanctuary of strength**, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

Now, the modern theologians of Adventism, they are going to tell you that this sanctuary is Christ’s Sanctuary in Heaven, but it is not. Okay? This is one of the reasons you have got to change this passage in *Thoughts on Daniel and the Revelation*; because this sanctuary here they

are treating as God's Sanctuary, but that is not the understanding that is in the book that Sister White says is God's helping hand.

On page 282 of *Thoughts on Daniel and the Revelation*, it says,

“The power of the empire was committed to the carrying on of the work before mentioned. ‘And they shall pollute the sanctuary of strength,’ or Rome.”—

The sanctuary of Rome's strength is the City of Rome. When Rome ruled from the City of Rome, it was invincible. Rome was invincible from the Battle of Actium in 31BC for a time, for 360 years, until the Year AD330 when Constantine moved the capital of the empire from the City of Rome to Constantinople.

When the Goths were driven out of the City of Rome in AD538, then the Pope of Rome was invincible, so to speak, for 1260 years, until he was removed from the City of Rome by Napoleon, by Berthier in AD1798. When Rome is in the City of Rome, they are invincible. It is their strength. It is the sanctuary of their strength.

And, of course, this word *sanctuary* is not *qôdesh* that is translated as *sanctuary*. When you see *qôdesh* translated as *sanctuary* in God's Word, it is **only** God's Sanctuary.

This is *miqdâsh*, and it can be a Pagan sanctuary or God's Sanctuary.

—“‘And they shall pollute the sanctuary of strength,’ or Rome. If this applies to the barbarians, it was literally fulfilled;”—

The barbarians, who are the barbarians? *The barbarians* is a general term for the first three out of four trumpet powers. If you want to call Genseric out of North Africa a barbarian, fine; but, the barbarians are the first four trumpets, and they are tearing the Empire of Rome apart. By AD476 Western Rome is gone; all that is left is Eastern Rome, and that is accomplished by the first four trumpets, the barbarians.

—“If this applies to the barbarians [*THAT POLLUTE THE SANCTUARY OF STRENGTH*], it was literally fulfilled, for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome.”—

Either way, **either way**, either one of these two choices, Uriah Smith is saying the sanctuary of strength is still the City of Rome, whether you are saying that they pollute the sanctuary of strength through the warfare of the barbarians or they pollute the City of Rome by casting it down as the capital and selecting Constantinople as the capital. Either way they have polluted the City of Rome, the sanctuary of strength. That is what Smith is saying here.

—“it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of

Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.”
Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

Daniel 8:11 says, “the place of his sanctuary was cast down.’ Revelation 13:2 says, “and the dragon gave him his power, and his seat,” that is the City of Rome being set aside for Constantinople, and “his great authority,” that is Justinian’s decree.

So, the arms stand up for the Papacy, warfare ensues, and the City of Rome is polluted. It is repeatedly attacked.

TAKE AWAY THE DAILY

“³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

Thoughts on Daniel and the Revelation, pages 282–283:

“And they shall take away the daily sacrifice.”—

And this is where it really gets serious here now. This here becomes an issue with the Spirit of Prophecy from this point onward, not just the Book of Daniel.

—“And they [THE ARMS, THE MILITARY PEOPLE THAT ARE SUPPORTING THE PAPACY] shall take away the daily sacrifice.”—

And the Hebrew word that is translated as *take away* here is *sur*, and it means *to remove*.

And in Daniel 12:11, the Daily is taken away. And the Hebrew word that is translated as *take away* in Daniel 12:11 is *sur*, and it means *to remove*.

But, in Daniel 8:11 when it says they take away the Daily in Daniel 8:11, the Hebrew word is not *sur*; it is *rum*, and it does not mean *to take away*. It means *to lift up and exalt*.

But here, the Daily, Paganism, is going to be taken away.

And on this [1843] Chart here it says, “508 *Taking away of the daily sacrifice, Dan. 12, 11, 12.*” And if the theologians of Adventism want to argue that that is kind of a vague statement, that is not really vague, though, if you go into the Pioneer writings. You can see that they understood exactly, unitedly that when they wrote this, they were saying the Daily represented Paganism. But, it is not on there [the 1843 Chart] specifically stated; so, here at the end of the world we can argue that.

But on this [1850] Chart, and this Chart was produced to correct the mistake on this [1843] Chart (and the mistake on this Chart was a singular mistake that impacted two of the figures. It was the fullness-of-the-year mistake that first had them predicting 1843 for the 2520 and the 2300). This [1850] Chart was to fix that mistake, and that is the only mistake that is made; but, they did state things differently.

Here [on the 1850 Chart], under “508,” they are very clear. Of course, Sister White says this Chart God was in the publishment of this Chart and she saw that there was a prophecy of this Chart in the Bible. And here for “508,” it says, “*Pagan dominion or The DAILY taken away. Dan. 11:31.*” That is the verse that we are in.

And this sacred Table [the 1850 Chart] of Habakkuk is identifying this Daily as the Pagan dominion, Paganism.

How is it that the arms, the military strength of Europe that is going to support the Papacy, is going to remove, *sur*, take away Paganism?

And you notice that the word *sacrifice* in the verse [Daniel 11:31] is in italics, meaning that it is added. There are many added words in the Bible, but there is only one added word in the Bible that Ellen White comments on, that says it does not belong in the text, and that, of course, is the word *sacrifice* in connection with the word *Daily* in the Book of Daniel. In *Early Writings*, page 74, she says that the word *sacrifice* was added by human wisdom and does not belong to the text.

So, these arms shall take away the Daily, the Pagan dominion. *Sacrifice* is not there [being deleted by the Spirit of Prophecy].

Uriah Smith says this,

—“‘And they shall take away the daily sacrifice.’ It was shown, on Daniel 8:13, that [*THE WORD*] sacrifice is a word erroneously supplied; that it should be desolation [*THE DAILY DESOLATION*]; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The ‘daily’ desolation was paganism,”—

Here is what Daniells and Prescott wanted to get out of that book [*Thoughts on Daniel and the Revelation*]. And the reason that Adventism has the mentality today that Uriah Smith’s book is valueless and we really do not need that book—and you run into it all the time, because it has been taught repeatedly for the last hundred years, almost, that this book is unimportant—is because this passage and other passages concerning the Daily. Okay? If you do not know that, you need to know that. You need to start studying this history. This is the controversy; what Uriah Smith was confirming about the Pioneers becomes the point of controversy in the early part of the 20th Century.

—“The ‘daily’ desolation was paganism, the ‘abomination of desolation’ is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event.”—

Do you understand what he is saying?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: Go to Matthew 24. You should understand what he is saying. I would almost say that you are required to understand what he is saying, because there are not many places where Jesus specifically says, “You need to know this truth.” But, in Matthew 24, let us start in verse 14. It says,

“¹⁴And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. ¹⁵When ye therefore shall see the

ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ¹⁶Then let them which be in Judaea flee into the mountains: . . .” Matthew 24: 14-16 (KJV).

Jesus is here telling us that the prophetic gospel of the Book of Daniel is the prophetic message that gets carried to the world, and then the end comes.

But in connection with this, He says, “the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet” was a sign for the Christians that told them it was time to flee the City of Jerusalem.

And what Uriah Smith is saying is, if you go back to Daniel, that what Jesus was referring to is the abomination of desolation in a general sense: “When you see the abomination of desolation that maketh desolate in the Book of Daniel,” it is representing the Papacy and it is set forth in connection with the Daily that is representing Paganism (the Daily = Paganism, the abomination that maketh desolate = the Papacy).

But not so in Daniel 9, verse 26. It says,

“²⁶And after threescore and two weeks shall Messiah be cut off,”—

When was Messiah cut off? At the cross.

—“but not for himself: and the people of the prince that shall come shall destroy the city”—

What city? Jerusalem.

Who are the people of the prince that destroyed Jerusalem?

FROM THE AUDIENCE: Pagan Rome.

BROTHER PIPPENGER: Pagan Rome.

—“and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations”—*IN THE PLURAL*—“are determined.” Daniel 9:26 (KJV).

And that is what Uriah Smith is talking about here, that here these desolating powers (plural) are twofold. And the verse itself identifies what these two powers are; because, the first desolating power destroys the city and the sanctuary (that is Pagan Rome), but the war continues on and the last part of the war is accomplished by a flood.

So, if you go to Revelation 12, Revelation 12 introduces the dragon in chapter 12. And in verse 9 it says,

“⁹And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: . . .” Revelation 12:9, first part (KJV).

And, more than once in this worship series, we have read a quote from *The Great Controversy* where Sister White says “the dragon in Revelation 12 is Satan; but, in a secondary sense it is Pagan Rome.” So, though Revelation 12 is talking about the Great Controversy that began in Heaven, when it gets down to the history of Christ in Revelation 12, the dragon power, the earthly representative of Satan is Pagan Rome. Okay?

And in verse 13 it says,

“¹³And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.” Revelation 12:13 (KJV).

Who is the woman that brought forth the man child?

Who is the man child?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

So, he is persecuting the church, and in this history the church is changing from Ancient Israel to the Christian Church. And the people that come to destroy the city and the sanctuary are Pagan Rome, but the end of the war is going to be with a flood.

So, notice, verse 14:

“¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”—

Now we are into the history of Christianity, the 1260 years.

“¹⁵And 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.” Revelation 12:14-15 (KJV).

The persecution that is accomplished by the Papacy is represented as a flood.

So, if you go back to Daniel 9:26, you can see both these desolating powers in this one verse. It says, “and the people of the prince that shall come shall destroy the city and the sanctuary [AD70]; and the end thereof *shall be* with a flood,”—the end of these desolations, in the plural, will be with a flood. That is the Papal desolating power—“and unto the end of the war desolations are determined.”

So, Uriah Smith is saying that when Jesus was telling us to understand the abomination of desolation spoken of by Daniel the prophet, He is referring to verse 26 in the general sense of the abomination of desolation, not the specific sense when it represents the Papacy.

So, if you go back to Uriah Smith’s commentary [in *Thoughts on Daniel and the Revelation*, pages 282–283], in the middle of the first paragraph, it says,

—“And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the ‘daily’ desolation, and the other is pre-eminently the transgression or ‘abomination’ of desolation.”—

Do you follow that?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay. Let me show you something that if you do not accept the 2520 as the Millerites did, you do not see this.

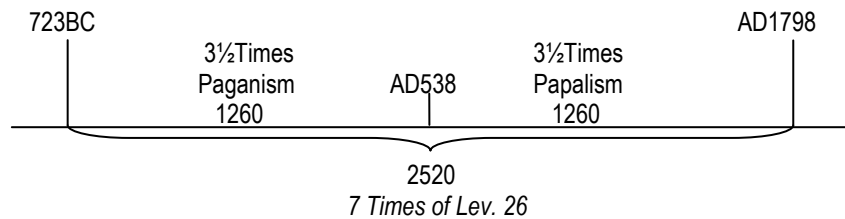


Figure No. 123.

The first 2520 against the Northern Kingdom begins in 723BC when Hoshea is carried away captive. And 2520 years later, it ends in 1798. This is the type of stuff here that just amazes me about these guys that want to fight the 2520. They think there are just accidents and coincidences in history that happen to correspond to some kind of false teaching.

But, if you go to the dead center of this history, it brings you to AD538.

Therefore, this 2520 is illustrating 1260 years that Paganism would trample down the sanctuary and the host, followed by 1260 years that Papalism would trample down the sanctuary and the host.

This, of course, is the *seven times* of Leviticus 26; therefore, this [Paganism] is three and a half times and this [Papalism] is three and a half times.

So, when you see the 1260 years of Papal persecution noted in the Scriptures repeatedly as “times, time, and the dividing of times,” the only way to correctly understand that is that this three and a half times [of Papalism] is simply the second three and a half times]. Combined [with the three and a half times of Paganism], it is the *seven times* of Leviticus 26. You just cannot get away from that, if you are willing to see.

But, if you are unwilling to see and unwilling to hear, then you certainly will not receive that.

Continuing on with Uriah Smith’s commentary on how the arms took away the Daily, it says,

—“How was the daily, or paganism, taken away? As **this is spoken of in connection with the placing or setting up of the abomination of desolation**, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

“As we approach the year **A.D.508**, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, **A.D.496**, the French and other nations of Western Rome were pagan; but subsequently to that event (AD496), the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son

of the Church.’ Between that time (AD496) and **A.D.508**, by alliances, capitulations and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

“From the time when these successes were fully accomplished; namely, **508**, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282–283.

Let me look at something real quick.

Go to Hebrews, chapter 8, in verse 10. And this is something that we have looked at before, but we will look at it briefly here once again.

Hebrews 8, verse 10:

“¹⁰FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,”—

Does it say “that day” or “those days”?

FROM THE AUDIENCE: “Those days.”

BROTHER PIPPENGER: What are “those days”? He is going to make a covenant after “those days.”

—“¹⁰FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,”—

What book are we reading?

FROM THE AUDIENCE: Hebrews.

BROTHER PIPPENGER: The Book of Hebrews.

Who is the Book of Hebrews written for?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: Was it written for the Millerites?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: No. It was not written for the Millerites. You know it was not written for the Millerites, do you not? The Millerites thought the Sanctuary was the Earth.

FROM THE AUDIENCE: It was written for us.

BROTHER PIPPENGER: This was written for the people that understand the Sanctuary.

Who was the Book of Hebrews written for?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists. This is the book that was written in the Bible for Seventh-day Adventists, because we are the only ones in the world that understand this book correctly.

There are probably people outside of Adventism that understand this book well, but this book can only be understood correctly in terms of Adventism.

Okay. So, verse 10, where it says,

—“¹⁰FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS,”—

Who is the house of Israel that He is speaking of? Modern Israel (Adventism). He is going to make a covenant with Adventism after—what?—those days.

What are “those days”? I am understanding that it is after these two days, the 2520 and the 2300. Okay? Because, in order for this sanctuary to be cleansed in Daniel 8:14, in verse 13 of Daniel 8, both the sanctuary and the host have been trodden underfoot. And in order for the sanctuary to be made right—and that is what the word that is translated as *cleansed* in verse 14 means, is *to be made right*—in order for the sanctuary to be made right in Daniel 8:14, the sanctuary needed to cease to be trodden underfoot, and the host needed to cease to be trodden underfoot; because, in Daniel 8:13, both the sanctuary and the host were trodden underfoot, and Daniel 8:14 is talking about the restoration of the sanctuary.

And the 2300 days is talking about the restoration of the sanctuary, and the 2520 is talking about the restoration of the host. So, after those days, these two days [the 2520 and 2300], after these days, after these two time prophecies are fulfilled in 1844, the Lord is going to make a covenant.

—“¹⁰FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAITH THE LORD: I WILL PUT MY LAWS INTO THEIR MIND, AND WRITE THEM IN THEIR HEART: AND I WILL BE TO THEM A GOD, AND THEY SHALL BE TO ME A PEOPLE. ¹¹AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOUR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST. ¹²FOR I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE.” —

This, or course, is pointing forward to the final covenant of the 144,000 and the blotting out of sin.

Verse 13:

—“¹³In that he saith, A new *covenant*, he hath made the first old.”—

That is what I wanted you to see.

—“Now that which decayeth and waxeth old *is* ready to vanish away.”
Hebrews 8:10-13 (KJV).

And there are other places in the Book of Hebrews where we find that the old is set aside for the new.

And all I want you to see very briefly here, we have already looked at this before. So, this is a review of our series.

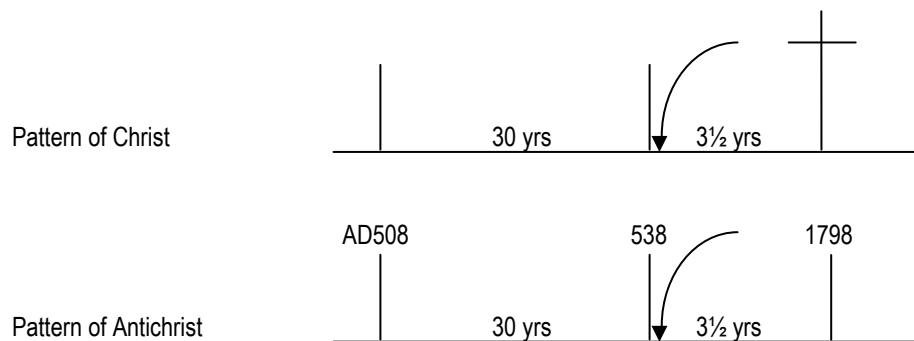


Figure No. 124.

But, in the time of Christ, He was setting aside the Old Testament, the old covenant, the earthly sanctuary, and bringing in the New Testament, the new covenant, the Heavenly Sanctuary.

But, Christ was born, and He was 30 years in preparation, and then He was empowered and He gave His testimony for three and a half years, and then He was crucified.

All right. In this history, the old covenant is being set aside to bring in the new covenant. Okay? The old dispensation is being set aside for the new dispensation.

But, this pattern of Christ governs the pattern of antichrist, because antichrist is a counterfeit for Christ; and, therefore, when we see AD508 here, and then 30 years of preparation to bring us to AD538 for the Papacy to be empowered to give its testimony for three and a half **prophetic** years, until it receives its deadly wound in 1798; and, when we see AD508 what is being set aside is Paganism to bring in Papalism, we are seeing the change of dispensation, the change of satanic dispensation between AD508 and AD538 that is paralleling the change of dispensation from the earthly sanctuary to the Heavenly Sanctuary; old covenant, new covenant, in the time of Christ. And, it is an absolute perfect parallel.

But, for the theologians in Adventism that have trained their minds to think there is a lot of discrepancies and accidents and coincidences in God's Word, they write that off because they do not want to accept what Uriah Smith is saying here about the Daily.

TAKE AWAY THE DAILY

Okay. Now, because of time, we are not going to bypass this next quote [under the subtitle "Take Away the Daily"], but we are going to take it up tomorrow—

The next passage from Uriah Smith was going to explain how the arms place the abomination that maketh desolate upon the throne of the Earth in AD538. Maybe we will not even come back to that. That is pretty self-evident, and you will have it in your notes [as follows].

“³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away the daily sacrifice**, and they shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

Thoughts on Daniel and the Revelation, pages 282–283:

“‘And they shall take away the daily sacrifice.’ It was shown, on Daniel 8:13, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The ‘daily’ desolation was paganism, the ‘abomination of desolation’ is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the ‘daily’ desolation, and the other is pre-eminently the transgression or ‘abomination’ of desolation.

“How was the daily, or paganism, taken away? As **this is spoken of in connection with the placing or setting up of the abomination of desolation**, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

“As we approach the year **A.D.508**, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, **A.D.496**, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’ Between that time and **A.D.508**, by alliances, capitulations and conquests, the Arverni, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

“From the time when these successes were fully accomplished; namely, **508**, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282–283.

SHALL PLACE THE ABOMINATION

“³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate.**” Daniel 11:31 (KJV).

Thoughts on Daniel and the Revelation, pages 285–288:

“Let it be marked that in this year, **508**, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

“Further evidence regarding the time is supplied by the prophecy of Daniel 12:11, where it is stated that ‘from the time that the daily sacrifice shall be taken away, . . . there shall be a thousand two hundred and ninety days.’ As verses 4, 6, 7, 8, 9 of this chapter speak of the ‘time of the end,’ we may reasonably conclude the same time is meant in verse 11. Reckoning back 1290 ‘days,’ or years, from the ‘time of the end,’ which began A.D.1798, we are brought to the year A.D.508.

“From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508. This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak.

“‘And they shall place the abomination that maketh desolate.’ Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel.

“When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the *Apocalypse*, by Reverend George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:

“‘Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

‘Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

“‘Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is THE HEAD OF ALL THE HOLY CHURCHES; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.’—Croly, 114,115. . . .

“‘. . . the highest authorities among the civilians and annalists of Rome, . . . ascend to Justinian as the only legitimate source, and rightly date the title from **the memorable year 533**. . . .’

“Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were

held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. . . .

“Belisarius entered Rome December 10, 536. But this was not an end of the struggle; . . .

“The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In **the month of March, 538**, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his **exercising the power conferred upon him by Justinian five years before**. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 285–288.

But, I want to go to where it says, “Present Truth” now. All right?

We are going to spend some time, by the way, if you have not gathered, we are going to spend some time on Daniel 11:30-36 and how it parallels the last six verses of Daniel 11.

PRESENT TRUTH

But, under “Present Truth,” it says, from *The 1888 Materials*, page 133:

“In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. ‘By their fruits ye shall know them.’ If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

“The message ‘Go forward’ is still to be heard and respected.”—

Now, what Sister White is dealing with here in this passage is someone may get a message, the Lord may tell a messenger to go forward, and the argument comes, “Look, did you ask permission from your pastor or your elders before you went forward?”

—“The message ‘Go forward’ is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light,

revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers **the scroll is being unrolled to the world.**"—

What is the scroll being unrolled to the world?

FROM THE AUDIENCE: (Responses are not discernible.)

BROTHER PIPPENGER: It is the unsealing of the book that sealed the Seven Seals by the Lion of the Tribe of Judah; or, you could say it is the Dirt Brush Man sweeping out the counterfeit coins; or, you could say it is the increase of knowledge that takes place when the Book of Daniel is unsealed.

—"The time has come when God's messengers **the scroll is being unrolled to the world.** Instructors in our schools should never be bound about by being told that **they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak.**"—

Oh, really? We are not suppose to wait for the General Conference to decide what the message is and then send it down through the pastors?

You know, there are claims by some of these pastors now that they are actually designing schedules or themes on what is supposed to be taught, where everyone is teaching the same thing in the same churches around the world. I mean, what does that do to the work of the Holy Spirit? It sets it aside.

If someone is going into the pulpit, they should be directed there on what they are going to say by the Holy Spirit, not by a mandate from the [General Conference].

—"Away with these restrictions. **There is a God to give the message His people shall speak.** Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled **in accordance with the messages God sends.** That which God gives His servants to speak today would not perhaps have been present truth twenty years ago,"—

That is the whole point of reading this quote:

—"That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time." *The 1888 Materials*, 133.

Okay. So, what am I saying?

I am saying that when Ellen White was alive—she died in 1915—that the subject of the Daily being Paganism was not present truth. It was simply truth. But now it is present truth. Why?

Why is it present truth now? And there are two reasons that it is present truth now; but, one of the reasons it is present truth, the one that we are dealing with today, if you go back to the first quote of your notes, Sister White says, ". . . The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse . . .," and then she quotes

verses 30 to 36. And, when she quotes 30 to 36, she says, “Scenes similar to those described in these words will take place.” She is saying that the history in verses 30 to 36 is the blueprint for the history of verses 40 to 45, and part of the history for verses 30 to 36 is the history of the Daily. Uh-oh.

Once verses 40 to 45 begin to be fulfilled, once the Soviet Union comes down in 1989, now this passage of the Spirit of Prophecy tells us that if we are going to understand the last six verses of Daniel 11 correctly, then we have to be correct about what the Daily represents; and, suddenly the Daily changes from truth to present truth.

So, Sister White could say in her day and age, the Daily is not to be made a test question because it was not to be made a test question in that time period. It was not to be made a test question there, and I am not saying that it is even to be made a test question now because some people have different ideas of what “test questions” mean.

But, once the Soviet Union collapsed in 1989 and students of prophecy were required to understand the implications of that fulfillment, and once this passage in the Spirit of Prophecy was discovered, now we see that we must have a correct understanding of the Daily.

And then, when you get to 9/11/2001 and the Lord leads us back to the Old Paths—

I do not know how many of you remember our worship series, but we went through the reform lines, and in the reform lines there is always a Time of the End;

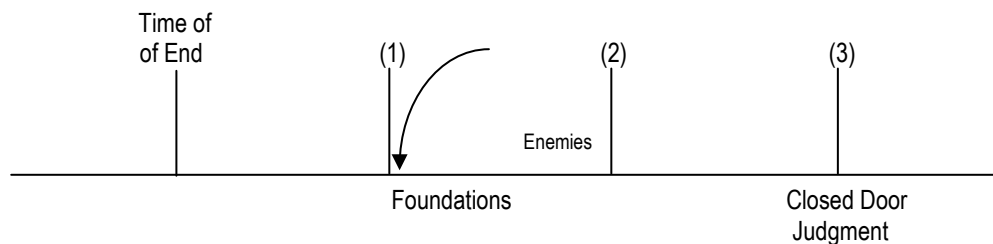


Figure No. 125.

and, then the First Message is empowered, and then the Second Message, and then the Third Message where the door is closed. This (1) is the empowerment of the First Message; this (2) is the activities of the enemy that resist that message; this (3) is where the history comes to a conclusion and a door is closed and judgment is emphasized.

If you remember our study under reform lines, right here there is a foundational work [beginning at the waymark of the First Message], “Foundations.”

So, when you get to 9/11, the foundations that the Lord leads us back to are these foundations, the truths on these [1843 and 1850] Charts, and He does so because 9/11 is marked by the activity of Islam. And if you are going to understand Islam in Bible prophecy, then you need to return to the Pioneer logic which allowed them to identify that the First Woe was Islam and the Second Woe was Islam. And if the First Woe was Islam and the Second Woe was Islam, then the Third Woe is 9/11, the arrival of Islam back into history; but, to prove that, you have got to go back to these foundational truths [gesturing towards the 1843 and 1850 Charts] to understand it.

So, once the Lord here [at 9/11] leads us back to the Foundations (the Old Paths of Jeremiah 6:16), then the Old Paths become present truth [again referring to the 1843 and 1850 Charts].

And what is one of the Old Paths? The Daily. So, now the Daily, upon the testimony of two, is present truth, no matter what the theologians would say.

THE TRUMPETS

So, closing this up, if you will go back to our notes, the second quote there from *The Great Controversy*, beginning at page 334, 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.’—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840.

“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.** 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.

THE 1843 CHART

“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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74–75.

So, what am I saying here? I am saying that the Pioneer understanding of the Trumpets—and we have read a little bit of it from Uriah Smith today—that there are Seven Trumpets, and the Trumpets are the judgments upon Rome in response to Sunday laws, **in response to Sunday laws.**

The Pioneers did not say it that way; I am saying it that way. But, the rule of thumb is that national apostasy is followed by national ruin.

Sometimes we may just think that just applies to the United States, but that is not so. Sister White says after the United States every country on the globe is going to follow the example of the United States. And when Canada passes a Sunday law, national apostasy will be followed by national ruin: when Canada, the same with Mexico; the same with England; it is a principle.

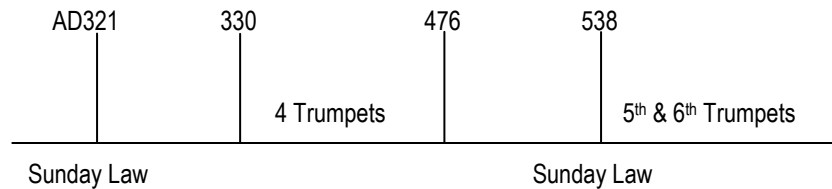


Figure No. 126.

And the first Sunday law was in AD321, and it was followed by national ruin in 330. We read about that today: The Roman Empire was divided into East and West.

And the national ruin then began with the first four Trumpets that brings Western Rome to an end in 476. After 476 never is there an Italian that sits upon the throne in the City of Rome until, of course, the Pope comes along.

So, the Pioneer understanding is, is that the Trumpets are the judgment that God brings upon Rome. I am adding to the fact that it is in response to the Sunday Law; because, when the Papacy is placed upon the throne in AD538, it enforces a Sunday law. And the Pioneers' understanding is that the Lord raises up Islam to chastise an apostate church. So, here we get the Fifth and Sixth Trumpets in this history, once again in response to a Sunday Law.

What am I saying? I am saying this: The Pioneer understanding of the Trumpets is that you cannot separate them because they are God's providential responses to judge Rome, and they are connected to one another. You cannot separate them out.

Therefore, when Sister White refers to verses 30 to 36 [of Daniel 11] being repeated, and the reference in verse 30 is for "ships of Chittim shall come against them," this passage is including the Pioneer understanding of the Trumpets.

So, when you are setting aside Uriah Smith's commentary of the Pioneer understanding of verses 30 to 36, you are also setting aside the Pioneer understanding of the Trumpets. You are setting aside the Old Paths. Okay? This whole passage becomes present truth.

And, of course, both of these Old Paths that we are dealing with here, the Daily, and AD508, and the Trumpets, are on both of these sacred [1843 and 1850] Charts. So, you are not only setting aside, when you reject the Pioneer understanding of verses 30 to 36, you are not only setting aside the Daily and their understanding of the Trumpets but you are setting aside the endorsement of those truths that are on these Charts; and, you are setting aside the Spirit of Prophecy.

So, before we begin to analyze these verses 30 to 36 in connection with verses 40 to 45, I want you to understand that this passage in *Manuscript Releases*, volume 13, that we read to start with, this opens a can of worms; because, now, you are not just choosing between the true or untrue understanding of the last six verses of Daniel 11. Should you choose to reject the Pioneer understanding of verses 30 to 36, you are simultaneously rejecting the Spirit of Prophecy. Even if you do not understand that, you are.

So, we will continue this tomorrow.

And, what we are doing is we are beginning to get a busy board again. We have done that before. But, let me remove some of these things so I can bring this to a conclusion.

(Brother Pippenger clears areas of the whiteboard.)

We used to have a meeting out at the—there was a Baptist University, and you could rent the rooms, out in California in San Bernardino, one of those towns there, and it was the best place; because, the school rooms, they had whiteboards along the walls and you could do a thing

on one whiteboard and you could just walk over five feet and there was another whiteboard, and you could go all the way around the room with the whiteboards. This whiteboard is big, but it is too small.

Okay. What we are wanting to do when we get to the conclusion of this study is we have shown you that Daniel 11, verses 40 to 45, connects with future history in Revelation 13 and Revelation 17, and it does it perfectly. Okay?

But, tomorrow we are going to back in and show that Daniel 11:40-45, it goes backwards in history and connects with the history of verses 30 to 36, and once again it is a perfect parallel. And verses 30 to 36 are going to parallel this and this [Revelations 13, 17] as well; because, we started early on in this presentation of the last six verses of Daniel 11 and showed you that the entire Bible is structured upon those last six verses. So, tomorrow, we will take up our consideration of how 30 to 36 parallels 40 to 45 and what it means if you reject the Pioneer understanding of verses 30 to 36. It means you are rejecting the Spirit of Prophecy.

Shall we pray?

Benediction: Heavenly Father, we thank you that the message of your Word, the prophetic events, the sequence of events is so clearly illustrated and it is ever the same. We understand as human beings we cannot understand the deep things of God, that we are very simple in spite of ourselves thinking that we are greatly elevated in our understanding. But, it is obvious that in order to reach us that you have taken the Message of the Hour and just simply repeated it throughout your Word, in the hopes that it might click for us that it is the same story over and over again, and that story is illustrated upon the last six verses of Daniel 11. And we want to understand this. We want to understand not only the events but what it means to us as Seventh-day Adventists living here at the end of the world. We ask a continued blessing upon the work that we are attempting here with the DVDs and the LiveStreaming, and we ask a blessing upon the day's work that each of us is going to take up, that our work might glorify you and that it might be accomplished safely. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #63

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we open your Word this morning, we ask that you would accompany us through the presence of your Holy Spirit, that you would take control of this presentation and that what is presented would be designed to edify and strengthen your people. We want the Latter Rain poured out upon us by opening our understanding to your Word. We ask that you accomplish that for us at this time and that you forgive us in any way that might be preventing us from being fit vessels to receive that Rain. We thank you for another day of life and another opportunity to serve you and to serve others. We ask that this consideration of your Word would give us a thought to carry through the day. In Jesus's name, amen.

**THE SPIRIT OF PROPHECY
ELIJAH
THEME**

REPETITION OF HISTORY

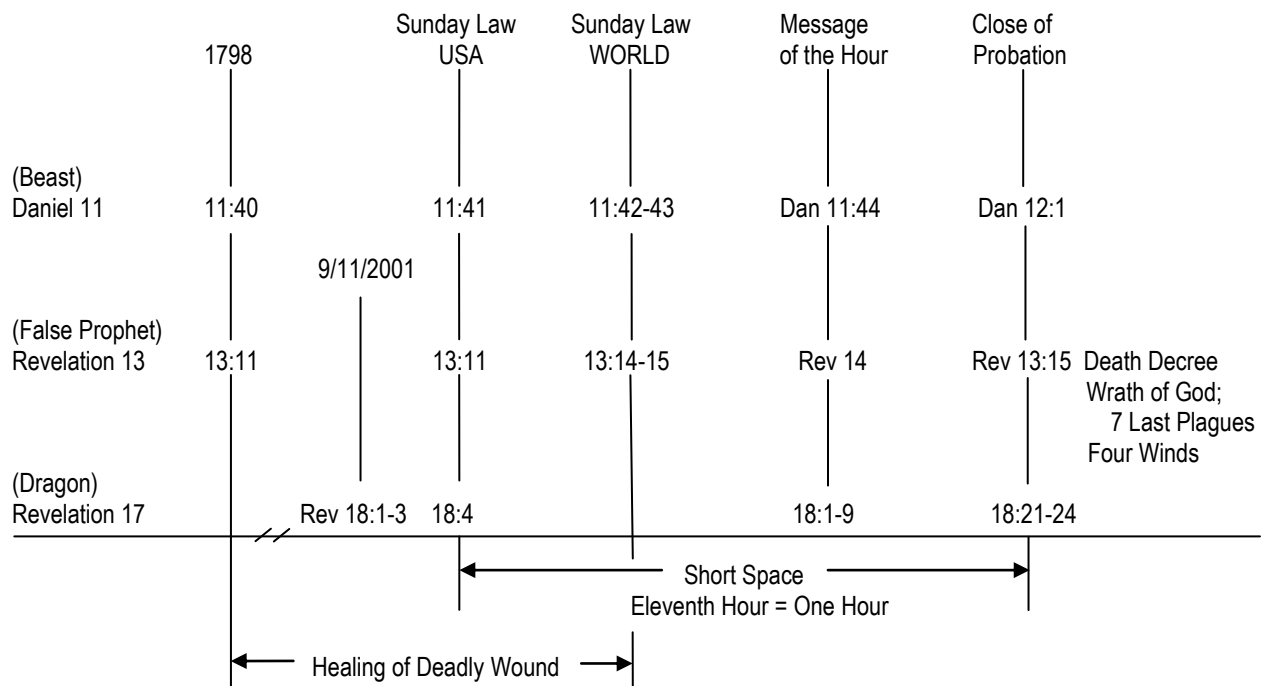


Figure No. 127A.

BROTHER PIPPENGER: *Manuscript Releases*, number 13, page 394, Sister White quotes verses 30 to 36 of Daniel 11 and says that scenes similar to the events in these verses are going to take place when Daniel 11:40-45 is fulfilled. That, of course, is a paraphrase, but it is what is stated in number 13, page 394 of *Manuscript Releases*, [as follows]:

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**Scenes similar to those described in these words will take place.** We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“‘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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise 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: many shall run to and fro, and knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript Releases*, number 13, 394.

Yesterday we looked at the overview of those verses as set forth by Uriah Smith. Daniel 11, verse 30, is the last verse where Pagan Rome is the subject; and, in the last phrase of verse 30, Pagan Rome has intelligence with the Papacy, “them that forsake the holy covenant.” Uriah Smith says that Pagan Rome connived with Papal Rome at the point.

And from this point on now, Papal Rome becomes the subject of the prophecy, all the way to the end. In verse 31 it says,

“³¹And arms”—

This is the military and economic strength of Europe that is going to come to the aid of the Papacy,” and the premier symbol of this is Clovis in AD496:

“³¹And arms shall stand on his part [*ON THE PAPACY’S PART*], and they [*THOSE ARMS*] shall pollute the sanctuary of strength,”—

The “sanctuary of strength” meaning the City of Rome in the warfare that ensued after Constantine divided the kingdom into the East and West in the year AD330; the City of Rome was the point of conquest. It was repeatedly sacked; it was polluted, for it was the “sanctuary of strength” for both Pagan and Papal Rome—

“and [*THEY, THE ARMS*] shall take away the daily”—

And this is identifying the removal of the religion of Paganism as the legal religion of the Empire and replacing it with the Papal religion, which is the last phrase of verse 31,

“and they [*THE ARMS*] shall place the abomination that maketh desolate.”
Daniel 11:31 (KJV).

Then in verse 32, it says,

“³²And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. ³³And they that understand among the people shall instruct many: yet they shall all by the sword, and by flame, by captivity, and by spoil, *many* days.” Daniel 11:32-33 (KJV).

This “many days” is the 1260 years of Papal rule from AD538 to 1798; and, verses 32 to 35 are emphasizing the persecution that goes on during this history.

Verse 34 says,

“³⁴Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. ³⁵And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.”

The *time of the end* and the *time appointed* is the end of a time prophecy in the terminology of Daniel the Prophet; and, the time prophecy connected with this persecution of 1260 years, they are going to fall and be purged, made white, until AD1798.

And then in verse 36, it says,

“³⁶And the king [*THE PAPACY*] shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall [*HE IS GOING TO*] prosper till the indignation be accomplished: for that that is determined shall be done.” Daniel 11:36 (KJV).

He is going to rule until 1798, because in 1798 there is an indignation that is going to be accomplished against him, which we define as the *deadly wound*. It has been determined.

So, Sister White is saying when it comes to Daniel 11, verses 40 to 45, we should see a parallel history with verses 30 through 36. And, of course, we do.

In Daniel 11, verse 40, during the Ronald Reagan years, we see the secret alliance that begins between Ronald Reagan and the Pope of Rome; and, this is speaking to Pagan Rome

having intelligence with them that forsake the holy covenant. And it says that “the arms,” only in verses 40 to 45 the arms that come to the aid of the Papacy (the chariots, ships, and horsemen) is the United States of America. And in the Ronald Reagan years, the United States stood up for the Papacy and began to work with the Papacy by removing the Dragon power, the King of the South (the Soviet Union), its long enemy.

And it says the arms (that would be the United States in verses 40 to 45) shall pollute the sanctuary of strength. Of course, the sanctuary of strength for the United States is not the City of Rome. The sanctuary of strength for the United States is the Constitution. Prophetically what makes the United States strong, when the United States is a kingdom of Bible prophecy (the time period that it rules the world) is when its Constitution is intact; but, at The Sunday Law in the United States, the Constitution is fully destroyed and the Sixth Kingdom of Bible prophecy in terms of Revelation 17 has reached its conclusion. The United States, now fulfilling the role of Ahab, has committed fornication with the Papacy at The Sunday Law; and, the time that Tyre (the Papacy) is forgotten as “the days of one king” has come to a conclusion. This is from 1798 till The Sunday Law. And the United States will pollute the sanctuary of strength; it is going to destroy the very principle that made it strong.

And then it says he shall take away the “daily *sacrifice*.” The United States is a twofold power. All powers have a religious and a political aspect. The two horns of the United States are Republicanism and Protestantism, and Protestantism was the first to begin the fall of Babylon in 1842. If you remember, we have noted that the fall of Babylon is progressive and it begins in 1842 when the Protestant churches reject the First Angel’s Message.

The political side of the United States begins its fall in verse 40 in the Ronald Reagan years, and this fall is complete. The fall that begins with the Protestant aspect of the United States in the 1840s reaches its climax at The Sunday Law in the United States. Both the religious and the political horns of the United States have to be overcome. That is accomplished at The Sunday Law.

And the arms (the United States) in verse 31 that are going to take away the Daily, in verse 31 in ancient history it was that the Clovis and the military political leadership of the former Empire of Pagan Rome that disintegrated into ten nations in the West, they removed the state religion of Paganism and replaced it with Papalism. And at The Sunday Law in the United States, the Protestants will fully and completely become apostate Protestantism, and they will set aside Protestantism as their—I do not want to say *legal religion*, because there is a separation of church and state, but at the prophetic level it is their legal religion, and they set it aside for Catholicism at The Sunday Law in the United States, because that is the mark of Papal authority.

And they will “place the abomination that maketh desolate.” The United States is going to be the power that places the Papacy upon the throne of the Earth, just as was Pagan Rome.

Then in verse 32, persecution begins until verse 36; and, in verse 36 you see the Papacy exalting himself until he comes to his end at the end of the indignation.

So, what we are saying here is that these activities by Pagan Rome are perfectly prefiguring the activities of the United States as set forth in Daniel 11:40 to Daniel 12:1.

Daniel 11, verse 40, this is where the intelligence with them that forsake the holy covenant takes place.

By the time you get to The Sunday Law in Daniel 11, verse 41, the sanctuary of strength for the United States (the Constitution) is overturned; and the Daily, the former religion of the realm, is set aside. In this case it is not Paganism; it is Protestantism.

And then from verses 41 to 43, the United States is forcing the world to accept the world's image of the beast. It is forcing the world (Egypt) to come under the control of the King of the North.

And then in verses 44 and 45, we have the persecution that is represented in verses 32 to 35. But, in verse 45, exhibiting the arrogance of Rome, the Papacy is standing between the glorious holy mountain (between the church) and the people of the world (the seas), attempting to block the Final Warning Message of the East and the North, the Third Angel's Message that is swelling to a Loud Cry. And he comes to his end with none to help. He prospers until the indignation.

There is no teaching in Adventism concerning the last six verses of Daniel 11 that lines up with the history of verses of 30 to 36 of Daniel 11, except this teaching. And one of the reasons that there is—well, there is only one reason that there is no other teaching that would line up is because there is only one truth. Okay? But, one of the reasons that prevents people from arriving at this truth is that they have accepted the false teaching of the Daily; because, this history of verses 30 to 36 includes verse 31, which has the history of the Daily. Suddenly you have to be correct about the Daily.

You know, when Jesus was on Earth there was a time that He was in a building and they took the roof off and they lowered the paralytic¹⁶ down between Him [and them]. Have you ever seen the connection between the Prophet Noah and the paralytic in the story of Christ? Have you ever seen that connection, their relationship?

FROM THE AUDIENCE: No, I have not.

BROTHER PIPPENGER: I have not. I know of no relationship. But, if there was a relationship between the paralytic and Noah, then we would be required as students of prophecy to see that relationship. Right?

When it comes to this particular study, there are relationships between Pagan Rome and Papal Rome that are specifically marked repeatedly in the Scriptures, and we must understand those relationships.

Daniel 7:8, 20, 24; 8:9-12, 13-14; Revelation 13:2, 12, 11; 17:17

Daniel 12:7; Leviticus 26:3-12; 28-34; Deuteronomy 4:1-7, 27; 28:4; Jeremiah 9:13-16; 31:10-11

Go to Daniel 7:8. Daniel 7:8 says,

“⁸I considered the horns, and, behold, there came up among them another little horn,”—

Who are the horns? It is these ten horns which is Pagan Rome, and who is the Little Horn that is going to come up among them?

FROM THE AUDIENCE: Papal Rome.

BROTHER PIPPENGER: Papal Rome.

¹⁶ *PALSY*: Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26 – def.: n. Paralysis of any muscle, sometimes with involuntary tremors. *PARALYTIC*: adj., n. [term used in Holy Bible, King James Version, “AD27-29: The Galilean Ministry of Jesus in 55 Events – Galilee (9) Paralytic healed, (Rom. 3:23)” pg. 1707, Copyright © 1994 by Thomas Nelson, Inc.]

¹partial or complete loss of voluntary movement or of sensation in part or all of the body. ²any condition of helpless inactivity. (*Webster's New World Dictionary*, August 1990).

—⁸“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:8 (KJV).

Go to verse 20.

²⁰“And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.” Daniel 7:20 (KJV).

Then go to verse 24.

²⁴“And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” Daniel 7:24 (KJV).

So, there is a relationship here that is being purposely discussed, between Pagan Rome and Papal Rome. And we understand that it was the power of Pagan Rome that removed those three horns. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: But, that is not what verse 24 says. It says, “. . . and he,” this one king that arises after the ten kings, “shall be diverse from the first king, and [*BUT*] he shall subdue [*THE*] three kings.” All right. There is a sense that the Papacy is the one directing traffic and removing the three horns.

And why is it that the historians tell us that the three horns were removed? Because, they had a religion that would not co-exist with the Papacy. So, the reason they had to go is because of a religious conflict with the Papacy’s.

But, it is not the Papal military that is going to remove them—is it?—because the Papacy does not have a military, does it?

So, we have to see this relationship. If you do not see this relationship, you are really not standing on this foundation [referring to the 1843 and 1950 Charts].

Okay. In this book here, *Foundations of the Seventh-day Adventist Message and Mission*,” Damsteegt talks about the Millerite History. And on page 22, speaking of William Miller, he is going to say in his analysis but he is speaking about William Miller at the top of page 22, it says,

“In his analysis of the persecuting powers of God’s people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was the motif of the two abominations that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, p. 22.

What Damsteegt is correctly saying here is that the Millerite understanding of prophecy—and this [1843] Chart is a Chart—both of these Charts [1843 and 1850 Charts]—the Millerite understanding of prophecy is based upon the understanding that prophecy is illustrating two desolating powers: Paganism and Papalism. This connection between Pagan Rome and Papal Rome is repeatedly emphasized in the Scriptures.

I have not suggested why I think it is important to see this relationship. I will do so as we proceed.

Daniel 8:9-12

But, go to Daniel 8, beginning in verse 9. We are not going to go in-depth with this, but we are just going to show you some of the relational connections between Pagan Rome and Papal Rome. In verse 9, it says,

“⁹And out of one of them came forth a little horn,”—

This little horn is the little horn of Rome, both Pagan and Papal; but, in verse 9 it is Pagan Rome.

—“⁹And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.”
Daniel 8:9 (KJV).

This is Pagan Rome, and for Pagan Rome to take control of the world, it had to do something that Papal Rome was also going to have to do. And we just read what Papal Rome had to do.

What did Papal Rome have to do?

FROM THE AUDIENCE: Pluck up three.

BROTHER PIPPENGER: Pluck up three horns.

And in order for Pagan Rome to rule the world supremely, it had to overcome three geographical obstacles; and, upon the testimony of two a thing is established. And in our quote that we are working from today, it says, “Much of the history that is taking place in the fulfillment of Daniel 11 will be repeated.” (*Manuscript Releases*, number 13, 394, paraphrased).

And we have in verses 16 and 17 of Daniel 11, which Sister White is speaking about—go to verses 16 and 17 of Daniel 11, so we can put it back in your memory if you have forgotten.

Daniel 8:13-14

In verse 13, the Syrian king who is the King of the North because Syria is the area that has Babylon in it, in verse 13,

“¹³For the king of the north shall return, and shall set forth a multitude greater than the former and shall certainly come after certain years with a great army and with much riches.”—

The King of the North is getting ready to attack the King of the South (Babylon is getting ready to attack Egypt). And in this preparation for warfare in verse 13, verse 14 says,

“¹⁴And in those times there shall many stand up against the king of the south:”—

Egypt is having big problems.

—“also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” Daniel 11:13-14 (KJV).

Okay. The “robbers of thy people,” sometimes it is translated by some translators as the “breakers of the people,” and Rome is the breaker; it breaks in pieces. This is Pagan Rome, first introduced into Daniel 11; and, they exalt themselves so much that they try to kill Christ when He is born, and they do kill Him at the cross. That is pretty profound self-exaltation when you participate in murdering God.

“But they shall fall.” The story of Rome, both Pagan and Papal, is their fall.
And they establish the vision.

And then in verse 15 it goes back to the King of the North that is preparing to invade Egypt. So, it says,

“¹⁵So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand. ¹⁶But he that cometh against him”—

Against whom? Against the King of the North.

—“¹⁶But he that cometh against”—*THE POWER THAT WAS JUST SPOKEN OF IN VERSE 15, THE KING OF THE NORTH*—

And who is it that is going to come against the King of the North? It is Pagan Rome. The one that comes against the King of the North that no one can stand against is Pagan Rome.

Look, at it. It says,

—“¹⁶But he that cometh against him shall do **according to his own will, and none shall stand before him:** and he shall stand in the glorious land, which by his hand shall be consumed.”—

This is Pagan Rome coming into history.

Okay. The King of the North and the King of the South, they are having their struggles; but, now there is a new power arising into history, “the robbers of thy people,” and in verse 16 he is going to launch his attack against Syria.

Okay. In Daniel 8:9—you do not need to go there. We are going to be there in a minute—in Daniel 8:9, the little horn waxed exceeding great, toward the south, and toward the east. The east is Syria; it is Babylon. This is where Pagan Rome officially, prophetically becomes the King of the North.

—“¹⁶But he that cometh against him [*THE KING OF THE NORTH*—But [*PAGAN ROME*] comes against [*THE KING OF THE NORTH AND DOES*] according to his own will, and none shall stand before [*PAGAN ROME*]; and he shall stand in the glorious land,”—

So, he first comes against the King of the North [Babylon]; he becomes the King of the North. He has just conquered Babylon. Now, he also is going to conquer Palestine. That is what it says, “the pleasant land,” in verse 9 of Daniel 8. He comes towards the east and towards the pleasant land.

But, here in verse 16 [of Daniel 11],

—“he shall stand in the glorious land, which by his hand shall be consumed.”—

He has conquered two things here. He has conquered the King of the North (Syria) and the glorious land, the pleasant land (Israel). But in verse 17 it says,

—“¹⁷He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.”
Daniel 11:15-17 (KJV).

In verse 17 he sets his face to enter with the strength of his whole kingdom. What does that mean? What is the whole kingdom? What is the whole kingdom here in Daniel 11?

The point of reference for the whole kingdom is Alexander the Great’s kingdom. It begins with the Medes and the Persians, but then it talks about Alexander the Great in Daniel 11, and then Alexander the Great’s kingdom is divided to the four generals; but, ultimately it disintegrates into the northern and the southern part of Alexander the Great’s kingdom. That is what this is about.

And now, after Pagan Rome has conquered Syria (becoming the prophetic King of the North) and Israel, now it is going to come into Egypt. He is given a daughter of women.

Who is the daughter of women that he is given that he corrupts?

FROM THE AUDIENCE: Cleopatra.

BROTHER PIPPENGER: Cleopatra. This is Egypt.

So, this is the three conquests that are in verse 9 of Daniel 8, if you go back there: towards the south, Cleopatra; towards the east, he becomes the King of the North by conquering Syria; and, towards the pleasant land he conquers Palestine (Israel).

And we have already looked in our studies that once he conquered the third obstacle at the Battle of Actium in 31BC according to Daniel 11:24, he would rule the world supremely for 360 years, till we reached the point of AD330 when Constantine divides the Empire into East and West; not purposely but factually that is what he did.

So, back to verse 9 [of Daniel 8], we are looking at the little horn.

It is sort of difficult to see in the English, and even if it is easy to see in the Hebrew I would not know it because I do not know how to read Hebrew, but in verses 9 through 12, the little horn is going to go back and forth between masculine and feminine.

In verse 9 the little horn is masculine; but, in the rest of the passage when the little horn is addressed, if it is in its feminine manifestation, then it is not called “he,” it is called “it.”

So, in verse 10, it says,

“¹⁰And it [*THE LITTLE HORN, THE FEMININE LITTLE HORN*] waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. ¹¹Yea, he”—

In verse 11 the little horn is now *he*. It is back to the masculine form.

—“¹¹Yea, he magnified *himself* even to the prince of the host,”—*PAGAN ROME STOOD UP AGAINST CHRIST AT HIS BIRTH AND IN HIS DEATH*—“and by”—*OR THROUGH, OR FROM*—“and [*FROM*] him [*Pagan Rome*][*Paganism*] was [*rum-ed*]”—

It was not *sur-ed*. It was not “taken away.” It was lifted up and exalted.

And how did Pagan Rome lift up and exalt Paganism? Well, every time it conquered a new country or city that had a Pagan religion that was not then worshipped in the City of Rome, it would take those articles of religious faith of that religion (the idols, the priests) and bring them back to the City of Rome, build a room in the Pantheon Temple and incorporate that Pagan religion into the Roman religion, which consisted of worshipping many Pagan gods.

Verse 11,

—“¹¹Yea, he”—*MASCULINE LITTLE HORN (PAGAN ROME)*—magnified *himself* even to [*CHRIST AT HIS BIRTH AND IN HIS DEATH*], “and [*THROUGH PAGAN ROME, THE RELIGION OF PAGANISM WAS LIFTED UP AND EXALTED*], and the place of his [*PAGAN ROME’S*] sanctuary”—

of which the Pantheon Temple was their sanctuary, and it was located in the City of Rome.

—“and the place of [*PAGAN ROME’S*] sanctuary [*THE CITY OF ROME*] was cast down [*BY CONSTANTINE IN THE YEAR AD330 WHEN HE REMOVED THE CAPITAL OF THE EMPIRE FROM THE CITY OF ROME TO THE CITY OF CONSTANTINOPLE*]. ¹²And an host was given *him*”—

Do not stumble there. That word *him* is italicized; it is a supplied word.

Verse 12,

—“And an host was given *him* against the daily ~~sacrifice~~ [*PAGANISM*] by reason of transgression, and it”—*FEMININE LITTLE HORN*—“it cast down the truth to the ground; and it practised, and prospered.” Daniel 8:9-12 (KJV).

And, we looked at the fact that in verse 12 this word *against* is also found in Daniel 11, verse 24. If you go to Daniel 11, verse 24, the very final phrase says that, “. . . and he shall forecast his devices against the strong holds, even for a time.” And we looked at Uriah Smith telling us that this word *against* is better translated as *from*: “he shall forecast his devices [*FROM*] the strong holds [*FROM THE CITY OF ROME FOR 360 YEARS*].

This word that is translated *against* is back here in verse 12; and, in verse 12 of Daniel 8, it also is better translated as *from*. Okay. And verse 12 says, “And an host [AN ARMY, MILITARY STRENGTH] was given him [THE PAPACY] against [FROM] the daily *sacrifice* [PAGANISM] by reason of transgression, . . .”

Were there any Pagan kings that gave their military might to the papacy? Clovis and onward, the military support came from Paganism by reason of transgression.

What is the transgression that Clovis accomplished that allowed his military and economic strength to be placed in the hands of the Papacy? A church/state relationship; this is the transgression that allowed this to take place.

There is much to say, of course, about verses 9 through 12. I wanted to derive this one small point that you may not have seen here. There is a relationship between Pagan Rome and Papal Rome that is emphasized, highly emphasized, in verses 9 through 12. What is that relationship?

FROM THE AUDIENCE: Church and state.

BROTHER PIPPENGER: Church and state? Is that a guess or do you know that?

FROM THE AUDIENCE: I am saying that.

BROTHER PIPPENGER: That is what I understand. It is the church/state relationship.

And who is the state?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Oh, yeah, but who is the state?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is the man.

Who is the woman? It is the church. Female Rome is the church. Male Rome is the state. Okay? And their transgression: the combination of church and state. So, one of the relationships that is identified between Pagan Rome and Papal Rome is their marriage, the combination of church and state, the transgression.

Why is this important? I still have not answered why this is important.

Okay, now, in verse 13 of Daniel 8, another relationship, another relationship that we are going to point out.

What are we doing? We are looking at the relationships between Papal Rome and Pagan Rome that are set forth in the Scriptures, and we have not said why we are looking at that yet.

In verse 13 of Daniel 8, it says,

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8: 13-14 (KJV).

All right. I am not going to spend a great deal of time on these verses here. We have dealt with them a little bit before, and ultimately we are going to deal with them in detail when we deal with the 2520 in the Bible.

But, in verse 13 there are two powers: “the daily” is Paganism, and “the transgression of desolation” is Papalism. Understanding that truth is understanding the foundational approach to

Bible prophecy of William Miller and the Millerites, because they understood that Bible prophecy was illustrated on the history of these two desolating powers. And in verse 13, the Millerite Pioneers would tell you that the Daily here is the Pagan desolating power, and the transgression of desolation is the Papal desolating power; and, they are correct.

And it goes further in the verse and it tells us what these two desolating powers are going to do. They are going to give both the sanctuary and the host to be trodden under foot, and then in verse 14 it says, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” And this Hebrew word that is translated as *cleansed* means *justified*, and it also means *made right*.

Okay. In order for the sanctuary to be made right in 1844, two things have to happen, according to verse 13. The sanctuary needs to cease to be trodden under foot and the host needs to be ceased to be trodden under foot. And the prophecy that identifies when the sanctuary ceases to be trodden under foot is the prophecy of the 2300 Years; and, the prophecy that identifies when the host (God’s people) ceases to be trodden under foot is the 2520.

So, in terms of the relationship between Paganism and Papalism, there is another relationship; and that is that there is a one-two punch of two desolating powers that are used by the Lord to trample down God’s people and sanctuary, in His execution of punishment against His people for breaking the covenant. So, there is a relationship between Paganism and Papalism that has to do with them a one-two desolating power. All right?

Revelation 13:2, 12, 11

Go to Revelation 13:2. Revelation 13:2 says,

“²And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him”—

Three things.

And when it comes to the relationship between Paganism and Papalism, at least for me it is a mental cue that helps me remember. I do not think I need help in remembering this anymore, but this is the way it originally worked for me: Pagan Rome removes three things for the Papacy and it gives three things to the Papacy.

What are the three things that Pagan Rome removes for the Papacy?

FROM THE AUDIENCE: The three horns.

BROTHER PIPPENGER: The three horns.

What are the three things that Pagan Rome gives to the Papacy?

FROM THE AUDIENCE: Power.

BROTHER PIPPENGER: Power, seat, and great authority.

What is the power that was given to the Papacy?

FROM THE AUDIENCE: Military strength.

BROTHER PIPPENGER: It was Clovis’ military and economic strength.

What is the date that we put with that? 496,—we read it yesterday—the baptism of Clovis.

What is the seat? **What is the seat?**

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: The seat is the throne. It is where you rule from. Where power is seated is where it rules from.

Where and when did Pagan Rome give the seat of authority to Papal Rome?

FROM THE AUDIENCE (Brother Tracey): AD533.

BROTHER PIPPENGER: Nope. AD330, when Constantine moved the capital from the City of Rome to the City of Constantinople; thus, leaving a power vacuum in the City of Rome that the Papacy immediately gobbled up. It took control of the City of Rome to be its seat of influence and authority.

So, power, AD496; seat, AD330.

Its civil authority, its great authority—we will let Tracey answer this one.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: When did Pagan Rome give its civil authority to the Papacy?

BROTHER TRACEY: 533.

BROTHER PIPPENGER: AD533, with the decree of Justinian. Justinian identified the Pope of Rome as the head of the churches and the Corrector of Heretics, which at that point in time meant the Pope of Rome had the legal civil authority to turn around to the Emperor of Rome and say, “You are a heretic. Off with your head!” The civil authority had been turned over to the Papacy in AD533.

So, there are three things that Pagan Rome gave to the Papacy; three things that it removed from the Papacy.

Look at Revelation 13:12, speaking of the United States. In Revelation 13:12, speaking of the United States, it says,

“¹²And he [*THE UNITED STATES*] exerciseth all the”—what?

FROM THE AUDIENCE: Power.

BROTHER PIPPENGER: What is the power?

So, who is it that gives their power to the Papacy at the end of the world that has been prefigured by Clovis in AD496?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

—“¹²And he [*THE UNITED STATES*] 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.” Revelation 13:12 (KJV).

Clovis is typifying the role of the United States, and now we are getting into the realm of why it is essential to see the relationship between Pagan Rome and Papal Rome, because Pagan Rome is prefiguring the role of the United States of America at the end of the world.

And if you do not see the relationship of Pagan Rome and Papal Rome, you are going to be in darkness concerning the work that the United States is now accomplishing on Planet Earth.

Now, go backwards to verse 11.

“¹¹And I beheld another beast coming up out of the earth;”—

This is the United States. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“and he had two horns like a lamb, and he spake as a dragon.” Revelation 13:11 (KJV).

When does the United States speak as a dragon?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law.

What happens at The Sunday Law, prophetically?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What happens to the United States?

FROM THE AUDIENCE: National ruin.

BROTHER PIPPENGER: National ruin; there are so many good answers to that, but I guess I will just have to say it.

At this point the United States becomes who?

FROM THE AUDIENCE: Ahab.

BROTHER PIPPENGER: Ahab. And when Ahab consummates the marriage with Jezebel in Daniel 11:41 or Revelation 13:11, we have a Sunday law.

But, the story of Ahab and Jezebel, what is one of the primary problems with that story?

Who is supposed to be the priest of the home in the marriage?

FROM THE AUDIENCE: The man.

BROTHER PIPPENGER: Ahab, the man, is; but, that was not the case with Jezebel, is it?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: So, when the United States marries the Papacy at The Sunday Law in the United States, when they fulfill the role of Ahab, Sister White often says that the United States is going to pay—

FROM THE AUDIENCE: Homage.

BROTHER PIPPENGER: —homage.

What does *homage* mean?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Going to give gifts.

BROTHER PIPPENGER: You are going to give gifts; you are going to bow down? No.

HOMAGE, if you look it up in the dictionary, it comes from the history where the king owned all the land and you were just allowed to work the land under the king's control. There is a name for that.

FROM THE AUDIENCE: *Feudalism*.

BROTHER PIPPENGER: Feudalism. It was in the time of feudalism. This was the time where the term *homage* comes. And if you were going to work this land for the king, then you had to pay homage to the king.

And how do you pay homage to the king? You get on your knees, you are naked, and you put your hands above your head, and then the king would put his hands over your hands—you would **clasp hands** at The Sunday Law—but you would clasp hands; but, you are in total

submission. So, when the United States pays homage to the Papacy at The Sunday Law, it is also Ahab consummating the marriage with Jezebel.

And who is in charge of the situation there; is it Ahab or Jezebel?

FROM THE AUDIENCE: Jezebel.

BROTHER PIPPENGER: Jezebel.

So, where is Jezebel placed at that point? On the seat over the United States. Okay? But, she is not on the throne of the Earth yet. The United States then is going to go forth to the world and insist that the world set up the image of the beast, and then she is going to be placed upon the throne of the whole Earth. Right?

So, the United States is going to give its power to the Beast; the Dragon gave his power. The United States is going to place her upon the throne of the Earth. It is going to give her its seat; that is what the Dragon did in AD330.

But, the United States is also going to give the civil authority to the Papacy; because, the United States is who? It is Ahab. Right? It is Ahab.

And Ahab was the king of Judah or Israel?

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: How many kingdoms in Israel?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: So, Ahab is the leader of how many kings?

FROM THE AUDIENCE: Ten.

Revelation 17:17

BROTHER PIPPENGER: So, in Revelation 17:7, speaking of the Ten Kings of whom Ahab (the United States) is the ruling power of those Ten Kings, in verse 17 it says,

“¹⁷For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”
Revelation 17:17 (KJV).

So, what took place in verse 17?

What is the kingdom of the Ten Kings? What do they represent?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: They are the civil structure. **They are the civil structure.** They are the civil authority.

In Revelation 17:17, the United States is now giving the great authority of the world into the hands of the Papacy.

Revelation 13:2, speaking of the role of Pagan Rome, says that Pagan Rome would give the Papacy three things: its power, its seat, and great authority. And at the end of the world, the United States gives the Papacy three things: its power, its seat, and great authority.

And Pagan Rome removed the Heruli, the Ostrogoths, and the Vandals in order to place the Papacy on the throne of the Earth; and, the three obstacles for the Papacy at the end of the world are the King of the South, the glorious land, and Egypt. And to bring down the King of the South, the Papacy required the help of the United States, represented as chariots, ships, and horsemen. So, the United States brought down the first horn [Russia]. And the United States pays homage to Rome when the glorious land [the United States] is conquered. That is the

second horn. And then the United States forces the whole world to accept the image of the beast, and places the Papacy in control of the civil structure of the Earth when it conquers Egypt [the world]. That is the third horn. So, as Pagan Rome removed three horns, the United States removes the three obstacles—the King of the South, the glorious land, and Egypt—for the Papacy.

And as Pagan Rome gave its power, seat, and great authority to the Papacy, so, too does the United States.

The point being is that this relationship between Pagan and Papal Rome is a subject of prophecy; therefore, we are required to understand it, even though we are not required to understand about the paralytic and his relationship with Noah, because we do not know of anyone, any relationship; but, there are several relationships between Pagan Rome and Papal Rome that are marked in the Scriptures. And the reason that we need to understand them is because Pagan Rome is prefiguring the work of the United States at the end of the world, and the United States is the power that is going to force the whole world to receive the mark of the beast; and, the subject of the mark of the beast is the Third Angel's Message. So, if you do not know the role of the United States, you do not really know the Third Angel's Message. And the only way you can know the role of the United States is if you understand the relationships between Pagan and Papal Rome.

And Satan knows this, and the most significant symbol of Pagan Rome in the Book of Daniel is the Daily. So, if you can destroy the understanding of the Daily, you are destroying one of the most important points of reference of what the United States is going to do at the end of the world, and you eliminate your ability to have a correct understanding of the Third Angel's Message.

Daniel 12:7

Another relationship [Daniel 12:7], I will pass over that one—well, let us go there, Daniel 12:7.

⁷“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.” Daniel 12:7 (KJV).

The scattering of the holy people: “all these *things* shall be finished.” And this, of course, we know is the 1260 that ended in 1798.

Leviticus 26:3-12, 13-14

But, the scattering of the holy people, if you go to Leviticus 26, speaking of God's people, the holy people in the Scriptures, beginning in Leviticus 26, verse 3, it says,

³“If ye walk in my statutes, and keep my commandments, and do them;
⁴Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.”—

And He begins to describe the blessings that He would place upon the holy people of Israel if they would keep His commandments.

—“⁵And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. ⁶And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. ⁷And ye shall chase your enemies, and they shall fall before you by the sword. ⁸And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. ⁹For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. ¹⁰And ye shall eat old store, and bring forth the old because of the new. ¹¹And I will set my tabernacle among you: and my soul shall not abhor you.”—

And verse 12 says,

“¹²And I will walk among you, and will be your God, and ye shall be my people.”
Leviticus 26:3-12 (KJV).

Israel is God’s people.

Is God holy?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, Israel is the holy people. Okay?

And in verse 7 of Daniel 12, they are going to be scattered.

So in Leviticus 26, beginning in verse 28, this is the passage (28 through 34) that Miller marks right here for the seven times [indicating the 2520 in the upper right-hand corner of the 1843 Chart]. Verse 28 says, if they break the covenant,

“²⁸Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. ²⁹And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. ³⁰And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. ³¹And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. ³²And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. ³³And 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. ³⁴Then 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.”
Leviticus 26:28-34 (KJV).

So, if you go back to Daniel 12:7,

“⁷And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half;”—

What is that?

FROM THE AUDIENCE: 1260.

BROTHER PIPPENGER: Three and an half times.

What is three and an half times?

FROM THE AUDIENCE: 1260.

BROTHER PIPPENGER: It is half of *seven times*.

—“and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.” Daniel 12:7 (KJV).

So, there is a scattering of God’s holy people that ends in AD1798; but, it began against Ancient Israel. This 1260 begins in AD538, 500 years after Ancient Israel is divorced of God; so, this holy people that are being scattered is spiritual Israel after the cross, and this is simply the second half of the *seven times* punishment.

So, I am going to leave that there. There is more to be said about the *seven times* that we will do as we proceed in our worship series.

Deuteronomy 4:1-7, 27; 28:64

“chapter 4:1” Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. ²Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you. ³Your eyes have seen what the LORD did because of Baal-Peor: for all the men that followed Baal-Peor, the LORD thy God hath destroyed them from among you. ⁴But ye that did cleave unto the LORD your God *are* alive every one of you this day. ⁵Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. ⁶Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people. ⁷For what nation *is there* so great, who *hath* God so nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*? . . . ²⁷And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. . . .

“chapter 28:64” And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.” Deuteronomy 4:1-7, 27; 28:64 (KJV).

Jeremiah 9:13-16; 31:10-11

“chapter 9:13” And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; ¹⁴But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them: ¹⁵Therefore 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. ¹⁶I 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.” . . .

“chapter 31:10” Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his

flock. ¹¹For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that* was stronger than he.” Jeremiah 9:13-16 31:10-11 (KJV).

Selected Messages, book 2, page 69:

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.” *Selected Messages*, book 2, 69.

Summary

So, let us bring this to a conclusion here.

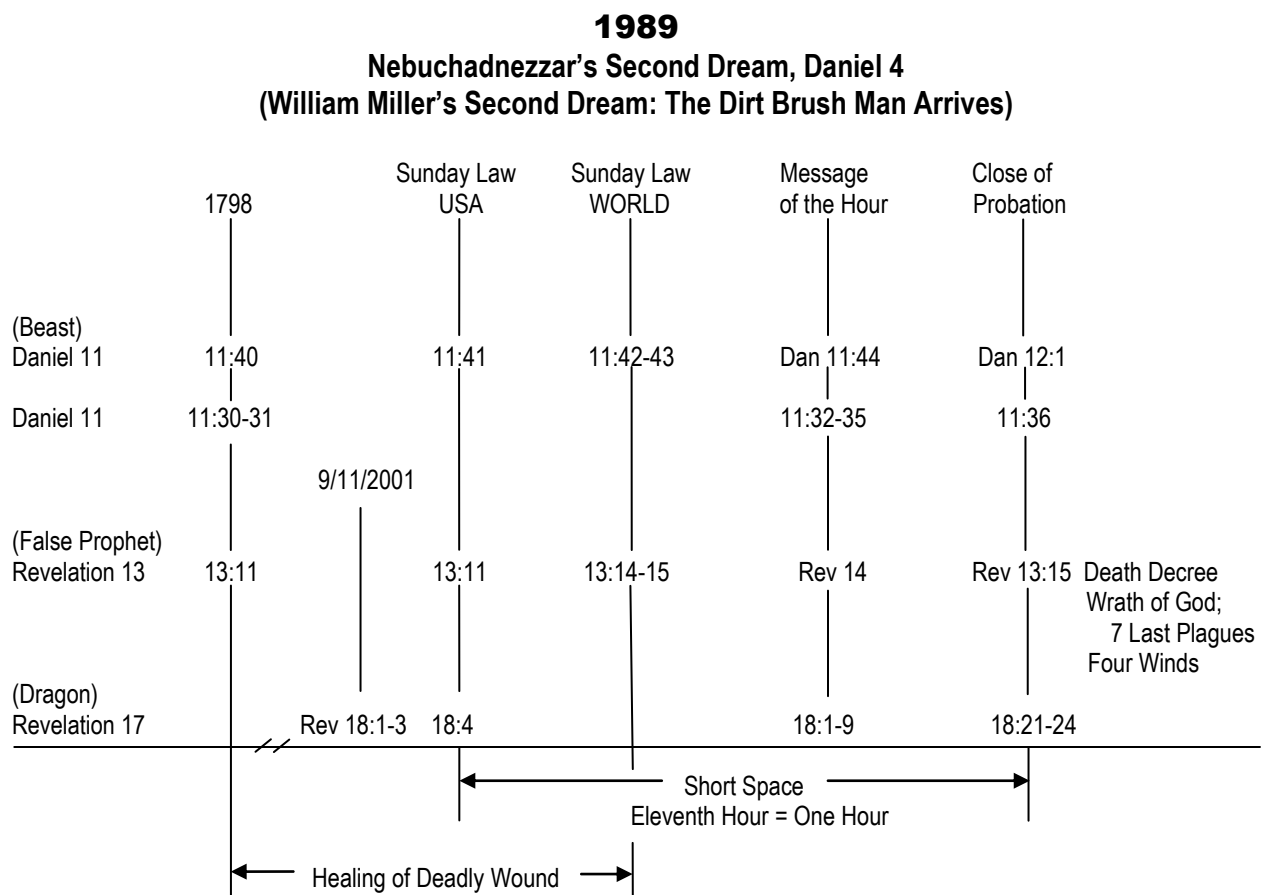


Figure No. 127B.

Sister White says that in “**the eleventh of Daniel** has nearly reached its complete fulfillment and **much of the history that has taken place in fulfillment of this prophecy will be repeated.**” (excerpt from *Manuscript Releases*, number 13, 394).

In Daniel 11, verse 31, you have the story of how the Papacy is placed upon the throne of the Earth: “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and

shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” We went over that history.

So, in that history, “the arms standing on his part,” AD496, Clovis begins the work of plucking up the three horns, even though it is not in there, specifically mentioned in verse 31, it is there. That is the same history: arms standing on his part, AD496; removing the Daily, AD508, polluting the sanctuary of strength, the warfare during that period; placing the Papacy on the throne of the Earth, AD538. So, in verse 31 you have the history of AD496 to 538, and it is the history of the relationship between the arms (Pagan Rome) and “his part” (the Papacy). So, in verse 31 you have the history of the relationship of Pagan Rome and Papal Rome. And although it is not specifically marked in the verse, you have the history of the removal of the three horns; you have the history of the power, seat, and great authority, are all in that history.

And Sister White says, “**Scenes similar to those described in these words will take place.**” (excerpt from *Manuscript Releases*, number 13, 394). In verses 32 to 35 you have the persecution of the Dark Ages; and, then in verse 36 you have the Papacy’s arrogance and him coming to his end. He prospers until the indignation be accomplished.

So, here [see Figure No. 127B], this is Daniel 11, verse 40.

But, this here [see Figure No. 127B], this is Daniel 11, verse 30¹⁷; because, in verse 30 Pagan Rome connives with Papal Rome. Right? It has intelligence with them that forsake the holy covenant. This is Ronald Reagan and the Pope of Rome. Right?

And this, verse 31 [of Daniel 11], is Ronald Reagan and the United States standing up, “standing on his part,” beginning the work of contributing to the bringing down of the Soviet Union (the King of the South). Ronald Reagan stands up for his comrade in arms, the antichrist of Bible prophecy (the King of the North).

And in the ensuing history of verse 31, you have the sanctuary of strength (the Constitution of the United States) overturned; and, at the same time, the United States fully ceases to be Protestant, is fully apostate Protestantism. It has changed its religious heritage from Protestantism to apostate Protestantism, just as Pagan Rome changed its religious profession in this identical history from Paganism to Papalism.

Then, in verses 32 through 35 [of Daniel 11], you have the persecution.

In verse 44 [Message of the Hour], it says, “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.” That is verses 32 to 35. And then in verse 36, somewhere in here [Close of Probation], his arrogance is emphasized, and he is coming to his end when the indignation is accomplished. And this [verse 36] is where he stands when Michael stands up, for in Daniel 12:1 it says, “And at that time,” when the Papacy is in its arrogant fashion has placed itself between the glorious holy mountain and the people of the world, he comes to his end and none shall help. He prospers until the indignation be accomplished.

So, what we have shown you, if you are willing to see it, is that Daniel 11, what we are teaching about Daniel 11:40-45, the sequence of events there, they line up perfectly with the sequence of events in Revelation 13, and with the sequence of events in Revelation 17. The End of the Word History.

But, Sister White, who they teach is not a theologian—Praise the Lord, she is not a theologian!—but, Sister White says that the history of Daniel 11:40-45 is the history of verses 30 to 36, and sure enough it is. And verses 30 to 36, it also squares up with Revelation 13 and Revelation 17, let alone Daniel 11:40-45.

¹⁷ Dialogue results in correcting verse 29 to verse 30 of Daniel 11.

And what these events are, these are the events connected with the Close of Probation, which multitudes in Adventism have no understanding of, though they have been clearly revealed.

And here we are at the end of the world. Anyone that wants to look at it can see that the economy is gone. It is being propped up by human devising. Is that not what Sister White says in *Testimonies*, volume 9, they are struggling in vain to put business operations on a more secure basis. And, then she tells us that the people of the United States are going to lean upon their legislators—this is my words; I will tell you when I am quoting her words—they are going to lean upon the legislators of the United States to pass a Sunday law—now, here is her words—“in order to return to temporal prosperity.”

The reason the people of the United States push their Congress for a Sunday law is because something happens to the temporal prosperity in the United States, and they cry out, “Do something for us!” Okay?

So, before The Sunday Law, there is going to be an economic problem going on.

Do you see an economic problem on the horizon?

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Okay. Here is where we are. It is easy to see that The Sunday Law is approaching, and we are told that “The movement for Sunday legislation is going on in darkness,” That is Sister White’s words; that is not a paraphrase.

And there are two classes in Adventism. Right? What are the two classes in Adventism?

FROM THE AUDIENCE: Wise and foolish.

BROTHER PIPPENGER: Wise and foolish, okay. What are they, though?

FROM THE AUDIENCE: Wheat and tares.

BROTHER PIPPENGER: Wheat and tares. Keep going.

FROM THE AUDIENCE: Sheep and goats.

BROTHER PIPPENGER: Sheep and goats.

They are the children of the Day and the children of the Night; and, the children of the Night, they do not see this coming; because, even though the events connect with the Close of Probation have been clearly revealed, they are the children of the Night, so they have no more an understanding of these important truths than if they had never been revealed.

But, the children of the Day, they are going to understand these things. And how are they going to understand these things? What does the Bible say? “Surely the Lord thy God will do nothing except He”—do what?

FROM THE AUDIENCE: Reveal it.

BROTHER PIPPENGER: —“reveal it through”—who?

FROM THE AUDIENCE: His prophets.

BROTHER PIPPENGER: —“His servants the prophets.”

It is through this prophecy [Figure No. 127B] that the Lord is opening up the Third Angel’s Message to His people.

And when did this prophecy begin to be opened up?

FROM THE AUDIENCE: 1989.

BROTHER PIPPENGER: 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40. The Lion of the Tribe of Judah unsealed this message, which is a prophetic testing message designed by God to produce two classes of worshippers, and then demonstrate them at The Sunday Law in Adventism. This is the Everlasting Gospel that was unsealed in 1989. And, then in 1989 when that was unsealed, what happened?

FROM THE AUDIENCE: An increase of knowledge.

BROTHER PIPPENGER: An increase of knowledge.

What else?

FROM THE AUDIENCE: The Dirt Brush Man arrives.

BROTHER PIPPENGER: The Dirt Brush Man arrives! That is what we are dealing with. We are dealing with 1989 being the conclusion of William Miller's seven scatterings in William Miller's dream.

Which dream was it? It was William Miller's second dream. Okay?

But, which dream was it of Nebuchadnezzar? It was Nebuchadnezzar's second dream.

And William Miller's second dream is in *Early Writings*. Did Ellen White write *Early Writings*?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Did she write William Miller's dream?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No.

And Nebuchadnezzar's second dream is in the Book of Daniel. Did Daniel write the Book of Daniel?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Except for what?

FROM THE AUDIENCE: Nebuchadnezzar's dream.

BROTHER PIPPENGER: Nebuchadnezzar's dream; he wrote that in chapter 4.

So, this here, 1989, this is the end of Nebuchadnezzar's dream; and, at the end of his dream, Nebuchadnezzar, what is he? He is a converted man.

And who is waiting for him? Who are his counselors? Who is his main counselor that is there waiting for him at the end of the *seven times*?

FROM THE AUDIENCE: Daniel.

BROTHER PIPPENGER: Daniel. Daniel has opened up to him.

Shall we pray?

Benediction: Heavenly Father, we want to understand the relationship of Pagan Rome and Papal Rome that we might understand the powers that be here on Planet Earth now. We want to understand what is happening in an intelligent fashion, in a way that we can teach these things that those who want to hear, will hear and understand; but, we also want these truths to be used by your Holy Spirit to finish the work in each of our individual experiences that need to be finished. We thank you for allowing us to study these things in a time period of peace. We know that troublous times are on the horizon. We thank you for another day of life that we can serve you, and as we go forth to our individual tasks we ask that you would help us to be safe and do what we do for your glory and honor. In Jesus's name, amen.

Habakkuk's Two Tables #64

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we take up this study today and tomorrow as we bring this consideration of 1989 to a conclusion, we ask that you would help us bind off the various truths that we have put forth. We need your Holy Spirit as we consider your Word. We ask that you bless us with that gift at this time and fill our hearts and minds with your Holy Spirit, that you take control of this presentation and guide and direct that it is presented in a way that edifies your people, and we ask that you prepare our hearts and minds to hear your Voice in this message and that the message might have an impact upon us to be more like you in thought, word, and deed; and, to be prepared with a message to provide to those that we come in contact with. We ask that you pour the Latter Rain out upon us and make us fit vessels to receive it at this time. In Jesus's name, amen.

BROTHER PIPPENGER: I had several other arguments that we could do on the last six verses of Daniel 11, 1989; but, because it is God's Word, it is infinite, and you can go on and on and on. So, I am determined that this morning and tomorrow we will bring 1989 to a conclusion, and then on Sunday we can return to our consideration of the Two Tables as typified in the Scriptures. We are in the process of doing that in the sense that 1989 we are identifying as the Time of the End for the last Reform Movement of sacred history, the Reform Movement of the 144,000; and, that not only was 1989 marking the Time of the End for the Reform Movement of the 144,000 but it is also the point in time when William Miller's scattering ended; and, therefore, the Dirt Brush Man arrives on the scene and begins to sweep away the customs and traditions that have been handed down in Adventism from generation to generation.

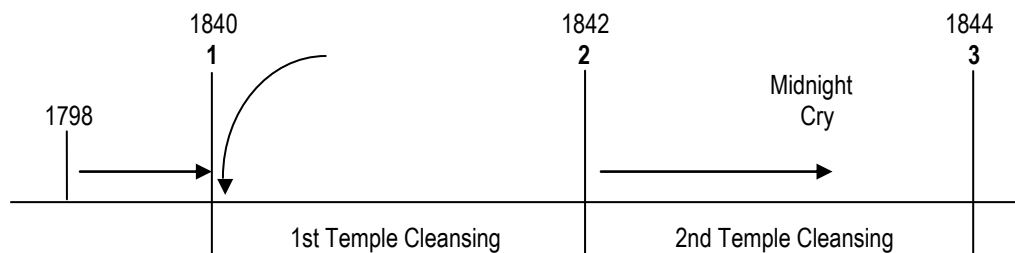


Figure No. 128.

So, we have been making many arguments about the last six verses of Daniel 11. One of those arguments is that in every Reform Movement we see the Everlasting Gospel, and the Everlasting Gospel is the work of Christ in producing two classes of worshippers, based upon the introduction of a three-step testing message.

At the third step, the door closes.

The First Message, the characteristic of the First Message is that it is empowered when a Divine Symbol comes down.

And, in this history we will see two temple cleansings—we are doing some review right now—two temple cleansings.

As a point of reference so you can follow my logic, in the Millerite Reform Movement, the Mighty Angel of Revelation 10 came down on August 11, 1840, and empowered the First Angel's Message that had been going through history since the Time of the End in AD1798. Once the message was empowered by the confirmation of the year/day principle, the Protestants were tested by that message and by June of 1842 they had closed their door on the message, and now this is the First Temple Cleansing of that history.

And in this history we see the empowerment of the Midnight Cry in here; thus, empowering this message that is going through this history (the Second Angel's Message), and it concludes when the door closes here on October 22, 1844. This is the Second Temple Cleansing in this history.

So, there are two temple cleansings in each of these histories. I want to put that into the record.

Then I want to put in, there is a quote—

Do you realize how many quotes we have now? Over 500 pages. Okay? So, if you can remember all the references, you are amazing.

But, there was one quote that we used more than once early on, before we got to 1989, when we were dealing with the reform lines. It says, “The first and second angel's messages are still truth for this time, and are to run **parallel with that which follows.**” (*The 1888 Materials*, 803–804).

So, once again, if we mark this history as the Millerites' and we see the First and the Second Angels' Messages, they are to run parallel—the Millerites being the beginning of Adventism—and this is to run parallel with the end of Adventism; and, it is based upon this premise that what brought the Mighty Angel down in 1840 was the restraint of Islam.

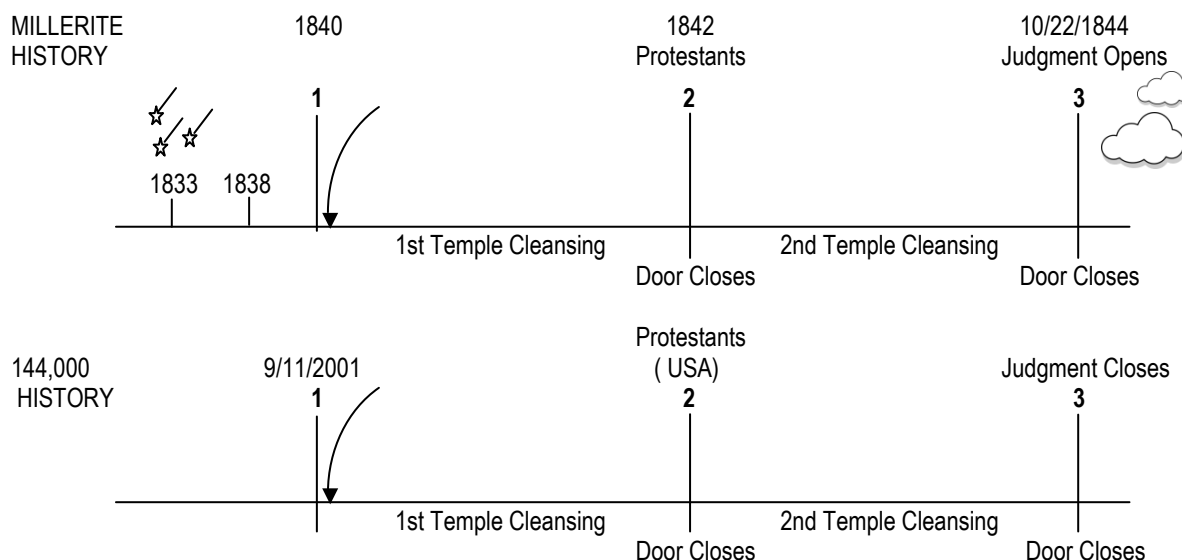


Figure No. 129.

The restraint of Islam here on 9/11/2001 parallels this history.

“The First and Second Angels’ Messages are still truth for this time, and are to run parallel with that which follows,” and that which follows is our history. with the restraint of Islam in 1840. The Mighty Angel of Revelation 10 comes down with the restraint of Islam.

And in 2001 the Mighty Angel of Revelation 18 comes down and begins the testing process of Adventism, the First Temple Cleansing of Adventism.

And here [the second waymark of Millerite History], what marks the closing of the door in the Millerite History was the action of the Protestant churches of the United States as they closed their doors to the message of the Millerites.

And this waymark here [the second waymark for the 144,000] is once again the Protestants of the United States when they pass a Sunday law. The door closes here for Adventists: the First Temple Cleansing.

And now the Second Temple Cleansing is going to take place with the eleventh-hour workers [at the third waymark for the 144,000].

This waymark [the third waymark for the Millerites] was the opening of Judgment; and, this waymark [the third waymark for the 144,000] is the close of Judgment when the Second Temple Cleansing concludes.

Okay. With that in place, go to your notes.

LUKE 21

A couple presentations ago within the past week, we made an emphasis about Luke 21 in connection with the sealing of God’s people.

You see Luke 21:25-26 in your notes. It says in there:

“²⁵And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Luke 21:25-26 (KJV).

In the Millerite History, back here in 1833, you have the falling of the stars. The dark day has preceded this. But these signs in Luke 21:25-26 are the signs that ushered in the Millerite History.

We pointed out that *the distress of nations* that is in this history was in 1838. The distress of nations was Islam, the activities of Islam (Egypt attacking Turkey) that brought the four European powers to intercede into that situation and end the 391 years, 15 days, time prophecy of the Sixth Trumpet found in Revelation 9:14-15.

So, in this history [of the Millerites] in relation to Luke 21—go to Luke 21. In Luke 21, verse 7, the disciples have asked Christ what are the signs of the destruction of the temple, the Second Coming. They say in verse 7,

“⁷And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?” Luke 21:7 (KJV).

So, Jesus begins to answer their question in detail. If you go down through Luke 21, it is a very detailed response by Christ, in chronological order. And as He goes down through this answer of His, in verse 27 it says, after He set forth the signs He says,

“²⁷And then shall they see the Son of man coming in a cloud with power and great glory. ²⁸And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” Luke 21:27-28 (KJV).

So, the signs for the Millerites—the signs in the sun, and in the moon, and in the stars, and the distress of nations—Jesus is saying that when you see these signs, your redemption draweth nigh, and that in verse 27 you will see the Son of Man coming in the clouds of Heaven.

And then in verse 32 in connection with that, He says,

“³²Verily I say unto you, This generation shall not pass away, till all be fulfilled.” Luke 21:32 (KJV).

In the Millerite History, did this generation pass away before Jesus came in the clouds? No, because He came in the clouds on October 22, 1844.

Go to the Book of Daniel, chapter 7, in verse 13. It says,

“¹³I saw in the night visions, and, behold, *one* like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. ¹⁴And there was given him dominion, and glory, and a kingdom, . . .” Daniel 7:13 (KJV).

When did Christ go in to receive the Kingdom? October 22, 1844. This is Christ entering into the Most Holy Place of the Investigative Judgment on October 22, 1844; and, when He did so, He came with the clouds.

So, if you look at the second reference in your notes, *Testimonies to Ministers*, page 445; we read this just a few days ago—it says,

“This sealing of the servants of God is the same that was shown to Ezekiel in vision.”—

Sister White is saying that the sealing of the 144,000 in Revelation, chapter 7, is the same sealing that is found in Ezekiel 9; but, she adds to it.

—“John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men’s hearts failing them for fear.** He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

What did he see? Well, he saw Luke 21, verse 25, which says,

“²⁵And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: ²⁶Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.” Luke 21:25-26 (KJV).

So, Ellen White is telling us that John and Ezekiel's sealing of the 144,000 is also the point of reference of Luke 21. Okay?

There was a sealing process that was going on in the Millerite History. Those those roughly 50 people that moved in by faith to the Most Holy Place on October 22, 1844, are typifying the sealing of the 144,000.

So, Luke 21 was fulfilled in the Millerite History, but the prophets are speaking more about the end of the world than any other time; so, Luke 21 is going to be fulfilled for us, and you see Ellen White identifying that Luke 21 is a component of the sealing of the 144,000. So, you know that Luke 21 is at the end of the world.

So, if you are still in Luke 21, and as Christ is giving the answer to the Disciples, He gives them a parable in verse 29. He is going to repeat and enlarge upon His answer, and He is going to use a parable to expand what He is saying. And He says in verse 29,

“²⁹And he spake to them a parable: Behold the fig tree, and all the trees; ³⁰When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ³¹So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. ³²Verily I say unto you, This generation shall not pass away, till all be fulfilled. ³³Heaven and earth shall pass away: but my words shall not pass away.” Luke 21:29-33 (KJV).

Now, in this worship study, we have already studied out pretty thoroughly what causes the trees to bud out, and what is that?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: And when are these trees budding out?

FROM THE AUDIENCE: In the Spring.

BROTHER PIPPENGER: In the Springtime; because, when you see them budding out, it tells you that Summer is nigh at hand. It is not budding out in Summer; it is telling you that Summer is approaching.

And, what takes place in the Summer, according to the Bible?

FROM THE AUDIENCE: Fruit (and various responses.)

BROTHER PIPPENGER: The harvest.

And when is the harvest, according to the Bible?

FROM THE AUDIENCE: At the end of the world.

BROTHER PIPPENGER: At the end of the world.

So, when you see the trees budding out, you know that you are at the end of the world. In fact, this parable is saying that if you are living when the trees bud out, you are living in the last generation: “**This** generation shall not pass away, till all be fulfilled.”

Sister White comments on this in *The Great Controversy*, page 308. She says,

“Christ had bidden His people watch for the signs of His advent”—

And that is what the Disciples had asked Christ in Luke 21, “What are the signs?”

—“Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. ‘When these things

begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ He pointed His followers to the budding trees of spring, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” *The Great Controversy*, 308.

So, there is a sign that marks the fulfillment of Luke 21, and this sign is the Latter Rain. It is the budding trees of Spring. And, the people that are alive when this sign takes place are the final generation on Planet Earth, “This generation shall not pass.”

And, we are required to recognize the Latter Rain; but, most of us in Adventism will not recognize it. We have that example from 1888. Do you think that those men who rejected the message of Jones and Waggoner in 1888 thought that they were rejecting the Latter Rain Message?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Ellen White had been telling them it is the Latter Rain Message. They still could not see it.

If they had actually understood that that was the Latter Rain Message, would they have rejected it?

FROM THE AUDIENCE: “No,” and “Who knows.”

BROTHER PIPPENGER: Who knows the best answer; but, who knows? Okay? Who knows?

So, the 1888 is sacred history; because, we are modern Israel. Our history of Adventism is sacred history, and 1888 is prefiguring the end of the world when once again the Latter Rain Message is going to arrive, and men, the majority of Adventism, are not going to recognize it.

WE MUST NOT WAIT

This is just one—and we went through this in detail in this worship series, that we are required to recognize the Latter Rain. This is just one of those quotes that we have read before from *The Seventh-day Adventist Bible Commentary*, volume 7, page 984.

“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.”—

It is coming upon all who will recognize it.

—“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.

When is the whole Earth going to be filled with the glory of God?

FROM THE AUDIENCE: Revelation 18.

BROTHER PIPPENGER: Revelation 18, when this Angel comes down [9/11/2001]; and, this Angel that comes down is no less the personage than Jesus Christ when Islam is restrained, as it was in the Millerite History. And this marks the beginning of the First Temple Cleansing; it marks the beginning of the Latter Rain; and, only those that recognize this have the possibility of navigating through this testing process safely, where they receive the Seal of God at the end of this history.

So, we have been dealing with the last six verses of Daniel 11—let us see how we are going to do this one—and we have been spending time on verse 40, we have spent quite a bit of time.

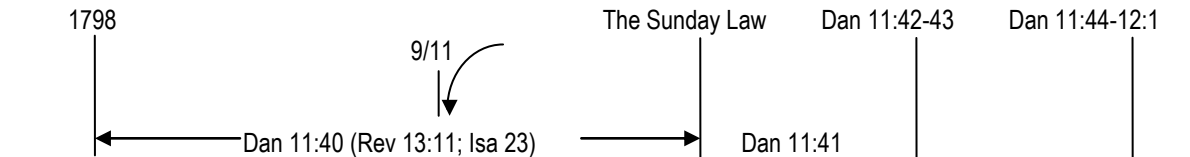


Figure No. 130.

Verse 40 begins in 1798, and when does verse 40 conclude?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law.

This is Daniel 11, verse 40. What else is this?

FROM THE AUDIENCE: Revelation 13.

BROTHER PIPPENGER: Revelation 13:11 and Isaiah 23 is verse 40. Okay?

This [The Sunday Law] is verse 41; and then we have verses 42 and 43, and that is when the deadly wound is healed, when Egypt [the world] is conquered.

How do I want to illustrate this?

Then down here [at the third waymark of Figure No. 130] I am going to put verses 42 and 43 to represent when the King of the North conquers Egypt in Daniel 11. We could put other Scriptures there.

But, this [the fourth waymark of Figure No. 130], I am going to put verses 44 through 12:1; because in Daniel 11, verse 44, you have the message, “the tidings out of the East and the North that troubleth him and he goes forth to destroy and utterly make away many”; and, he is going to plant the tabernacles of his palace between the seas and the glorious holy mountain in verse 45, and he shall come to his end with none to help.” And then in Daniel 12:1, it says, “And at that time,” in this history, in verses Daniel 11:44 through Daniel 12:1, Michael stands up and human probation closes.

So, in this history, this is the history of verse 40; and, in this history on 9/11 before The Sunday Law, we have the Mighty Angel come down.

Can you read this? I mean, can you follow the logic of this?

You can follow it when I am putting it up there; but, when I go back to it ten seconds later, are you going to remember it?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay.

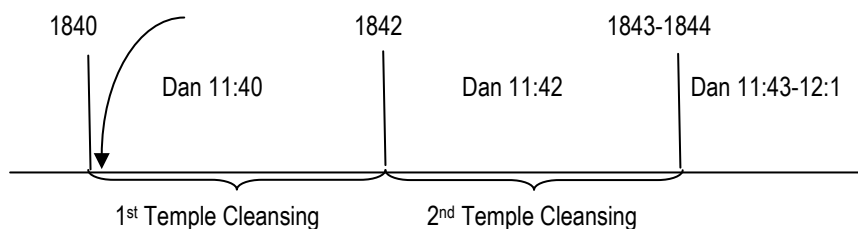


Figure No. 131.

So, what we are saying here [Figure No. 131], among other things, is that in 1840 the Mighty Angel came down. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And this empowers a message that is going to test who? The Protestants.

And how many temple cleansings are there going to be in this history? There are going to be two.

So, here is the end of the testing process for the Protestants. When is that marked?

FROM THE AUDIENCE: 1842.

BROTHER PIPPENGER: 1842.

And then in 1843 and 1844, what do you have? You have the Midnight Cry.

And the Midnight Cry, the reason why I said 1843 and 1844, the First Disappointment in 1843 was a purposeful contribution to the Midnight Cry of 1844. The First Disappointment of 1843 actually took place in 1844—right?—when you factor in Karaite reckoning. So, 1843 and 1844 are connected in that sense.

And so here, in this history, in 1843 and 1844, you have the Midnight Cry, which concludes with the door closing on October 22, 1844.

So, in this history you have the Second Temple Cleansing, and you have the First Temple Cleansing here accomplished.

Do you follow me? Yes, do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: What I am saying here is that the Millerite History, 1840, is Daniel 11:40. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And the testing process goes until 1842.

And 1842, that is where the second testing process begins. All right?

And 1843 and 1844, that is Daniel 11:43 through 12:1.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, what I am saying is, Daniel 11:40-45 parallels the history of the Millerites from 1840 to 1844.

It can be illustrated better. I have done it better, I believe, and, I have watched other men do it better; but, I want you to see that the Millerite History is structured upon the last six verses of Daniel 11.

You have kind of a vague look. Did I lose you? Do you want to ask a question?

FROM THE AUDIENCE: No. I was just thinking.

BROTHER PIPPENGER: Okay. Vague looks are okay; but, if we can help to remove the vagueness, we will.

But, the Millerite History here [in Figure No. 131] is our history.

We have already gone through the last six verses of Daniel 11 in detail to show what it is in our history. In verse 41 The Sunday Law purifies the Adventist Church, and then those with the Seal of God are going to carry the Final Warning Message to the eleventh-hour workers, which reaches its conclusion there at the Death Decree and at The Sunday Law.

So, let us look at some other factors here in Millerite History.

Millerite History, in our history, and in all the reform lines in one sense are the histories of two messages, the First and Second Angels' Messages.

Okay. We have spent a lot of time on this already.

1 st Message	2 nd Message
ELIJAH JOHN MILLER BODY (Shaking)	ELISHA CHRIST CHRIST LIFE -----

Figure No. 132.

The First Message is Elijah; the second is Elisha. The First Message is John the Baptist; the second is Christ. The First Message is Miller; the second is Christ in that history.

In Ezekiel 37, the First Message produces the Body; the Second Message gives Life to the body, if that is the way to describe it.

But, in this history here (the Body/the Life), there in the First Message of Ezekiel 37, when Ezekiel gives that message, there is a sound (a voice), a sound. And what does that sound cause?

FROM THE AUDIENCE: A shaking.

BROTHER PIPPENGER: A shaking. So, we noted the Shaking, but there is no Life yet. There is a shaking in the First Message. It produces a body of believers. It does; and, this gets serious. This is one of the most serious things about the last six verses of Daniel 11.

Remember, John's message was the message that identified the events connected with the close of probation. He said to the Jews, "Who hath warned you to flee from the wrath to come," the *wrath to come* being AD34/70, the close of their probation.

Miller's Message, which we read in *The Great Controversy*, was to acquaint his generation with the events connected with the close of probation. So, our first message, the one that brings the Body together, is the events connected with the close of probation, which Sister White refers to as a truth that multitudes in Adventism has no understanding of in more than one place; but, in *Early Writings*, page 259, which we have looked at in this series, we are told that those that would not receive the message of John the Baptist could not be benefited by the teachings of Jesus. And in the next paragraph, she says that those that rejected the First Message, the message of Miller, could not be benefited by the Second Message, the message of Christ.

So, when it comes to the last six verses of Daniel 11 that brings this body of believers together and causes the Shaking, if you cannot accept the last six verses of Daniel 11, no way you are going to see the arrival of the Latter Rain, the budding of the trees, on 9/11.

So, this [First Message] message here [the (Shaking)] has eternal consequences. You have to recognize this message to be able to participate in this [Second] Message.

The Shaking in this history is part of the story. We have spent time on that, and I will give you a history of one of the arguments. We have mentioned that the primary argument on the last six verses of Daniel 11 that the opponents brought up was *the glorious land*. Okay? Hartland Institute was training people, and probably still does to Seventh-day Adventist pastors. In their training process they would find sympathetic churches to Hartland that they could send these students out to go practice preaching on Sabbath, and they would give them the preaching assignment, “to go and teach why the glorious land is the Seventh-day Adventist Church.” And the reason they were doing that was not to teach them how to preach a sermon; it was to oppose the message that the glorious land is the United States of America. So, they have been fighting this message for many, many years; and, so *the glorious land* among these truths as been one that has been really hammered on.

So, in response to all these agitation, this Shaking concerning this First Message, the Lord led the students of prophecy to recognize something that we have dealt with here several times, although we have not yet named it. It is called “the triple application of prophecy.” Perhaps that is not the best name to hang upon it; but, what it means is that some prophecies are marked as bring fulfilled three times, and they have within them the eternal rule that upon the testimony of two a thing is established. So, the first time the prophecy is fulfilled, combined with the second time the prophecy is fulfilled has established what the characteristics of the third and final fulfillment will be.

And one of the main reasons that this principle in God’s Word was recognized was over the argument of *the glorious land*; because, as we have taken time to deal with here, when Pagan Rome took control of the world supremely, it first had to overcome three geographical obstacles; and, when the Papacy took control of the world supremely, it had to first overcome three geographical obstacles. So, it was recognized that Pagan Rome combined with Papal Rome is an illustration of modern Rome. Therefore, when you come to the King of the South (verse 40, the glorious land in verse 41 [of Daniel 11]), and Egypt in verses 42 and 43, they are the three obstacles for modern Rome.

But, based upon a triple application of prophecy, what do those three obstacles have to be?

FROM THE AUDIENCE: Geographical areas.

BROTHER PIPPENGER: They have to be geographical areas. They cannot be spiritual entities.

For Pagan Rome in Daniel 8, 9, and 11, 16, and 17, it is Syria, Egypt, and Israel.

For Papal Rome it was the Heruli, the Ostrogoths, and the Vandals.

For modern Rome it is the Soviet Union, the United States, and the entire world. And to say that it is the Soviet Union and the Seventh-day Adventist Church, and then some other entity that you have to create because you have just destroyed all kinds of any logic that is in the verses is breaking the triple application of prophecy.

Let me give you another example of a triple application of prophecy. This is the simple one.

In this book—I should have kept this book over here—in this book on Millerite History, [*Foundations of the Seventh-day Adventist Message and Mission*], he [P. Gerard Damsteegt] points out—and it has nothing to do with what I am going to say—but he points out that after October 22, 1844, the Millerite Adventists who were going to stay on the track, which were very few, they came to recognize who they were in sacred history. They had just been following a message and a movement, but after the Great Disappointment on October 22, 1844, they dive back into the Bible to see what happened, to see what the sanctuary was, to see what happened in their experience of the Millerites; and, they begin to see they are modern Israel, and they begin to see modern Israel illustrated in various passages of the Bible. And he records that the very first Biblical illustration that the Millerite Adventists, after the Disappointment, recognized of themselves was that they were who? Elijah. Okay? The very first thing that was recognized is that they were Elijah.

Example of Triple Application of Prophecy: The 3 Elijahs

	STATE (10)	CHURCH	DECEIVING POWER
ELIJAH	Ahab	Jezebel	Baal
JOHN THE BAPTIST	Herod	Herodias	Salome (the daughter)
144,000	UN (10) Dragon	Papacy Beast	USA False Prophet

Figure No. 133.

And, there are three Elijahs. There is Elijah the first. Elijah is a triple application of prophecy. There is Elijah the second that is known as John the Baptist. Christ told us this. And then there is Elijah at the end of the world, and we are just going to put the 144,000.

The characteristics of the first Elijah, combined with the characteristics of the second Elijah will identify the characteristics of the third Elijah.

The first Elijah had to deal with a threefold enemy: Ahab, Jezebel, and the prophets of Baal. Now, Ahab, that is a civil power, right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Jezebel: church.

And this is the power that deceives, the deceiving power.

And, of course, with Ahab we also see the number 10.

With John the Baptist, he had to deal with the threefold power: Herod, once again the state; Herodias, church; and, Salome, the daughter. Okay. So, let us discuss this a little bit.

Was Ahab and Jezebel supposed to be married? It is an unlawful relationship; it is fornication.

Was Herod supposed to marry his brother's wife, Herodias?

So, in both cases: unlawful relationship.

The prophets of Baal, in the story of Elijah they did the dance of deception.

What does Salome do? She does the dance of deception.

So, Salome, the prophets of Baal, they are the deceiving power.

But, here, we find also that Salome is the daughter of Herodias; so, Salome, the daughter of Herodias, is pointing forward to apostate Protestantism, who is the daughter of the Papacy; because, at the end of the world, the 144,000 are going to have to deal with the United Nations,

the One World Civil Power that consists of Ten Kings. They are going to have to deal with the Papacy, the impure church that comes into an unlawful relationship at the end of the world.

Where does the Papacy come into an unlawful relationship? Give me **three Scriptures of their unlawful relationship**.

FROM THE AUDIENCE: Daniel 11:42.

BROTHER PIPPENGER: **Daniel 11, verses 42 and 43**, Egypt is conquered. The United Nations is conquered by the Papacy. The United Nations is Egypt; it is the entire world. That is one.

Where is another one? Revelation . . . ?

FROM THE AUDIENCE: 13.

BROTHER PIPPENGER: **Revelation 13, verses 14 and 15**, the United States commands the world to set up an image of the Beast. The only definition of the *image of the beast* is the combination of church and state, with the church in control of the relationship. So, this is also Revelation 13, verses 14 and 15.

One more.

FROM THE AUDIENCE: Revelation 17?

BROTHER PIPPENGER: Revelation 17. Verse?

FROM THE AUDIENCE: 17.

BROTHER PIPPENGER: Verse 17: **Revelation 17:17**.

The Ten Kings agree to give their kingdom unto the Beast (the Papacy). Okay. This is the unlawful relationship.

And who deceives the world into accepting this unlawful relationship?

FROM THE AUDIENCE: Revelation 13:13.

BROTHER PIPPENGER: Revelation 13:13: the USA, right? The USA is Salome. It is the daughter. It is apostate Protestantism; it is the daughter of the Papacy.

So, that is two triple applications to prophecy. Pagan Rome had to conquer three geographical areas in order to rule the world supremely; Papal Rome had to conquer three geographical areas in order to rule the world supremely; therefore, modern Rome has to conquer three geographical areas and, therefore, *the glorious land*, no matter what you define it as, has to be a geographical area. It is not a church.

And why in the world, if Daniel wanted us to think *the glorious land* was the Seventh-day Adventist Church, why did he not just put *glorious holy mountain*, as he did in verse 45, only four verses later when the Bible is clear that *the glorious holy mountain* is God's church at the end of the world?

Why would he not just use *glorious holy mountain* in verse 41? Because, he is teaching that it is a land; it not the church; and, that is in agreement with a triple application of prophecy.

So, there are several triple applications of prophecy, but we have just now given you two [Figure No. 133 on the three Elijahs; and, three Scriptures witnessing to the Papacy coming into an unlawful relationship]. So, what have we done? We have established it.

Now, notice in this history, in this history [Figure No. 133]—and we have prepared you for this thought yesterday, but you did not think I was going to be asking you so many questions—what does Pagan Rome do for Papal Rome?

PAGAN ROME HISTORY

	330		496	533 (Rev 17:17)
(AD321)		(476)		
Passes 1 st Sunday law: national apostasy is followed by national ruin		Pagan Rome has disintegrated into 10 kingdoms		
	Gives Papal Rome its Seat		Gives Papal Rome its Power	Gives Papal Rome its Great Authority

Figure No. 134.

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: Three things—(inaudible)—power, seat, and great authority.

BROTHER PIPPENGER: It gives it three things: power, seat, and great authority.

FROM THE AUDIENCE: And it takes away three things

BROTHER PIPPENGER: And it takes away three things: the three horns. We dealt with that yesterday.

When did it [Pagan Rome] give its power to the Papacy?

Who is associated with the power?

FROM THE AUDIENCE: Clovis.

BROTHER PIPPENGER: Clovis.

When was Clovis baptized?

FROM THE AUDIENCE: AD496.

BROTHER PIPPENGER: AD496 is the power.

When did it give its seat?

FROM THE AUDIENCE: AD330.

BROTHER PIPPENGER: AD330.

When did it give its great authority; that is, civil authority?

FROM THE AUDIENCE: AD533.

BROTHER PIPPENGER: AD533.

Why did Justinian give his civil authority over to the Papacy?

FROM THE AUDIENCE: To solve a religious problem.

BROTHER PIPPENGER: To solve a religious crisis.

What else? What was happening to Justinian's kingdom in AD533?

FROM THE AUDIENCE: It was crumbling.

BROTHER PIPPENGER: It was crumbling.

When did it begin to crumble?

FROM THE AUDIENCE: When the Trumpet powers started to come in (indiscernible).

BROTHER PIPPENGER: Sort of.

When did it begin to crumble?

FROM THE AUDIENCE: At the national apostasy, AD321.

BROTHER PIPPENGER: AD321. In AD321, right down here, Constantine passed the first Sunday law; and the rule is, national apostasy is followed by national ruin.

So, where does the national ruin begin? Right here in AD330.

What happens technically in AD330? The Roman Empire is split in half between East and West.

Then what happens?

FROM THE AUDIENCE: The Trumpets.

BROTHER PIPPENGER: The Trumpets begin to sound. By AD476 the western part of Rome has disintegrated into ten kingdoms. There is never going to be an Italian that sits upon the throne of Rome after AD476. It is controlled by foreign powers.

So, when you get to AD533, what is happening with Justinian? Justinian is the emperor in the East. What is happening? His kingdom is falling apart, and there is a religious controversy going on. One part of that controversy is which is the preeminent church; is it the church in Constantinople where Justinian lives, or is it the church of Rome where the Pope lives? And in his decree he decides to identify the Pope of Rome as the head of the churches and the Corrector of Heretics.

Correct? Is this all true?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, why did he implement that decree?

Why am I asking that? What is the purpose of me emphasizing all of this? Because, this history here [from AD496 to 533], the history of Pagan Rome and its work to place the Papacy on the throne of the Earth is illustrating the work of whom?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

And this [AD533] is Revelation 17:17 at the end of the world. At the end of the world the civil authority [State], the Ten Kings right here [referring to Figure No. 133], the Ten Kings right here, they agree to give their kingdom to the Papacy, just like it was given to the Papacy back here in AD533.

So, if we can understand why Pagan Rome gave its authority to the Papacy in AD533, then we will know why the United Nations is going to agree to give its civil power to the Papacy at the end of the world in Revelation 17:17.

So, what did we identify? What did we say?

There was a religious controversy going on in the world, in the kingdom. For Justinian, he had a religious controversy going on in his kingdom; but, at the end of the world, this is worldwide.

There is a worldwide religious controversy that is raging at the end of time. What is that?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: It is Islam, **Islam**.

Okay. But, what is happening to the world? It is crumbling.

You have got to remember, sometimes we think that these globalists are actually going to succeed in implementing a One World Government that—you know, I do not know what we think. But, what the Bible says is that Jesus illustrates the end from the beginning, and the beginning of modern Babylon is illustrated in Babel. And as they were trying to build their One World Government, their tower to Heaven, the Lord comes down and confuses their work and they never finish the work.

So, sometimes we think that these globalists at the end of the world, even though we can see all the strings that they are pulling, we think that maybe they are going to pull it off. They are not going to pull it off. Their kingdom begins to crumble at September 11, 2001, when the east wind sinks the ships of Tarshish. It is already crumbling as we speak. They are trying to build that tower, but it is coming down.

So, here at the end of the world, in Revelation 17:17 [refers to the line of the 144,000 in Figure No. 133], the world will be crumbling. There will be a religious crisis. But, why was Justinian's world crumbling? Why was it crumbling?

FROM THE AUDIENCE: It was because of Islam.

BROTHER PIPPENGER: No, it was not because of Islam. Nice try.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: Because of the Trumpet powers. It is better to say the Trumpet powers. This is the Trumpet powers.

But, is Islam a Trumpet power?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes, it is the Seventh Trumpet.

So, they are parallel histories, **they are parallel histories.**

Okay. So, in this history [of the 144,000 in Figure No. 133], once you see that, the reason that—who is this [referring to the United Nations], by the way? This is the Dragon, is it not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Kings, governors, and rulers have placed upon themselves the brand of antichrist, and they are represented as a dragon that goes to make war with the saints.

Who is the Papacy?

FROM THE AUDIENCE: The Beast.

BROTHER PIPPENGER: [Enters the Papacy as the Beast in Figure No. 133].

And, the United States, the False Prophet.

So, in this history up here [Jezebel] and in this history [Herodias] here, we have a very important fact about this history here [the Dragon, the Beast, and the False Prophet]. But, you only see this fact if you see a triple application of prophecy, and you only see a triple application of prophecy if you have to fight the battle of *the glorious land*, if you have to deal with all of Adventism saying, "What you're teaching is heresy. The glorious land is the Seventh-day Adventist Church."

Of course, the easy answer to that is, "Okay. If you're saying the Pope of Rome conquers the Seventh-day Adventist Church in Daniel 11, verse 41, perhaps you can give me one other Scripture where this takes place; because the Bible says upon the testimony of two a thing is established." It is foolishness to call *the glorious land* the Seventh-day Adventist Church.

The word *glorious* means *the sense of prominence*. The Seventh-day Adventist Church is not the most prominent church in the world.

Have you ever seen the Dali Lama on a *Newsweek Magazine* cover?

How about the Pope of Rome?

How about the head of the Orthodox Church in Europe?

The answer to all three of those is, "Yes."

Have you ever seen the president of the General Conference of the Seventh-day Adventist Church on the front page of the *Newsweek* or a *Time Magazine*? No way! It is not the most prominent church.

In fact, one of the men that are running for President, his church is getting more talk than the Seventh-day Adventist Church. What church is that? Mormons! The Mormons are more out in the world right now in terms of face time than the Seventh-day Adventist Church.

And the word *glorious* means *in sense of prominence*. Okay?

So, because of that battle, the Lord orchestrated a shaking that forced is to see a triple application of prophecy. And with a triple application of prophecy, all kinds of lights begin to come on.

For instance, when Ahab, after he sees fire come down out of Heaven and consume that altar, he runs back to Jezebel who is not on the scene, and he says, “You won’t believe it, Jezebel, but Elijah’s God is the true God.”

And what did Jezebel say? He thought she was going to be converted: “Off with his head by tomorrow! We’re gonna kill him. I don’t care!”

Did Ahab expect her to say that?

FROM THE AUDIENCE: Nope.

BROTHER PIPPENGER: He was deceived.

The state power is deceived by the Papacy to its real intents.

And what are the intents of the Papacy?

FROM THE AUDIENCE: To kill.

BROTHER PIPPENGER: To kill God’s people; to kill Elijah. On the testimony of two a thing is established.

Here is Herod. He is partying down; he is drinking his wine; and, then Salome comes on the scene and she does this seductive, wonderful dance. And in his foolish state he says, “Up to half my kingdom will I give you for that wonderful dance,” and he says it in front of all the other leaders that are there; so, he has got to keep his word.

Did he think she was going to say, “What I want for that dance is John the Baptist’s head on a charger”?

It is the same story. Herod is deceived about Herodias’s intent to kill John the Baptist, the same way that Ahab is deceived about Jezebel’s intent to kill Elijah; therefore, the United Nations, it is going to be deceived about the idea that the Papacy intends to murder faithful Sabbathkeeping Christians.

But, it [the United Nations] is still going to agree to come into this relationship, because it is under deception.

And, you can see this deception in world history. We have used this story more than once, but it is a perfect story. When they captured Saddam Hussein in Iraq, in his little hole, there became a worldwide discussion: “Should we put Saddam Hussein on trial in Iraq, or should we let the Americans who captured him put him on trial?”

Because, if you put him on trial in Iraq and the United States, they will execute him; because, the United States and Iraq both believe in the death penalty. But, the United Nations supposedly does not believe in the death penalty. Okay?

So, there was an argument that took place right after they caught Saddam Hussein—you had to have heard of it; but, if you want to dig it out, it was discussed a lot—should Saddam Hussein be tried by the Americans or Iraq with the death decree, or should they transfer him over to The Hague to be tried in the World Court that does not believe in the death decree?

So, what did the Pope of Rome, Pope John Paul II, do during that time period of the last pope?

FROM THE AUDIENCE: He started writing letters.

BROTHER PIPPENGER: He started writing more letters. He started writing letters saying, “The Catholic Church doesn’t believe in the death decree. You ought to try Saddam Hussein in the World Court, in the Hague.”

FROM THE AUDIENCE: That is right.

BROTHER PIPPENGER: The Catholic Church does not believe in the death decree?

What is she doing here when she is making that statement about Saddam Hussein? What is she doing?

FROM THE AUDIENCE: She is deceiving.

BROTHER PIPPENGER: She is deceiving the United Nations. She is saying, “We believe like you do. We don’t believe in the death decree.”

But, there is going to be a religious crisis—okay?—that allows this to come into existence, along with the activity of the United States, forcing them to set up an image of the beast.

And Satan here, Satan is personating Christ. He is here on Earth at this time pushing this same agenda.

The United States is pushing an agenda. Satan is personating Christ, pushing the same agenda. And, the kingdom is crumbling through the Seventh Trumpet, through a Trumpet power just like it was crumbling back here with Justinian. And, there is a religious crisis, and the religious crisis is, “How are we going to deal with radical Islam and the escalating world war that they are accomplishing here during the Third Woe?

And the answer is, “Well, we’ve got to bring the whole world under a One World Government so we can better bring them under control.”

And as soon as the Papacy is placed in the leadership of this One World Government (Revelation 13:14-15, Revelation 17:17, and Daniel 11:42-43), as soon as she is in a position—Sister White says this—as soon as she has vantage ground, she will strike. As soon as she is in position, then “Ahab” is going to find out that she does not want to deal with radical Islam; she wants to deal with faithful Seventh-day Adventists, and they are going to find out she wants to kill them, wants to put them to death: Death Decree time.

So, from this simple little story of Elijah, when put in the context of a triple application of prophecy, it is speaking specific, direct information about the end of the world; but, this triple application of prophecy is recognized; because, when the First Message of Daniel 11:40-45 comes into history, there is a noise and it causes a shaking. It brings a body of believers together. But, this shaking is the argument. Sister White says the introduction of false teaching is what produces the shaking. Okay? It is the controversy between truth and error that goes in.

Okay. We have just about five minutes. We are bringing to a conclusion 1989 today and tomorrow; but, we want to do one more thing, one more upon the testimony of two or three a thing is established. And all we are looking at here is the triple application of prophecy.

THE FIFTH, SIXTH, AND SEVENTH TRUMPETS

1 ST WOE	2 ND WOE	3 RD WOE (began 9/11/2001)
Islam	Islam	Islam
Arabia	Turkey	Worldwide
Strikes suddenly and unexpectedly	Strikes suddenly and unexpectedly, with the added use of explosives	Strikes suddenly and unexpectedly, with explosives
Armies of Rome	Armies of Rome	Armies of Rome (USA)

Figure No. 135.

If you stand on the platforms of Adventism, the Fifth Trumpet and the Sixth Trumpet are the First and Second Woes. There are three woes. Revelation 8:13 says the Fifth, Sixth, and Seventh Trumpets are the First, Second, and Third Woes.

And the First Woe was Islam of Arabia.

The Second Woe was Islam of Turkey. It moved; different culture.

The mode of warfare is what is being discussed in Revelation 9. When it talks about Islam in Revelation 9, the Islam of the First and Second Woes, it is not talking about the various foods that they eat in their culture, or what color of clothes they like to wear in their culture. It is describing the warfare of Islam against Rome in that history. And the warfare that is emphasized in the First and Second Woes is a warfare that the name *assassin* is derived from.

We have talked about this before. The name *assassin* comes directly from the activities of the warfare of Islam. When you trace the root of *assassin*, they are assassins. They are not like the British and the French used to do, where they lined up in red coats and they lined up in blue coats and they start marching at one another killing people. They strike suddenly and unexpectedly. They are assassins on their Arabian horses.

But, here in this history of the Second Woe, you add what is added in Revelation 9, is that when Islam blew down the walls of Constantinople in the history of the Second Woe to bring to a conclusion Eastern Rome, for the first time in history they used explosives. The very first time explosives were used in warfare was in AD1453 when Islam built cannons to blow down the invincible walls of Constantinople, up to that point in time.

So, the mode of warfare of Islam is to strike suddenly and unexpectedly; but, in this history [of the Second Woe], you add explosives.

And with a triple application of prophecy, is it okay that the waymarks have a little bit of a difference?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Sure.

This one here [Figure No. 133] is the easiest one to see.

Did Elijah die?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Did Ahab and Jezebel want Elijah to die? Yes, but he did not die.

Did John the Baptist die?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Did Herod and Herodias want him to die? Well, Herodias did.

But, Elijah and John the Baptist, they are the same person. So, it is okay for these waymarks to have a little bit of extra piece of information when considered together.

So, the Islam of the Second Woe, it strikes suddenly and unexpectedly but also with explosives. And in both cases [of the First and Second Woes], they were at war with the armies of Rome.

So, in a triple application of prophecy, if the First Woe has these characteristics, and the Second Woe has these characteristics, what are the characteristics of the Third Woe going to be?

Well, it is going to be Islam. But this [the First Woe] was Islam in Arabia; this [the Second Woe] was Islam in Turkey; so, this [the Third Woe] is going to be worldwide Islam.

And what is Islam going to do when the Third Woe comes back into history? It is going to strike suddenly and unexpectedly with what?

FROM THE AUDIENCE: With explosives.

BROTHER PIPPENGER: With explosives.

And who is it going to strike?

FROM THE AUDIENCE: The armies of Rome.

BROTHER PIPPENGER: The armies of Rome.

Who are the armies of Rome?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: Give me a text for that?

FROM THE AUDIENCE: In Daniel.

BROTHER PIPPENGER: Daniel what?

FROM THE AUDIENCE: Daniel 11:40.

BROTHER PIPPENGER: Daniel 11:40, the armies of Rome. The chariots and the horsemen are identifying the United States is the armies of Rome.

So, when the Third Woe comes into history, it will once again be Islam, worldwide Islam that will strike the armies of Rome suddenly and unexpectedly with explosives; and, the armies of Rome is the USA. Hmm, that is 9/11.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: That is 9/11, Brothers and Sisters.

And in Revelation 13, the United States is going to force the world to receive the mark of the beast; and, if you do not have the mark of the beast, you cannot buy or sell. And if you do not have the mark of the beast, you are put to death. So, the two powers of the United States at the end of the world are economic and military powers.

So, what is the symbol of the economic power of the United States?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: The Twin Towers in New York City.

What is the symbol of the military might of the United States?

FROM THE AUDIENCE: The Pentagon.

BROTHER PIPPENGER: The Pentagon.

On 9/11 both the symbol of economic and the symbol of military (the chariots, ships, and horsemen) together were struck,

And, they struck the United States, which is the beast that comes up out what?

FROM THE AUDIENCE: The Earth.

BROTHER PIPPENGER: The Earth.

And where did that fourth plane go? It went into the Earth.

9/11 is a triple application of prophecy come alive, identifying that the Third Woe has arrived in history, and that the Third Woe (9/11/2001) is the Trumpet power that begins to crumble the kingdom, paralleling Justinian, that Justinian as the civil authority is pointing

forward when the civil authority down here [the United Nations] is going to agree to give their kingdom to the Papacy, because the Trumpet power is bringing the world to its knees.

And you may not quite understand how this has a connection with Daniel 11:40-45; but, if you do not see Daniel 11:40-45, you do not get to see any of this because those that reject the First Message cannot be benefited by the Second.

Shall we pray?

Benediction: Heavenly Father, it has been many years since 9/11 now, and we want not to become complacent to the fact that when that event took place the trees began to bud forth, and this is the sign that we must recognize if we are going to be among those that receive the Seal of God. Help us to remember that this is the final generation, and that this generation is one that is going to be lifted up as an ensign in the near future, but only if we accomplish the testing process of the Everlasting Gospel correctly, the testing process that is now being brought upon Adventism. Help us to understand that these truths that we are studying are gems and jewels that are being revealed by the Dirt Brush Man, the Lion of the Tribe of Judah, in order to prepare an ensign to glorify His name in the coming crisis. We set before you this day of service that we each are going to do and ask that you keep us safe and that you will help us to do what we do for your glory and honor. We ask for a continued blessing upon the LiveStreaming work and the DVDs in Jesus's name. Amen.

Habakkuk's Two Tables #65

PART SIX: 1989

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning to bring to a conclusion this section of Habakkuk's Tables, we ask that you help us to bring these final thoughts into a conclusion. We need your Holy Spirit if we are going to understand your Word correctly. We ask that you grant us the presence of your Holy Spirit. We ask that you would overrule my humanity, that the presentation this morning would be a presentation that comes from the Throne Room on high and not from a human being. We ask that you would prepare the hearts and minds of those that hear this presentation to receive it as you have designed. We want your Latter Rain poured out upon us; so, we would ask that you would do that at this time. We thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are bringing to a conclusion our argument that 1989 is the Time of the End for the Reform Movement of the 144,000, and that every Reform Movement begins with a Time of the End; and, the Time of the End in every Reform Movement is a fulfillment of a prophecy. And it just so happens that Daniel 11, verse 40, not only marks the Time of the End for the Reform Movement of the 144,000 but it marks the Time of the End for the Millerites; because, in 1798 the King of the South (atheistic France) began a war, pushed against the Papacy, delivering the deadly wound. But, at the conclusion of verse 40 we see the modern king of Atheism, the Soviet Union (the [new] King of the South) being swept away by the King of the North (the Papacy) and its ally, its end-time political ally the United States, as represented in the "chariots, ships, and horsemen." We are saying that this is the point in prophecy where the Lion of the Tribe of Judah, the Dirt Brush Man of William Miller's dream, begins to unseal the prophetic testing message that is the Everlasting Gospel for Seventh-day Adventists here at the end of the world.

And, we went through the verses that follow, Daniel 11:40-45; then, we have compared them with the sequence of events set forth in Revelation 17 and Revelation 13.

We have identified that the last six verses of Daniel 11 are emphasizing the movements of the Beast, the Dragon, and the False Prophet as they lead the world to Armageddon, *Armageddon* being marked as the point in verse 45 where the King of the North is located between the seas and the glorious and holy mountain when he comes to his end. This is Megiddo; this is Armageddon; and, the King of the North is the representative of modern Babylon (the Beast, the Dragon, and the False Prophet), which are all noted in verse 40, the King of the South being the Dragon; chariots, ships, and horsemen being the False Prophet; the King of the North being the Beast.

The last six verses of Daniel 11 is the story of how modern Babylon leads the world to Armageddon. The last six verses of Daniel 11 are the climax of the Biblical presentation of Michael, and Michael represents the Great Controversy. The name *Michael* means, *Who (is) like God?* And when Michael is set forth in the Scriptures, He is always in confrontation with Satan, whether it being in the Book of Jude, or in Revelation 12, or in Daniel 11.

And in Daniel 11, along with the argument about Michael (*Who (is) like God?*), we also see the subject of the King of the North, the King of the North in the passage being the Papacy;

but, the true King of the North is Christ, who is seated in the sides of the North, in the City of the Great King, in Zion. So, the King of the North is also telling the story of Satan's attempt to exalt himself into the Throne Room of God. And it is in Daniel 11 that this story (the Great Controversy) Michael and the counterfeit King of the North all comes to a conclusion.

So, we have been emphasizing the many deep, profound truths that are in these verses that you would expect to see if this truly was the Time of the End, the passage of prophecy that is unsealed to test God's people in the Last Days.

Daniel 11:16-17; 11:31

And we want to show you what I call a *literary technique*. I do not know if that is the right way to illustrate it; but, if you will, go to Daniel 11, verses 16 and 17. We have dealt with these verses a few times already.

We know that Pagan Rome is first introduced into Daniel 11 in verse 14 as the “robbers of thy people” who exalt themselves to establish the vision; but, they fall.

But, in verse 16, the “robbers of thy people” of Pagan Rome begins to make his conquest of the world; and, we have pointed out that when Pagan Rome takes control of the world, it has to overcome geographical areas, and these are marked in verses 16 and 17 of Daniel 11; and, that is simply a second testimony to Daniel 8, verse 9.

And the literary technique that I am identifying—and there may be a better way to state it—is that when Daniel deals with Pagan Rome, first, **first** he tells us how Pagan Rome takes control of the world. Okay. That is verses 16 and 17.

And after he identifies how Pagan Rome takes control of the world, then in verse 20, it says, “Then shall stand up in his estate a raiser of taxes,” and this “raiser of taxes” is Rome calling for a taxation that brings Joseph and Mary to Bethlehem. The point being is, the literary technique is that when Daniel deals with Rome, he first tells us how Rome takes control of the world; and, thereafter, he tells us how Rome interacts with God's people. Okay? Because, if you mark the dates in verses 16 and 17 that Rome is conquering the world—I think they took Syria in 65BC: I could be wrong on that, but it was in the Sixties; then, Israel in 63BC, somewhere in that neighborhood.

But, when was the league with the Jews?

FROM THE AUDIENCE: 162.

BROTHER PIPPENGER: 162BC—these are all BC dates.

So, in actuality, the league with the Jews is formed before this conquering begins; and, what I am saying is that when Daniel is telling us this history, the first thing that he tells us is how Pagan Rome takes control of the world, and then he takes up another subject: “This is how Pagan Rome interacts with God's people during this history.”

If you go to Daniel 11:31—we have covered this verse more than once—“And arms shall stand on his part,” this is Clovis standing up for the Papacy in AD496, and Clovis and those arms are going to pollute the City of Rome, “the sanctuary of strength,” in the warfare that follows thereafter; and those Pagan kings are going to set aside their state religion of Paganism and change it to Papalism, as they take away the Daily in verse 31. And those Pagan kings are going to place the “abomination that maketh desolate”; they are going to place the Papacy on the throne of the Earth in AD538.

So, here, once the Papacy is on the throne of the Earth in AD538 in Daniel 11:31, it is going to rule the world supremely for 1260 years; and, this is where the Papacy becomes the

subject. So, the first thing that Daniel does when it comes to Papal Rome is the same thing that he does with Pagan Rome. He first tells us how Papal Rome takes control of the world, and then in verses 32 and onward, we have the persecution of the 1260 years. So, first Daniel tells us how Papal Rome takes control of the world, and then he begins to tell us how Papal Rome deals with God's people; and, he does this both with Pagan Rome and Papal Rome, and this is the same story in Daniel 11:40-45.

In Daniel 11, verses 40 to 43, we see the three obstacles that modern Rome needs to overcome, the three geographical obstacles: the King of the South in verse 40 (the Soviet Union); the glorious land being the United States in verse 41; and Egypt, the entire world, in verses 42 and 43. Once those three geographical areas are subdued, the deadly wound is healed.

So, first, Daniel tells us how modern Rome takes control of the world (verses 40 to 43); and, then in verses 44 and 45, he is going to tell us how Papal Rome is going to interact with God's people; because, "tidings out of the east and out of the north shall trouble him: therefore he shall go forth . . . to destroy, and utterly to make away many," in verse 44,¹⁸ "yet he shall come to his end," with none to help in verse 45.

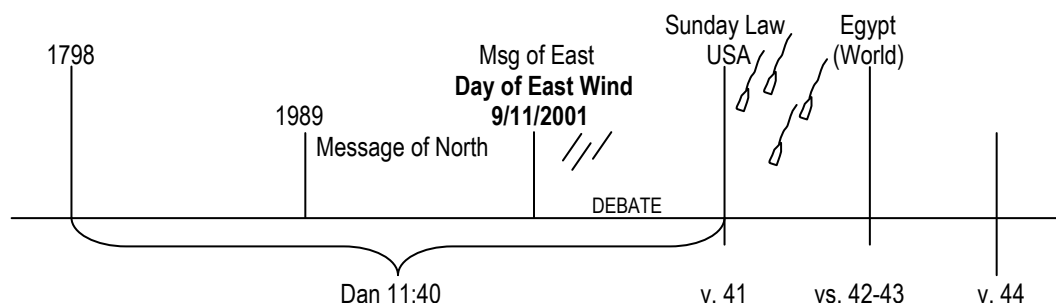


Figure No. 136

So, in 1798 we have verse 40; and, verse 40 ends at The Sunday Law in the United States, which is verse 41; but this history is verse 40, and we have dealt with this history several times.

But, once Daniel finishes telling us the story over here of when Egypt is conquered, in verses 42 and 43, then he gives us the story of the message of the tidings of the East and the North. All right? And what we are saying here is that "the East and the North" represent a variety of things in God's Word. If you remember, in Isaiah 41, when you see "East and North" together, it represents the righteousness of Christ; because, Christ is the righteous man from the East. He comes from the North and He comes from the rising of the sun in Isaiah 41. So, when you look at "East and North" together, it is the message of Christ's righteousness.

But, the East is the sealing message because the Angel that descends in Revelation 7, He ascends from the East. But, the East is also the message of the Second Coming, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:27 KJV) And, there appears in the East a cloud, a small cloud, in the shape of a man's hand.

So, the East and the North—and I am not touching on all of them—represent many things. But, whatever the East and the North is, it is the message that troubles the Papacy.

¹⁸ To correct the misspoken cite of verse 40 to verse 44 of Daniel 11.

So, when we have looked at this history here, from AD1798 to The Sunday Law in the United States, when we have looked at the history of verse 40 we have identified it as also the history of Revelation 13:11; because, Sister White says when the Papacy was robbed of its strength—that is AD1798—John saw a new power rising from the Earth. So, the story of the Earth beast in Revelation 13 begins in AD1798, and it ends when the Earth beast of the United States speaks as a dragon; the same history.

And Isaiah 23, speaking of Tyre, Tyre being the power that commits fornication with all the kingdoms of the Earth, the story of Tyre in Isaiah 23 is the story of Tyre being forgotten for 70 years, which is “the days of one king,” and the one king that is symbolizing the 70 years is the history of the United States, which begins in AD1798, in terms of a kingdom in Bible prophecy, and ends at The Sunday Law in the United States.

So, when we look at this history closely, we find that verse 40 has some parallel histories in the Scriptures that take place in verse 40. One of those is the story of Josiah, which is probably the next presentation we are going to do when we return to the work of identifying these two Tables [referring to the 1843 and 1850 Charts] as typified in God’s Word. We are going to look at Josiah because there is an important element of the typifications of these two Charts in the story of Josiah.

But, Josiah here represents the leadership of the Adventist Church that rejects the warning message of the war between the King of the South and the King of the North, the long drawn-out war that initially the King of the South is victorious as it pushes against the King of the North; but, ultimately, the King of the North retaliates and sweeps away the King of the South. That is in the story of Josiah, and Josiah rejected that warning message, and where did he end up?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: He ended up between the seas and the glorious holy mountain. He came to his end, with none to help, representing the leadership of the Seventh-day Adventist Church that rejects the warning message of Daniel 11:40-45.

But, we also looked at Revelation 9, verses 1 through 3, roughly in there, the history of a long, drawn-out war between Rome and Persia; and ultimately when that war ends, this long, drawn-out war being a parallel to the long, drawn-out war between the King of the South and the King of the North in verse 40—and when that war with Rome and Persia comes to an end, it is marking the rise of Islam.

And we are saying that that history that brings Islam into history in the time period of the Fifth Trumpet, the First Woe, because it is based upon a long, drawn-out war between Rome and a two-horn power (Persia is a two-horn power) and the King of the South (France) was a two-horn power, that once this war concludes then you see Islam come into history and we have marked this as 9/11 [September 11, 2001]. So, in the history of verse 40 we see the arrival of the Third Woe.

And, we are saying that this [9/11/2001] is the arrival of the Message of the East that troubles the King of the North. It trouble the King of the North because the East is the children of the East; it is Islam; it is the East wind that sinks the economic structure of Planet Earth, right when Planet Earth is trying to lift up a One World globalist economy, and other factors. They are trying to put in place a One World Monetary System, and right as they are starting this work—you know, you can probably trace it back at least to George Bush I, right after the collapse of the Soviet Union in 1989, right in here [see Figure No. 136]. George Bush I begins talking about a New World Order, and the long, drawn-out war between Persia and Rome comes

to an end, and the smoke of Islam returns into history in the Third Woe and begins to sink the ships of Tarshish. And this is the message of the East that troubles the Papacy; because, right when he thinks he is getting to the place where he is going to build this tower into Heaven, it is all going to come tumbling down.

The Message of the North, it begins right in here, too; because, in 1989 the Lion of the Tribe of Judah unseals the message of the last six verses of Daniel 11, which is the Message of the King of the North.

But, the Message of the King of the North that is going to be proclaimed by God's people is the message identifying the corruptions within the Catholic Church and how those corruptions have made their way into the Protestant churches and the political world. It is a denunciation of the Papacy that only escalates as time goes by.

So, what am I saying? I am saying that this [AD1798 to The Sunday Law] is Daniel 11, verse 40. This is the history of verse 40.

This [The Sunday Law] is verse 41.

This [Egypt] is verses 42 and 43. But, when you get to verses 42 and 43, Daniel has told you how modern Rome has taken control of the world. Now he is going to tell us how Rome interacts with God's people during this same history; but, these Messages of the East and of the North here, verse 44, it actually begins back here in verse 40.

Particularly, the persecution is going to begin in earnest at The Sunday Law, but it escalates. It begins first with courtroom scenes and fines and persecution; but, by the time you get to him [the Papacy] conquering Egypt [the world], then it is going to escalate to a Death Decree.

So, the Messages of the East and of the North is the story of how the King of the North interacts with God's people; and, if you are going to understand the Messages of the East and of the North, you need to trace it back to its beginnings, and its beginnings is right here in verse 40. Verse 40 is an unbelievable verse.

Now, let us close this out with an emphasis.

I am a little bit—from my perspective, I cannot know these things really; but, just my human perspective, when I see what is going on with this Message in Adventism today, the controversy, the discussion, the websites, they are about the 2520. Okay? The 2520 seems to be the issue. I disagree with that. I think it is a distraction. I think it is—I think some of the agitation about the 2520 is not just the resistance to the truth about the 2520—that is satanic—but, I believe there is even a role that Satan is doing in agitating the significance of the 2520 that is not really connected with whether he is for or against the truth of the 2520. It has to do with creating an environment, a distraction, for those people that are studying this Message; because,—now, here is my argument—I think the message of 9/11 is not the 2520. That is part of the message which needs to be taught, which needs to be taught clearly; but, the message of 9/11 is Islam.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Islam is the subject that needs to be internalized by Seventh-day Adventists if they are going to understand the Third Angel's Message. The role of Islam is what is bringing the world to its knees right now.

Isaiah 44:6-7; Genesis 16:12; Revelation 11:18; Luke 21:25

And yesterday—I believe yesterday—we discussed a little bit, briefly, Luke 21, where Sister White compares the sealing of God’s people in Revelation 7 and in Ezekiel 9, and says they are both the same sealing; but, she takes phrases out of verse 25 of Luke 21 and connects that with the sealing.

And the distress of nations in Luke 21, verse 25, was the activities of Islam in the 1840 time period that brought about the restraint that was placed upon them by the four great European powers. So, the distress of nations in Luke 21, verse 25, is prefiguring the angering of the nations in Revelation 11, verse 18, that is the subject of the Third Woe. So, when it comes to the sealing of God’s people, not only do you have Revelation 7 and Ezekiel 9, you have Luke 21; and, in Luke 21 Christ tells a parable to answer the question about what is the sign of the Second Coming, and Sister White comments on the parable. We read it yesterday in *The Great Controversy*. Christ pointed his followers to the budding trees of Spring, and we are required to see when the Latter Rain arrives in history. And what marks the arrival of the Latter Rain in history is not the 2520; it is Islam.

And, I hope that I am not offending those people that I am like-minded with on the subject of the 2520. I am just telling you that if I had opportunity to stand in front of a bunch of Seventh-day Adventists that were not understanding these things, and I had the choice of either giving them one presentation and it was either going to be on the 2520 or Islam, it would be on Islam every single time; because, Islam is what we need to see in order to understand that the Latter Rain has arrived.

Now, once we see that, we will have to prove it; and, if we are going to prove it, then we are going to have to return to the Pioneer logic that allowed them to identify that the Fifth Trumpet was Islam, and the Sixth Trumpet was Islam. So, the Lord will lead us back to the Old Paths thereafter to prove Islam in Bible prophecy, and a symbol of the Old Paths are definitely the 2520, but it comes thereafter. And if you do not see Islam first, and you just get wrapped up in the 2520, then I think it is a mistake.

And another way to explain this mistake is there are people that have come into this Message because they did see the 2520. I know of one brother in Tennessee, a good friend—I am not being negative about him—but, someone showed him the [1843] Chart and told him about the Chart, and before it was all said and done, once he had accepted the truth of the Chart, he has got a website up on the 2520. And it is a good website. I am not being negative about this brother, but it is a point to show something. He was into the Charts and he was into the 2520, he already had a website up on the 2520 before he had even considered the last six verses of Daniel 11. Okay? There is a progressive understanding in this Message that has to be followed; because, Sister White is clear: Those that do not receive the First Message in Miller’s time could not be benefited by the Second [Message]. In the time of Christ, if you did not receive the message of John the Baptist, you could not receive the message of Christ.

And the message of the [1843] Chart, this is the Second Message in our history. You can come to the foundational truths, but if you are wrong on the last six verses of Daniel 11, it means that you are trying to accept the message of Christ while you are rejecting the message of John the Baptist. It cannot be done!

So, what I am saying is, in Revelation 5 and onward, when Christ, the Lion of the Tribe of Judah, is removing the Seven Seals from the Book, he does it one at a time. And the same work is illustrated in Daniel 12 as the Book of Daniel being unsealed and there is an increase of knowledge. So, in both of those illustrations, one of the things that can be gleaned from that is that the prophetic testing message that is the Everlasting Gospel for this generation has to be

accepted in the order that the Lord gives it. It is sequential: one Seal here, the next, Seal, the next Seal. And, you cannot skip some of the early Seals and expect to truly understand the final Seals.

Okay. So, because for me, my conviction is that the Messages of the East and of the North is the Third Angel's Message, and it is the message that is being identified just before Michael stands up and probation closes in Daniel 11; and, Sister White tells us repeatedly the Books of Daniel and Revelation are the same book. So, the message in Revelation that is proclaimed just before probation closes is the Loud Cry of the Third Angel, whether you are going to deal with it in Revelation 14 or Revelation 18. If they are the same Book, then the Messages of the East and of the North (the tidings of the East and of the North that trouble the Papacy) has got to be the Third Angel's Message swelling into a Loud Cry. And if we do not understand what the East and the North is and their relation to one another, and why they trouble the Papacy, then we do not understand very much about the Third Angel's Message. Okay? We need to understand these things; because, these things is are what get proclaimed, because they are the tidings. And you know they get proclaimed because the tidings trouble the Papacy. So, you have to understand these things.

So, we are going to close off this consideration of 1989 with reviewing a few things that we have said about the Message of the East.

Go to Isaiah 44. And all of this is review, I think. Isaiah 44:6-7 says,

“⁶Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. ⁷And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.” Isaiah 44:6-7 (KJV).

Jesus appointed the ancient people. Jesus, the First and the Last, Jesus the God who illustrates the end from the beginning in order to accomplish that work of illustrating the end from the beginning, He appointed the ancient people, the people of the Old Testament to illustrate the people at the end of the world in the Book of Revelation. We have modern Babylon in Revelation 17. If you are going to understand modern Babylon, you have got to go to Ancient Babylon. We have spiritual Israel in Revelation 7. If you are going to understand who they are, you need to go back to Genesis 49 and look at the blessing that was placed upon Jacob's 12 sons. So, the ancient people illustrate the end of the world. If you are going to understand Revelation 11:8, who Egypt and Sodom are, what power is Egypt and Sodom in Revelation 11:8, you are going to have to understand who Sodom of the Old Testament and Egypt of the Old Testament were.

Then in Genesis 16:12, one of the ancient people that was appointed is Islam. Verse 12, speaking of Ishmael, the father of Islam, unless you want to claim that Abraham is the father of Islam; but, Abraham is not the father of Islam. Islam is a religion, and Abraham's religion was different than the religion of Islam. But, the Islamists will tell you that either Ishmael or Abraham is their father. And Ishmael in verse 12, it is said of him—and all the prophets are speaking about the end of the world, and Jesus appointed the ancient people to illustrate the end of the world—and it is said of him [Ishmael],

“¹²And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.” Genesis 16:12 (KJV).

Islam, at the end of the world, is illustrated by this ancient wild man; and, the role of Islam at the end of the world is that their hand will be against every man, and every man will come together, every man will unite together against Islam to deal with radical Islam. And, of course, this is Revelation 17:17, when the Ten Kings agree to give their kingdom to the Papacy. This is Revelation 13:14-15, when the United States forces the world to accept the image of the beast, the One World Government.

But, the reason that they [the Ten Kings] do this is found in Revelation 13:2; because, in Revelation 13:2, the Dragon (Pagan Rome) gave its authority to the Papacy in the year AD533, and the Dragon (Clovis, Pagan Rome) is prefiguring the United States and the United Nations at the end of the world that turned the civil authority over to the Papacy in Revelation 17:17 for a short space for one hour. And, the reason that they do that is that in the time of Justinian in AD533, when the Dragon gave its civil authority to the Papacy, Justinian’s kingdom was being brought to its knees by a Trumpet power, and there was a religious crisis going on in the realm; thus telling us that at the end of the world, the Seventh Trumpet (the final Trumpet) will be bringing the kingdom of the World to its knees by an escalating crisis, and the crisis will be a religious crisis concerning radical Islam, and this same history will be repeated.

The role of Islam in Bible prophecy is to bring the One World Government together, and it does so by raising a guerilla warfare against the entire world. And the logic of the globalists is that we need to bring the world under a One World Government to deal with this escalating crisis.

In Revelation 11:18—and you will find a lot of messages in Adventism, but as we walk through this in conclusion here this morning, please note the breadth of the testimony concerning Islam in the Scriptures. Revelation 11, verse 18, and we have looked at this. It says,

“¹⁸**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 thy name, small and great; and shouldest destroy them which destroy the earth.” Revelation 11:18 (KJV).

And in Luke 21:25—we already referred to it—the nations were distressed. And in Luke 21:25, Uriah Smith tells us that in 1838 the distress of nations took place, as Egypt invades Turkey. So, the distress of nations in the Millerite history was accomplished by Islam; and, the Millerite History is going to be repeated to the very letter. So, the distress of nations or the angering of the nations here in verse 18 of Revelation 11, we are saying is accomplished by Islam once again; and, we are saying that this is in agreement with the role of Islam. He is a wild man, and his hand will be against every man. He angers the nations.

Okay. In speaking of the angering of the nations, in *Early Writings*, page 85, Sister White is commenting on something she said earlier in the book.

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen.”—

I am jumping into the center of the paragraph.

— ‘The **commencement** of that time of trouble,’ here mentioned **does not refer to the time when the plagues shall begin to be poured out**, but to **a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing,”—

And in this worship series we have taken time to demonstrate that the closing work of salvation is where Christ is doing the work that we call the Judgment of the Living.

—“**At that time**, while the work of salvation is closing, trouble will be coming on the earth,”—

Ishmael’s hand will be against every man.

—“and **the nations will be angry, yet held in check**”—

And we are saying that the nations were made angry on September 11, 2001, and they were simultaneously held in check when George Bush immediately thereafter went to the United Nations and says, “We are now in a war with radical Islam. You are either for us or against us.”

And there was a restraint put upon them [Islam]. The bank accounts that they could easily access were shut down. They went into Afghanistan; they went into Iraq; and, they put a restraint upon Islam.

—“**the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time**”—

At the time when the nations are made angry and held in check,

—“**the ‘latter rain,’ or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

So, we are saying that the time is 9/11, that nations are made angry, paralleling the stress of nations in 1838; but, there is a restraint placed upon Islam, the entity that is making the nations angry, and at that time the first phase of the Latter Rain, which is the sprinkling, begins. The full outpouring comes at The Sunday Law, when the Church is purified through the separation process of delivering either the mark of the beast or the Seal of God to Seventh-day Adventists.

Revelation 7:1-3; Isaiah 27:8; Ezekiel 37:9

Revelation 7:1-3 talks about this restraint. At that time the nations will be angry, yet held in check; and, in Revelation 7:1-3, we see four angels that are commanded to hold the Four Winds until God’s people are sealed. We are saying that the angry nations that are held in check here are the Four Winds. We have shown that. But, this not only marks the arrival of the

sprinkling part of the Latter Rain but it marks the beginning of the sealing process of the 144,000.

And we see this restraint also in Isaiah 27:8; because in 1 Corinthians 14:32-33 tells us “³². . . the spirits of the prophets are subject unto the prophets. ³³For God is not *the author* of confusion, but of peace, as in all churches of the saints.” So, all the prophets are telling us the same story.

And in Isaiah 27:8, it says, “In measure,” and we are suggesting that the *measure* here is based upon the promise of verse 6; because, in verse 6, it says that “. . . Israel shall blossom and bud, and fill the face of the world with fruit.” And what is it that causes the trees to blossom and bud?

FROM THE AUDIENCE: The Rain.

BROTHER PIPPENGER: It is the Latter Rain. It is the Rain.

So, in verse 8, it says, “In measure, . . .,” when the Latter Rain is sprinkling, when it is being measured. At The Sunday Law it is a full outpouring.

“⁸In measure, when it shooteth forth,”—

Right at the beginning of the Latter Rain.

—“thou wilt debate with it:”—

Here is where the debate of Adventism begins.

And it says,

—“**thou wilt debate with it: he stayeth his rough wind** in the day of the east wind.” Isaiah 27:8 (KJV).

And all of the prophets agree with one another. So, if we see John telling us that four angels are holding the Four Winds of Strife, those Four Winds of Strife are the rough wind; and, here in verse 8 they are being restrained. They are being stayed. The prophets agree with one another.

So, verse 8 is marking the beginning of the sealing of the 144,000, because it agrees with John; but, it is also marking that the beginning of the Latter Rain begins when the rough wind is stayed, the measuring of the Latter Rain, and it gives us the name for this point in time [9/11/2001]. It is the day of the East Wind; thus begins the debate, thus begins the sealing of the 144,000, thus begins the sprinkling of the Latter Rain, and thus my argument that I made earlier rests upon this. The debate, if you are going to be on the right side of the issue of the controversy in Adventism, the shaking, then you need to be arguing about the right subject, and the right subject is the Day of the East Wind, when the rough wind is stayed. It is not about the 2520.

It is about the 2520. I know that is causing some people some nervousness; but, first and foremost it is about the Day of the East Wind.

In Ezekiel 37:9, still dealing with this East Wind, all the prophets agree with one another. There are two prophecies in Ezekiel 37. The first brings the bones and the flesh together; the second breathes the breath of life into the bodies.

The first message of Ezekiel 37 is the message of the last six verses of Daniel 11. It is the message of the King of the North. It is the tidings of the North. That comes first. It is the

message that is delivered by Elijah. It is the message that is delivered by John the Baptist. It is the message that is delivered by William Miller. It is the message identifying the events connected with the close of probation.

But, the second message [of Ezekiel 37] is the message that is delivered by Elisha. It is the message delivered by Christ. It is the message that brings the body to life. It is the message that puts the Spirit in them, the outpouring of the Holy Spirit.

And in verse 9 it says,

“⁹Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind,”—

Now, what did we just read about in Isaiah 27:8? The Day of the East Wind.

—“Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds,”—

This message of the wind that brings God’s people to life, it is a message that comes from the Four Winds; and, the message from the Four Winds is the message of Revelation 7:1-3. It is the message of Isaiah 27:8, the message of restraining the rough wind, “he stayeth his rough wind in the day of the east wind.”

—“Come from the four winds, O breath, and breathe upon these slain, that they may live.” Ezekiel 37:9 (KJV).

This is the message that turns God’s people into a mighty army.

Verse 10 says,

“¹⁰So 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. ¹¹Then 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 for our parts.” Ezekiel 37:10-11 (KJV).

Okay. This is the story of Aaron’s rod that budded. In the valley of the dead dried bones, all those rods are dead and dry and they are put into the Most Holy Place and the Latter Rain is poured out upon them; but, only one of those rods buds. Okay? And it becomes this mighty army.

But, there were other rods in there. Most of Adventism is going to reject. They are going to be on the wrong side of the debate. They are going to reject this message, and their rods will not bud.

Okay. So, Sister White comments on Ezekiel 37, verse 9. *Manuscript Releases*, volume 20, page 217, 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.

“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.** 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.” *Manuscript Releases*, volume 20, 217.

She is quoting from Ezekiel 37:9, and she is telling us, if we will receive it (if we have not rejected the Spirit of Prophecy in practice), she is telling us that the Four Winds of Strife of Revelation 7:1-3, and of the rough wind of Isaiah 27:8, that these four winds are represented as the angry horse of Bible prophecy.

And, of course, Genesis 16:12 says, “And he will be a wild man,” and that word *wild* is the *wild Arabian ass*; and an *ass* is part of the horse family. So, from Genesis to Revelation, where in Revelation 9 Islam is represented as a horse. The symbol of Islam in Bible prophecy from the beginning (Genesis) to the end (Revelation) is the horse; and, Sister White says the angels are holding the Four Winds, represented as an “angry horse, seeking to break loose and bring death and destruction upon the earth.”

And the ancient people of Islam in Genesis 16:12 is a wild man whose hand is against every man! He is seeking to break loose and to bring death and destruction in his path.

And Islam has a king over them in Revelation 9:11, whose name in the Hebrew is *Abaddon* and in the Greek *Apollyon*. And *Abaddon* and *Apollyon* mean *death and destruction*. This angry horse that is representing the Four Winds here seeks to produce the very character of Islam as identified in Revelation 9:11, which is death and destruction, *Apollyon* and *Abaddon*. A name in prophecy represents character.

Revelation 9:7, 16-17

So, Revelation 9:7, 16 and 17, speaking of the history of the First and Second Woes, the Fifth and Sixth Trumpets, we see Islam represented as this horse, just as the word *wild* in Genesis 16:12 is the ass (the horse); the ass, the horse, the same family.

But, also, a secondary characteristic to Islam being the wild horse, the angry horse of Bible prophecy, as illustrated on these two Charts [the 1843 and 1850 Charts], in verse 2 of Revelation 9, it says,

“²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.”—

This is the introduction of Islam into history after the long, drawn-out war between Rome and Persia. This is Daniel 11, verse 40, typified in this history. And when Islam comes into history, it comes as a smoke blotting out the sun of the Gospel. It is a false religion, blocking the truth of God’s Word.

And it says,

—“³And there came out of the smoke”—what?

FROM THE AUDIENCE: Locusts.

BROTHER PIPPENGER: —“locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.” Revelation 9:2-3 (KJV).

Another symbol of Islam in Bible prophecy is not simply the horse but they are the locusts.

Exodus 10:12-15; Genesis 41:6, 23, 27; Psalms 48:4-7; 83:1-5; Ezekiel 27:1-4, 25-26; Isaiah 23:1,¹⁹ 6-10, 13-14; Revelation 18:10, 16, 19; 8:13; James 5:1-8

Go to Exodus, chapter 10, verse 12.

You know, when we first started in this work, because you are teaching prophesy everywhere you go, you are going to draw out people that study prophecy and you are going to draw out to your meetings people that have a bunch of crazy ideas about prophecy. So, right from the beginning, we have bumped heads with all these foolish prophetic ideas in Adventism; and, one pops into my mind, just to make a point here.

Those people that reapply time prophecy at the end of the world on a day-for-a-day fashion, they say the 1290, and the 1260, and the 1335 they all take place at the end of the world, but not in a day for a year but in a day for a day because of all their foolish reasoning. They basically have two Spirit of Prophecy quotes that they build their premises on, perhaps three if you want to talk about their application of the Trumpets. And they are all misapplications.

You know, the one where it says, “We were in Dead River and a Brother Hewitt was there saying there was a false prophet, Jezebel, and that I am that false prophet. He was saying that about Ellen White. And she goes on to say, “We showed him some of his errors, and that the 1335 was past,” [paraphrasing the following quote of Ellen G. White, 6 *Manuscript Releases*, page 251.1]:

“Brother Hewitt from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination with a shut door that a woman, Jezebel, a prophetess had brought in and he believed that I was that woman Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. . .” {6MR 251.2}

They use that quote to say that this Brother Hewitt was teaching that the 1335 was fulfilled in the past and that was one of his errors; but, it is a wresting of the grammatical Word. That is one of the points that they build this teaching on.

And then there is another quote where they say there is a warning message in Daniel 12 that we all need to understand before the Time of the End. Okay? And the warning message in Daniel 12, when you look at the entire passage that they pull this little piece out of is that you and I need to have an understanding of the increase of knowledge that we might be among the wise, instead of the wicked. That is the warning message in Daniel 12. But, they insist that the warning message in Daniel 12 that we need to understand is the reapplication of these time prophecies. And basically, Brothers and Sisters, that is it! They build a whole prophetic model, a whole ministry, write books, teach on two misapplied passages in the Spirit of Prophecy.

¹⁹ See correction of the notes by Brother Pippenger at DVD 01:00:26.

So, for those of you who may be watching this on the DVD or on LiveStreaming, and you are thinking to yourself, “This is a bunch of heresy that these people are teaching, that 9/11 the Third Woe arrived, and the Latter Rain began, and the Judgment of the Living began, and the sealing of the 144,000 began,” you go ahead and believe that, that this is wrong, at your own peril! Go ahead and say that this is a bunch of fanaticism and delusion like men are saying; but, what I want to remind you of, as we are walking through this, we are not giving you one or two references. We are going throughout the entire Bible and showing that it fits together, and it is telling the same story. So, you are not arguing with human beings; you are arguing with the testimony of the Scriptures, and it is a thorough, deep, and complete testimony of the Scriptures. It is not based upon two quotes from the Spirit of Prophecy that are taken out of context.

So, in Exodus 10, verses 12 through 15, this is dealing with the plagues of Egypt. It says,

“¹²And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land”—

And we are saying one of the things it represents is locusts in Bible prophecy, based upon Revelation 9:1-3.

—“that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.”—

Now, if they eat every herb of the land, what are they doing? They are destroying the financial structure. They are destroying a lot of things, but Islam is going to destroy the financial structure; but, if you do not have any green things to eat or sell or trade, the financial structure is getting finished off here. But, that is a minor point.

Verse 13,

—“¹³And Moses stretched forth his rod over the land of Egypt, and the LORD brought”—a what?

FROM THE AUDIENCE: An East wind.

BROTHER PIPPENGER: —“an east wind.”

An east wind: “He stayeth his rough wind in the day of the east wind.”

—“brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.”—

So, associated with the East wind are the locusts of Bible prophecy.

—“¹⁴And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt:”—

Their hands, these locusts’ hands—do locusts have hands?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: They do?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Well, maybe they do have hands. I am not sure that in insect terminology they call them “hands.”

But, the locusts are Islam; and, Islam, according to Genesis 16:12, his hand is going to be against every man. These locusts are going to be everywhere in Egypt, not just in one place.

—“¹⁴And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such. ¹⁵For they covered the face of the whole earth, so that the land was darkened;”—

What happened when the locusts—when the smoke came out of the pit in Revelation 9, verses 1 through 3? The land was darkened.

What was it darkened with? Locusts.

—“and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.” Exodus 10:12-15 (KJV).

And carry this on in your own studies.

In verse 4 of Revelation 9, these locusts (Islam), what are they told? “Hurt not” these very things that are being hurt here. So, there is a connection there, even in the contrast.

So, what I am saying is, one of the symbols of Islam is that they are locusts; and, what brings the locusts is the East wind of Bible prophecy.

Go to Genesis 41.

Because, what we are saying, Brothers and Sisters, is that the role of Islam in Bible prophecy is that they are going to anger the nations. Their hand is going to be against every man. And at the time they begin to anger the nations on 9/11/2001, there is going to be a restraint placed upon them.

Why is the restraint placed upon them? So that the Lord can finish His work.

What is His work? He is selecting those from Adventism that He is going to lift up as an ensign: that is the First Temple Cleansing. And, then He is going to select the eleventh-hour workers in the ensuing history. That is the work that He is doing.

And in Genesis 41, verse 6, we have a story of an East wind.

“⁶And behold”—this is Pharaoh’s dream—“seven thin east and blasted with the east wind sprung up after them.” Genesis 41:6 (KJV).

Do you remember Pharaoh’s dream? Seven years of plenty, followed by seven years of nothing. And what produces the seven “blasted years” is an east wind.

Notice verse 23:

“²³And behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: . . .” Genesis 41:23 (KJV).

And verse 27 says,

“²⁷And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.” Genesis 41:27 (KJV).

So, what we are saying is the locusts, the wild horse of Bible prophecy (the angry horse), that its role in Bible prophecy is to bring all mankind together against it [Islam], because it is seeking to bring death and destruction upon the whole Earth, death and destruction to anyone that will not accept the Prophet Mohammad’s teachings. This is the role of Islam.

And because of their activity, these circumstances are going to allow the United States to force the whole world to accept a One World Government.

And in this story here in Genesis (and Jesus illustrates the end from the beginning), what is happening to Egypt?

First off, as we are studying the last six verses of Daniel 11, in verses 42 and 43, what does Egypt represent?

FROM THE AUDIENCE: The world.

BROTHER PIPPENGER: The whole world.

So, here in Genesis 41, in Egypt we have an illustration of the whole world, and what is going on here? The whole world is being brought into slavery, into a One World Government.

And how is it, what is the justification for Pharaoh and Joseph for buying back the whole world and ultimately putting all the citizens into slavery? What is it that allows them to do this? The East wind that brings the locusts.

Okay. So, the illustration at the beginning of the Bible is speaking about the end of the world. What brings about the One World Government is the East wind; it is the angering of the nations; it is the locusts.

Psalm 48.

We have spent time talking about the Ten Kings of the United Nations (and all the prophets are speaking about the end of the world, and they all agree with one another); and, in verse 4 of Psalm 48, it says,

“⁴For, lo, the [ten] kings were assembled,”—

It does not say “ten kings”; it says “kings,” but all the prophets are speaking about the end of the world; so, the psalmist kings here at the end of the world has to be the Ten Kings of Revelation 17.

“⁴For, lo, the [ten] kings were assembled, they passed by together.”—

They saw Zion, in the first few verses that are identified.

—“⁵They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.”—

There is trouble that comes upon these globalists (the United Nations.)

—“⁶Fear took hold upon them there, *and* pain, as of a woman in travail.”—

It is not a singular pain. It is a pain that hits, and then it gets worse and worse, and closer and closer together as it proceeds through history.

—⁶“Fear took hold upon them there, *and* pain, as of a woman in travail. ⁷Thou breakest the ships of Tarshish with an east wind.” Psalm 48:4-7 (KJV).

Okay. An East wind is going to break the ships of Tarshish, and the ships of Tarshish we have already studied in Daniel 11, verse 40.

What do *ships* represent in Bible prophecy?

FROM THE AUDIENCE: Economics.

BROTHER PIPPENGER: Economics.

What is the premier ship for economics in Bible prophecy, the ships of Tarshish?

So, who is the premier economic producer in the world today?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States of America is the *ships of Tarshish*, and an East wind is going to wreck the economy of the United States.

There [see Figure No. 136, at the 9/11/2001 waymark] is the Day of the East Wind.

And when it does so, the kings of the Earth, they are going to be afraid because they were right on the verge, **they were right on the verge** of building this tower, the wonderful One World Government, and their plans are being turned upside down by an East wind. They are angered. They are angered at Islam for getting in the way of their plans.

And in Psalm 83, these same kings—and remember, these kings in Revelation 17, verse 14, they are going to make war with the Lamb; and, we read a quote where Sister White tells us that warfare is going to be accomplished through the persecution they bring upon God’s people. And those same kings in Revelation 17, they are of one mind. And in verse 1 of Psalm 83, it says,

“¹Keep not thou silence, O God: hold not thy peace, and be not still O God. ²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.”—

And the head they lift up is the Papacy. Sister White says “under one head, the Papacy power.” These Ten Kings lift her [the Papacy (the church, the Beast)] up upon the horse, so to speak, because she is going to reign over them. She is going to ride on them. They are going to lift her up to the position of leadership and control.

Verse 3,

—³“They have taken crafty counsel against thy people, and consulted against thy hidden ones.”—

Why are we the hidden ones? How are we the hidden ones? There are only two classes at the end of the world, and one class is under the shadow of Egypt, and the other class is under the shadow of the Most High and that is where they are hidden. We are hidden under the shadow of the Most High.

Verse 4,

—⁴“They [*THESE KINGS*] have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.”—

That is verse 14 of Revelation 17. These Ten Kings are going to make war with the Lamb. Verse 5,

—⁵“For they have consulted together with one consent:”—

“One heart” in the margin; this is one mind.

—“they are confederate against thee.” Psalm 83:1-5 (KJV).

And then they list the ten kingdoms.

So, these Ten Kings, they intend to kill God’s people. And as they are looking at God’s people, as they are looking over Zion, they are troubled because they see the ships of Tarshish, the economic structure, going down in the smoke of 9/11.

Ezekiel 27—we are almost finished here—Ezekiel 27:1-4; and, in your notes after that, it says, Isaiah 27. That is not Isaiah 27. I am pretty sure that is Isaiah 23. So, if you want to correct that.

But, we are in Ezekiel 27. Verses 1 through 4 says,

“¹The word of the LORD came again unto me, saying, ²Now, thou son of man, take up a lamentation for Tyrus;”—*TYRUS IS TYRE*—“³And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty. ⁴Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.” Ezekiel 27:1-4 (KJV).

This is the Papacy.

And beginning in verse 25, it says,

“²⁵The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

“²⁶Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.” Ezekiel 27:25-26 (KJV).

Now, this is talking about the East wind once again sinking the economic structure; but, it is in terms of how it impacts the Papacy (Tyre). And it does impact the Papacy. Just when she was getting ready to take control of the world, Islam (the East wind) wrecks her plan.

That is why the tidings out of the East trouble the Papacy. And the tidings out of the North troubles her because there is a group of people that have been raised up identifying who she is and what her relationship is with the kings of the Earth, and who Islam is. There is a group of people that are explaining the Messages of the East and the North and it troubles her.

Now, Isaiah 23, verse 1:

“¹The burden of Tyre. Howl, ye ships of Tarshish;”—

The *burden* is a prophecy, the prophecy of the Papacy. We know this is the Papacy, because by the end of the chapter, it is Tyre that commits fornication with all the kings of the Earth.

“¹The burden of Tyre. Howl, ye ships of Tarshish;”—

They are sinking. The economic structure is going down.
Why is it going down? Because of an East wind.

—“**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).

What did you learn by studying the last six verses of Daniel 11? Well, you learned that in *Manuscript Releases*, volume 13, page 395, I believe, Sister White compares verses 30 to 36 with the last six verses of Daniel 11. And in that passage, Pagan Rome in verses 29 and 30 and in that area, Pagan Rome has been grieved because the ships of Chittim come against them.

What are the ships of Chittim? It is the Vandals. It is the Second Trumpet.

The story in Isaiah 23 is revealed by understanding the message of the Trumpets. It is revealed to them from Chittim. Chittim is a symbol of the Trumpets, the Second Trumpet specifically, all the Trumpets in a general sense. The message of Isaiah 23 is understood when you understand it in the context of the Seventh Trumpet, the Third Woe.

And in verse 6, it says,

“⁶Pass ye over to Tarshish; howl, ye inhabitants of the isle. ⁷Is this your joyous city, whose antiquity is of ancient days? Her own feet shall carry her afar off to sojourn. ⁸Who hath taken counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honorable of the earth? ⁹The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honorable of the earth. ¹⁰Pass through thy land as a river, O daughter of Tarshish: *there is no more strength.*” Isaiah 23:6-10 (KJV).

The daughter of Tarshish is the remnant. A *daughter* in Bible prophecy is the offspring. The last manifestation of Tarshish has no strength. The East wind has sunk the ships of Tarshish.

And in verses 13 and 14 [of Isaiah 23] it says,

—“¹³Behold the land of the Chaldeans;”—*THAT IS NIMROD; THAT IS BABYLON*—
“¹³Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof,”—*THAT IS CHURCH*—“they raised up the palaces thereof;”—*THAT IS STATE*—“*and* he brought it to ruin. ¹⁴Howl, ye ships of Tarshish: for your strength is laid waste.” Isaiah 23:13-14 (KJV).

What lays waste the ships of Tarshish is the East wind of Bible prophecy.

And you see in Revelation 18:10, 16 and 19, that these kings of the Earth are saying, “Alas, alas, what is like this great city Tyre,” whose financial aspect is brought down by the East wind, the ships of Tarshish. And when they are saying, “Alas, alas, alas,” three times in Revelation 18, it is the same word that is translated *woe*, in Revelation 8:13, “Woe, woe, woe” brings down the financial structure.

“¹⁰ . . . Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.” Revelation 18:10 (KJV).

“¹⁶ And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!” Revelation 18:16 (KJV).

“¹⁹ And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” Revelation 18:19 (KJV).

In James 5:1-8, talking about the rich men that are watching the ships of Tarshish go down, and weeping and howling because their riches are turned into nothing, they do so in the time of the Latter Rain.

“¹Go to now, ye rich men, weep and howl for your miseries that shall come upon you. ²Your riches are corrupted, and your garments are moth-eaten. ³Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. ⁴Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. ⁵Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. ⁶Ye have condemned *and* killed the just; *and* he doth not resist you. ⁷Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. ⁸Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh.” James 5:1-8 (KJV).

And, as we went through in one of our studies and we looked at the fact that the genealogies in Genesis, when you put them in order and by definition from Adam to Noah, tells the Gospel story in the definitions of the names.

And, when you take the 12 tribes in Revelation 7 and define their names and put them into a statement, they are describing perfectly the experience of the 144,000.

So, too, when you take the 12 names of the 12 princes of Ishmael, they describe the prophetic history of Islam to the very “T.”

And the twelfth of his sons was Kedemah.

12. KEDEMAH: H6929—From H6923; precedence; Kedemah, a son of Ishmael. H6923: A primitive root; to project (one self), that is, precede; hence to anticipate, hasten, meet (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. The children of the east. The Seventh-day Adventist Bible Dictionary, 620.

And *KEDEMAH* means the children of the East. Islam is the children of the East.

And the eleventh son, the eleventh prince of Ishmael, is Naphish,

11. NAPHISH: H5305—From H5314; refreshed; Naphish, a son of Ishmael, and his posterity. H5314: A primitive root; to breathe; passively, to be breathed upon, that is, (figuratively) refreshed (as if by a current of air): - (be) refresh selves (-ed). Wealth. The Seventh-day Adventist Bible Dictionary, 753.

which means *refreshed*. And, of course, the refreshing is the Latter Rain. And it is a primary root to breathe. This refreshing is when the breath is breathed into the dry bones, and this message comes from the Four Winds, and those Four Winds are the angry horse of Bible prophecy.

And when the angry horse of Bible prophecy angers the nations on 9/11, and yet is held in check, the refreshing from the presence of the Lord begins.

SUMMARY

So, Brothers and Sisters, first Daniel tells us how the King of the North conquers the world, and then in verse 44 and onward he tell us how he interacts with the people; and, his interaction with God's people in this history is based upon the problem he has with the Message of the North identifying who he is. He is the counterfeit Christ, the antichrist of Bible prophecy. He doesn't like that!

And the Message of the East he does not like either, because he realizes that the wealth that he was going to use to control the world is being swept away by a power that is out of his control.

And you cannot understand the Third Angel's Message correctly if you do not understand that it is based upon identifying the Pope of Rome as the antichrist of Bible prophecy, and the role of Islam in that same history.

And all of this was opened up to God's people's understanding in 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11, verse 40, at which point in time the scattering of William Miller's dream concluded and the Dirt Brush Man came in and began to sweep away the counterfeit coins and rubbish that has been introduced in Adventism since the beginning of the 20th Century.

Shall we pray?

Benediction: Heavenly Father, we thank you for bringing us this far in our consideration of Habakkuk's Tables. We want to understand the First Message that we can be benefited by the Second. We want to understand the last six verses of Daniel 11, the events connected with the close of probation, in a way to convict us in our need of personal preparation for the soon close of probation, that we might receive the Seal of God and be lifted up as an ensign. We also want to understand the Second Message, the message that marks the arrival of the sealing of the 144,000 and the beginning of the Latter Rain, the Message of the East Wind and its purpose of bringing in the environment that allows the United States to force the world to accept the One World Government. We need to understand these things, because we want to be Daniel in

chapter 5. We want to be able to go into Babylon when the whole world is falling down around Belshazzar's head and understand the message of the hour, to be the ones that Daniel is typifying that can rightly divide the Word of Truth in this end-of-the-world crisis. And we understand that the message that Daniel took to Babylon as it was falling down around Belshazzar's head is the message of chapter 4, the message of Nebuchadnezzar, the message of the *seven times*. Please help us to understand these things correctly and to be faithful in our presentation of these things. We want the oil that we might hand it on to other people. We want the oil that it might be used by the Holy Spirit to transform us into your image. And we would ask that you would accomplish these things for us. And as we take up another day of work, we once again ask for your protection during this day, and ask for the ability that what we can do we can do for your glory and honor in Jesus's name. Amen.

Habakkuk's Two Tables #66

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and another day of life that we might serve you. And as we begin our day of worship here, we ask that you would grant us the presence of your Holy Spirit, that you would fill our hearts and minds with the Divine Spirit that we might understand the message that you have for us this morning. I ask that you would overrule my humanity, hide me behind your cross, and use me as an instrument to convey a message that you want to share and not what I want to share; and, that you would also prepare the hearts and minds of those that hear these things, to receive it as you see fit. We want the Latter Rain poured out upon us. We ask that you do that by opening our understanding. We want to see how Josiah illustrates God's people at the end of the world, and we ask that you would give us enlightenment on this understanding. In Jesus's name, amen.

AARON'S FOUNDATIONAL REJECTION—EXODUS 32

BROTHER PIPPENGER: This is Part Seven of Habakkuk's Tables, entitling this "Josiah." We will not get to Josiah for a while; and, we are going to start with Aaron, and then go into Jeroboam, to show the parallel between Aaron and Jeroboam and then note that when Jeroboam began to repeat Aaron's sin that a disobedient prophet came out of Judah to confront Jeroboam and that the disobedient prophet sets forth the prophecy of Josiah. And, we are going to trace all that history, but we are going to begin in Exodus 32 with the story of Aaron, and I do not expect to get out of this story until tomorrow. We will just get half-way through it.

We are operating upon the premise that all the prophets are speaking about the end of the world and that they all agree with one another; and, that they are all illustrating Adventism at the end of the world, both the beginning and the ending of Adventism.

And what we are doing here in this particular part of the study is showing these two Tables [the 1843 and 1850 Charts] as typified in God's Word.

We will begin now with *Testimonies*, volume 8, page 115.

"Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. **In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great **disappointment** of 1844 the faith of His people was tested **as was that of the Hebrews at the Red Sea.**" *Testimonies*, volume 8, 115–116.

So, when we are going to consider here Aaron and the golden calf immediately after the crossing of the Red Sea, it is obvious that Ellen White sees this history as a parallel history to the Millerite time period.

And what was preserved for our enlightenment? It was the record of Israel's forgetfulness.

What did they forget? I would suggest that they forgot the mighty manifestation of the power of God that was brought about for them to bring them out of Egypt. They were counseled over and over again to remember that history, over and over again and yet Aaron, who had just witnessed that mighty deliverance, within a couple of months is willing to forget all about the power of God and build a golden calf. So, forgetfulness of that sacred history is paralleling the forgetfulness of that sacred history that we as Adventists do when we no longer acknowledge or understand the Advent Movement of 1840 to 1844, and the various components of that history.

Exodus 32:1-4

So, we are going to go into Exodus 32:1-4 and spend some time there, to begin with. Exodus 32, beginning at verse 1, says,

“¹And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. ³And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. ⁴And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.” Exodus 32:1-4 (KJV).

SELF-PRESERVATION; AN IMAGE TO THE BEAST AND A FALSE ALTAR

We are going to read from *Patriarchs and Prophets*, page 317, where Sister White is commenting on this; and, we are going to notice four points in here, primarily.

Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in **imitation of the gods of Egypt**. The people proclaimed, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, **he built an altar before it**, and made proclamation, ‘Tomorrow is a feast to the Lord.’ The announcement was heralded by trumpeters from company to company throughout the camp. ‘And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.’ **Under the pretense** of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling.” *Patriarchs and Prophets*, 317.

When she says, “Under the pretense of holding ‘a feast to the Lord,’” it is suggesting that this is a counterfeit. This was not a genuine feast to the Lord. They produced a counterfeit feast for the Lord.

But, he [Aaron] made an imitation of the gods of Egypt, and then in the *Webster’s Dictionary of 1828*, it says,

IMITATION: That which is made or produced as a copy, likeness; resemblance.
Webster’s 1828 Dictionary.

So, this imitation of the gods of Egypt was a resemblance of the gods of Egypt. It was an image of the gods of Egypt, and it was a calf; it was a beast; it was the image of the beast.

Okay. The points that I want you to see in *Patriarchs and Prophets* there is that Aaron feared for his own safety. And a word for that is *self-preservation*; but, the primary part of the self-preservation is *self*. The first waymark in this short history of Aaron is self-preservation, *self*.

Then he builds an image of the beast, and then he builds an altar, and the altar is a false Christ.

A FALSE CHRIST

Notice *Selected Messages*, book 3, page 300.

“Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. **Under the ancient economy it was a sin to offer sacrifice upon the wrong altar.** It was a sin to offer incense kindled by the wrong fire.

“We are in danger of mingling the sacred and the common.”—

What is the mingling of the sacred and the common?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity.

—“We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. **The true altar is**”—what?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: So, when Aaron went further than just building the golden calf, he also built an altar, what was he setting up? A false Christ.

—“**The true altar is Christ**; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works.” *Selected Messages*, book 3, 300.

All right. So in this passage from *Patriarchs and Prophets*, Aaron (1) feared for his own safety. There you have self-preservation. Then he (2) built an image to the beast. Then he (3)

introduced the false Christ. And then he said, (4) “Tomorrow morning we are going to have a worship service.”

WORSHIPPING THE IMAGE

... **eat and to drink, and rose up to play.** Exodus 32:5-6

In verses 5 and 6 of Exodus 32, it says,

“⁵And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD. ⁶And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” Exodus 32:5-6 (KJV).

So, what I am hoping you will see here, and we have dealt with this sequence before, is that there is a three-step testing process that leads to false worship. *Self-exaltation*, in this case it was *self-preservation*; then, the image of the beast, the image of the beast is the combination of church and state, and the combination of church and state is the Mystery of Iniquity. It is a combination, a mingling of two entities that are not supposed to be mingled; and, the Mystery of Iniquity is Spiritualism. So, in this sequence, we have *self-exaltation*, represented by *self-preservation*; we have the image of the beast, which is the Mystery of Iniquity (which is Spiritualism); and, then we have the altar, representing a false Christ; and, then they are going to have a false worship service on the next morning.

SUNDAY WORSHIP

In *The Great Controversy*, page 437, it says,

“The Sabbath therefore lies at **the very foundation of divine worship,**”—

So, if you are going to have a false worship, what are you doing?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: You are rejecting the Foundations. Aaron and the Hebrews were rejecting the Foundations; but, you were counterfeiting the Sabbath.

And what is the counterfeit sabbath at the end of the world?

FROM THE AUDIENCE: Sunday.

BROTHER PIPPENGER: All the histories are illustrating the end of the world; so, this false worship is a symbol of Sunday worship at the end of the world.

—“The Sabbath therefore lies at **the very foundation of divine worship,** for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures.” *The Great Controversy*, 437.

And, of course, Aaron and the Hebrews are worshipping the creation, the gods of gold and silver and wood there, not the Creator.

SELF, IMAGE OF THE BEAST, A FALSE CHRIST—THEN FALSE WORSHIP
SELF-EXALTATION, SPIRITUALISM, A FALSE CHRIST, AND SUNDAY WORSHIP

So, in this story we have this sequence: *Self*, this is a rejection of the First Angel's Message, which says, "Fear God. Come to the foot of the cross." Then we have *the image of the beast*, which is the second test, which is a symbol of the Mystery of Iniquity and Spiritualism that leads to a false Christ; and, it then leads to false worship, the Sunday worship. This sequence we have looked at before in other histories. We are just putting it into the record as a point of reference.

Back to verse 1 [of Exodus 32].

"And when the people saw that **Moses delayed . . .**" Exodus 32:1 (KJV)

We want to look at verse 1 a little bit closer. In verse 1 it says,

"¹And when the people saw that Moses delayed to come down." Exodus 32:1 (KJV)

What would you call that?

He tarried. Okay? And this tarrying time by Moses allows the Hebrews to manifest their character.

Notice the *Review and Herald*, October 31, 1899.

"When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish."—

Now, remember, the parable of the Ten Virgins was fulfilled to the very letter in the history of the Millerites, and it is fulfilled again to the very letter at the end of the world. So, we are seeing both the beginning and the end of Adventism. And, we are seeing that in the story of Aaron, it was the premise that Moses had delayed to come down that gives the motivation for the people to go force Aaron to make this golden calf.

—"Apparently there was no difference between the five who were wise and the five who were foolish."—

What is the difference between the wise and foolish virgins anyway?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: The oil. Right?

—"To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise."—

Now Sister White is going to define why they were wise.

—“These **anticipated delay**, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight;”—

The foolish virgins did not anticipate delay.

—“Five of the number had not this foresight; **they made no provision for disappointment or delay.**” *Review and Herald*, October 31, 1899.

“¹. . . *as for* this **Moses, the man that brought us up out of the land of Egypt**, we wot not what is become of him.” Exodus 32:1 (KJV).

So, in Exodus 32, verse 1, when the people saw that Moses delayed, they rejected God.

Who are they? They were the foolish virgins. They were not prepared for delay. They had not the oil to carry them through the tarrying time.

Okay. In verse 1 of chapter 32, it says, “. . . *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.” Exodus 32:1 (KJV) This here is identifying what I think may be the primary problem of the Hebrews’ here.

What is their primary problem in this part of the verse: “. . . *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him”?

FROM THE AUDIENCE: They were looking to Moses.

BROTHER PIPPENGER: Yes. Moses did not bring them out of Egypt, did he?

They were seeing a literal man; but, they were not seeing who he was representing. Okay? They did not have the ability to make a distinction between the literal and the spiritual.

LITERAL AND SPIRITUAL

John 6:53-66

Okay. Go to John 6; because, this is repeated in the time period of Christ, this same problem that the Hebrews repeatedly have, and that problem being they do not understand prophecy; because, **prophecy is based upon taking the things of the natural world and understanding their spiritual application.** And the Jews looked at Moses and said, “This literal man brought us out of Egypt,” and they could not understand that this man was a tool in the hand of the Lord, and the Lord brought them out of Egypt.

And in John 6, beginning at verse 53, it says,

“⁵³Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”—

Now, if you were an upstanding Hebrew and someone told you that, what would you think? You would think, “This man is rejecting the health laws of the Old Testament.”

Were you supposed to eat flesh and blood?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. If flesh had blood in it, you were not allowed to eat it. So right here, right off the bat, Jesus is challenging them in their understanding of the health laws.

Verse 54:

“⁵⁴Whoso eateth my flesh, and drinketh my blood,”—

Now it is even a step further. It is not eating simply flesh with blood in it; He ‘is calling them to be a cannibal.’

—“⁵⁴Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. ⁵⁵For my flesh is meat indeed, and my blood is drink indeed. ⁵⁶He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. ⁵⁷As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. ⁵⁸This is that bread which came down from heaven:”—

Now, Jesus did not leave it there. He is going to explain this spiritual and literal; but, they do not have the ability to see it, just like they did not have the ability to see that it was God that brought them out of Egypt. They thought it was Moses.

—“⁵⁸This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. ⁵⁹These things said he in the synagogue, as he taught in Capernaum.”—

What is Capernaum?

FROM THE AUDIENCE: That is His own city.

BROTHER PIPPENGER: That is His own city. This is the main place where He hung out.

—“⁶⁰Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? ⁶¹When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ⁶²*What* and if ye shall see the Son of man ascend up where he was before? ⁶³It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, *they* are spirit, and *they* are life. ⁶⁴But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. ⁶⁵And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

“⁶⁶From that *time* many of his disciples went back, and walked no more with him.” John 6:53-66 (KJV).

From what time? From the point where He gave them the test of understanding prophecy, understanding the principle of prophecy that the literal things illustrate the spiritual things, that His Spirit is life and that to eat of His Word is to eat His flesh.

They could not see it, and this was their problem all the way back in the deliverance of Egypt. They did not see God delivering them out of Egypt; they saw Moses. They probably saw both, but they chose (because of their preconceived ideas) to only accept the literal understanding.

So, the problem for the Jews at their beginning is the same problem that they have at the end.

So, when did they turn away and walk no more with Him? In John 6:66, this is pointing forward in this story to The Sunday Law. Okay?

So, what story is Aaron pointing forward to?

FROM THE AUDIENCE: The Sunday Law.

BROTHER PIPPENGER: The Sunday Law. These are parallel histories, and in both cases the problem is that God's people did not understand the prophetic lesson conveyed in their particular history.

Do you follow my point?

FROM THE AUDIENCE: Affirmations.

“¹ . . . **make us gods, which shall go before us.** . . . Exodus 32:1 (KJV).

So, in verse 1 of Exodus 32, it says, “. . . make us gods, which shall go before us. . .” Exodus 32:1. This is a rejection of the Midnight Cry. Okay?

I am sure that we have spoken about this in this worship series, but you may not have heard the particular presentation where we spoke about it; so, I am going to run it by you once again.

The evidence is, is that Ellen White's first vision, it was for Adventism; it was for God's people; it is for everyone. But, one of the primary reasons of that vision was for God's man of the hour.

Who was God's man of the hour in that history? William Miller.

After October 22, 1844, the Millerites were scattered by the Great Disappointment spiritually. There were very few that continued on into that experience; but, the leader of that movement, William Miller, began to lose his way. They had some conferences after 1844, and William Miller was in agreement with the group that determined that the experience of the Midnight Cry in the Summer of 1844 was not valid; and, William Miller had an understanding of what the Midnight Cry was long before the Midnight Cry arrived, based upon the parable of the Ten Virgins. And when Samuel Snow brought the message of the Midnight Cry at the Exeter Camp Meeting in August of 1844, the very last Millerite to accept Samuel Snow's understanding of the Midnight Cry was William Miller. He had held to an understanding of what the Midnight Cry represented in the parable of the Ten Virgins that he would not let go of until the very, just like two weeks before October 22, 1844; and, then he wrote Joshua Himes—I believe, but he wrote one of the Pioneers—saying that he finally sees the Midnight Cry, “Glory to God!” And he was praising the Lord for it.

So, everybody now is onboard with the message that the Lord is going to return on October 22, 1844, the Midnight Cry Message; and, then you had the disappointment, and then you had the spiritual scattering, and then they have this conference and William Miller and his cohorts determined to go back to the original teaching of the Midnight Cry.

And in December of 1844, a couple of months later, Ellen White receives her first vision; and, in her first vision she talks about those who denied the Midnight Cry, the light that was set up behind them on the path. And what happens to them if they deny the Midnight Cry? They fall off the path to the wicked world below.

So, this is for all of Adventism; but, primarily, this was the Lord calling to William Miller, saying, “Don't reject the Midnight Cry!”

Now, here, what does this have to do with Exodus 32:1? They say in 32:1, “Make us some gods, because we are going to go back to Egypt and we want these gods to go before us.” Okay?

And, God’s people are to have a God that goes before them. Who is that God? Jesus, the Holy One of Israel.

So, their determining to have this golden calf go before them is a rejection of the Midnight Cry.

DENIED THE MIDNIGHT CRY

Now, notice this from *Early Writings*, page 15. We have read this previously, more than once, probably.

“They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on **Jesus, who was just before them**,”—

Who was just before them? Not the golden calf. You see, they wanted the golden calf to go before them.

But, on this path to Heaven for God’s people, Jesus is just before them.

—“If they kept their eyes fixed on **Jesus, who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.” *Early Writings*, 15.

The Midnight Cry, we went over the reform lines. The Midnight Cry is a waymark that is marked in every Reform Movement. It is a manifestation of the power of God.

At the point in every Reform Movement where the Midnight Cry occurs, in the story of Noah, the Midnight Cry is the animals getting on the ark.

In the story of Elijah, the Midnight Cry is marked by the fire coming down out of Heaven and consuming Elijah’s offering.

In the story of Christ, the Midnight Cry is the Triumphal Entry of Christ into Jerusalem. Sister White uses that history to illustrate the Midnight Cry.

So, the Midnight Cry is marked at a specific point in every Reform Movement.

And the Midnight Cry, in the history of Aaron, was the plagues of Egypt. Aaron had seen, all of them had seen, the wonderful deliverance and the manifestation of God’s power in the plagues of Egypt; and, just a couple of months down the road, they are denying that power and saying, “Make us a golden calf so we can go back to Egypt.”

So, what I am saying is they are denying the Midnight Cry.

And what happens if they deny the Midnight Cry? They fall off the path to the wicked world below.

And, of course, this is what the Millerites did after 1844. Only 50 of them continued on. And this, the denial of the Midnight Cry, is why Adventists will not make it to Heaven. They are going to be put in a place where they are going to have to say, “Yes, I believe in the Midnight Cry,” or “No, I don’t,” even though it may not be expressed that way.

So, this history of Aaron is prefiguring both the Millerites and our history, and I am saying that the fact that they want to have the golden calf go before them on their journey is saying that they have rejected the path where Christ goes before them.

THE MARKED MANIFESTATION OF GOD’S POWER

And the Midnight Cry is a marked manifestation of the power of God.

What do I mean by “marked”? You know, there are things in the Bible that are there; but, there are some things in the Bible that are emphasized, they are marked. The Midnight Cry is a marked manifestation of the power of God. It is marked in the sense that not only did the Midnight Cry take place in the Millerite History but Ellen White often refers to it. It is marked; it is emphasized.

In *Testimonies*, volume 5, pages 211 – 212, speaking of the sealing of the 144,000—and what three passages in the Scriptures have we identified that deal with the sealing of the 144,000? Revelation 7 (that is an easy one); Ezekiel 9; and, the more obscure one but the one that we are going to keep reminding ourselves of is Luke 21, **Luke 21**. Sister White ties Luke 21 in with Ezekiel 9 and Revelation 7; and, then she comments on Luke 21:25 in that passage saying that Christ pointed His followers to the budding leaves of Spring, identifying that the sealing of the 144,000 begins when the sprinkling of the Latter Rain begins, and the sprinkling of the Latter Rain begins when the Mighty Angel of Revelation 18 descends.

This here, this passage from *Testimonies*, volume 5, pages 211-212, is where Sister White is commenting on Ezekiel 9, which is the sealing of the 144,000. She says this:

“The class who do not feel grieved over their own spiritual declension,”—

Why are we reading about this with Aaron in Exodus 32? What I am saying is, in verse 1 of Exodus 32 you can derive from that passage, if you understand that all these prophecies in the Bible are pointing to the end of the world, you can derive that one of the problems for Aaron and the Hebrews in the golden calf story is that they rejected the Foundations; they rejected true worship, which is the Sabbath; but, they also denied the Midnight Cry. Okay?

And, the Midnight Cry was the manifestation of God’s power; and, if you reject the truth in regard to the manifestation of God’s power, you do not receive the Seal of God.

So,

—“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘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.’

“Here we see that the church—the Lord’s sanctuary”—

Now, what is she speaking about here? She is speaking about Ezekiel 9.

And what is Ezekiel 9 dealing with? It is dealing with Jerusalem. It is based upon the principle of repeat and enlarge, and in Ezekiel, chapter 8, Ezekiel is telling us who is going to receive the mark of the beast in Adventism at The Sunday Law, where Ezekiel 8 shows four escalating abominations forming worldwide. These abominations will permeate the World Adventist Church; they will escalate; and, they ultimately conclude in chapter 8 with the 25 members of the General Conference Committee bowing down to the sun.

Why in the world would you put 25 men on the General Conference Committee and not change that number somewhere through history? Have you not ever read Ezekiel 8, where 25 leaders bow down to the sun? Change your General Conference Committee to 26 or 24!

Then chapter 9 repeats that same history, when those abominations are going on in *Jerusalem*, which Sister White just told us is *the Lord’s Church*, and identifies those that are going to receive the Seal of God during this same time period when the abominations are reaching their full, when they are maturing. Okay?

—“Here we see the Church—the Lord’s sanctuary—“—*THIS IS JERUSALEM IN EZEKIEL 9*—“was the first to feel the stroke of the wrath of God.”—

Judgment begins with the House of God.

—“The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.”—

How had they betrayed their trust?

—“**They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.**”—

What was the marked manifestation of the Power in the Millerite History? The Midnight Cry.

They [the leaders of Adventism (the ancient men)] have determined that that history will not be repeated.

And what was the Midnight Cry a symbol of? It was a symbol of the Latter Rain.

They have rejected the Midnight Cry, and they fall off the path to the dark and wicked world below, just like Aaron and the Hebrews rejected the marked manifestation of the power of God in the plagues of Egypt.

—“[*They*] had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.** Times have changed.”—

“This is the 21st Century, Brothers and Sisters!”

—“Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from **men**”—

Now, notice who these men are.

—“**men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins.**”—

These are the men that were ordained to lift up their voices like trumpets, and they had done so in the past; but, when this testing time comes, they are going to reject the history of the Millerites, which is symbolized by the Midnight Cry. They are going to reject the principle that the Midnight Cry prefigures the Latter Rain. They are going to reject the Latter Rain. They are going to reject the idea that the Lord is going to manifest His power here at the end of the world, as He has done in former reform lines.

—“Thus ‘Peace and safety’ is the cry from **men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins.** These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

“The abominations for which the faithful ones were sighing and crying were”—now, notice this—“were all that could be discerned by finite eyes,”—

Okay. What can you discern in Adventism with finite eyes? Well,

- We have rejected the *King James Bible*. We insist on having these Catholic bibles, these modern bibles.
- We are ordaining women.
- We have given the Pope of Rome a medal, twice.
- We teach hypnosis—how to hypnotize our church families—since the 1980s.
- Now we have determined that if you are going to be an ordained pastor in the Seventh-day Adventist Church that you have to take a course on the Jesuit teaching of Spiritual Formations.
- We have come into an association with the dragon power of Bible prophecy. We have turned our social welfare work over to the control and direction of the United Nations with ADRA.

On, and on, and on; but, those things we can see.

- We have joined the World Council of Churches, and do not let them tell you otherwise. We are voting members of the World Council of Churches.
- We have joined the ecumenical movement.
- We share our pulpits with pastors from apostate Protestantism and Catholicism.
- Some of us teach that the seven days of Creation are actually seven periods of time.

But, these abominations in Adventism, we can see them. There are voices telling us about these things going on. Okay?

What does Sister White say?

—“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, **but by far the worst sins**, those which provoked the jealousy of the pure and holy God, were **unrevealed**.”—

Wow! What is going on up there at the top?

—“The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle **when left to their own deceitful hearts**. Those who have been regarded as worthy and righteous **prove to be ring-leaders in apostasy**”—

So, Brothers and Sisters, if you are looking around and you are seeing leaders that you think are the real spiritual ones that really give you the idea that they are really Christ-like, it says,

—“Those who have been regarded as worthy and righteous **prove to be ring-leaders in apostasy** and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.”—

In Sabbath School yesterday or in the Worship Hour, I forget which, Brother Daniels shared where Sister White reminds us that Satan once moved around in the Heavenly Courts. So, Satan knows how to act like a holy being. But, just because you know how to act like a holy being does not necessarily mean that you are a holy being.

—“It is with reluctance that the Lord withdraws His presence from **those who have been blessed with great light**”—

And we went through this in this worship study. Who is it that has been blessed with great light and opportunities?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: Seventh-day Adventists.

—“It is with reluctance that the Lord withdraws His presence from **those who have been blessed with great light and who have felt the power of the word in ministering to others**. They were **once** His faithful servants, favored with His presence and guidance; but they departed from Him and led others into

error, and therefore are brought under the divine displeasure.” *Testimonies*, volume 5, 211–212.

And if you were going to read this passage a few times, if there was any indication about when and where and how they departed from the Lord, what is it? It is that “They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.”

That is what Aaron did. When he had the mob at his tent threatening to kill him, to make the golden calf, he could have by faith said, “You know, I just watched all the firstborn of Egypt get laid to rest by the Lord. I watched the water get turned into blood. I watched frogs come out of nowhere, flies from out of nowhere, hail that hit the ground and turned into fire. My God can deliver me!” He could have stood firm.

But, what did he do? He forgot the manifestation of the power of God. He rejected the Midnight Cry.

THERE IS TO BE A WONDERFUL MANIFESTATION OF GOD’S POWER

This is repeated at the end of the world. There will be, no matter what the leadership says, no matter what these men are saying—that “This is not the Judgment of the Living. We are not now in the sealing of the 144,000. This is not the Latter Rain time period.”—no matter what these men are saying, this manifestation of the power of God that is the Latter Rain, that all these other manifestations of the power of God typify and point forward to, **it will take place!**

This is *Review and Herald*, December 23, 1890.

“The True Witness declares, ‘I know thy works.’ ‘Repent, and do the first works.’ This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. ‘I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’”—

What is the candlestick that gets removed out of its place?

FROM THE AUDIENCE: The Church.

BROTHER PIPPENGER: There you go. We went through this the other day.

The candlestick is the church. He is saying this church is going to get removed.

What church is that?

Well, all the prophets are speaking about the end of the world. It is the church at the end of the world.

—“The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers nothing but leaves.”—

When does the Divine Searcher discover nothing but leaves?

FROM THE AUDIENCE: Judgment.

BROTHER PIPPENGER: Okay. He says Judgment, because He is the Divine Searcher? Because of the divine search, do you see the Judgment there?

But, when is it?

It is an unproductive tree. What is it receiving?

FROM THE AUDIENCE: The dew,

BROTHER PIPPENGER: The dew, the rain, and the sunshine.

This Judgment is taking place when the rain is falling, in the Latter Rain; and, it is not producing any fruit.

—“Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but ‘except thou repent,’ it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, ‘I am rich, and increased with goods, and have need of nothing.’ The True Witness says, ‘And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ Will they ever see clearly their condition?”—

Now, I want to make sure you see this. In previous worship we purposely went through and identified that Sister White says the messages of Jones and Waggoner was the Loud Cry of the Third Angel. She says it was Justification by Faith. She says it was the Latter Rain Message. But, she also said that it was the Laodicean Message.

The Latter Rain Message is the Laodicean Message, and Sister White here is using the Message of the Laodiceans.

When does the Message of the Laodiceans become present truth? In the time of the Latter Rain. It is the Latter Rain Message. It is the last call for Israel.

Okay. She continues on. She says,

—“**There is to be in the churches a wonderful manifestation of the power of God**, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. **In the manifestation of that power which lightens the earth with the glory of God,**”—

What manifestation of the power of God is that? Revelation 18.

—“**In the manifestation of that power which lightens the earth with the glory of God**, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. ‘Why,’ they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’— **Because** they did not respond to the warnings, the entreaties of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing.’ Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. ‘I will

come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' If you seek the Lord with all your heart, he will be found of you." *Review and Herald*, December 23, 1890.

So, Aaron and the Hebrews, they denied the power of the Midnight Cry, of the deliverance from Egypt, prefiguring the Millerites after 1844 that denied the history and experience of the Midnight Cry and fell off the path, prefiguring God's people at the end of the world that are going to deny that the Midnight Cry history will be repeated in the time period of the Latter Rain.

BEFORE THE LOUD CRY

Before—and this is a real tricky one here—before the Latter Rain revival, the Loud Cry of the Third Angel's Message, Satan produces a counterfeit.

Notice *Early Writings*, beginning at page 260; and, this is a tricky passage in the sense that you can read this passage and say, "Oh, she is speaking about the apostate Protestant churches; but, maybe she is speaking about the Adventist churches." Notice what she says.

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

Hmm, the nominal Adventists and the fallen churches.

My Brother Austin, what does *nominal* mean?

Does anyone else like to help him? What does *nominal* mean?

BROTHER AUSTIN: In name only.

BROTHER PIPPENGER: In name. Okay. These are people that say they are Adventists, but they are not.

Now, of course, now, you could say Sister White is writing this in a period where she is talking about anyone that believed the Lord was coming is an Adventist; but, we are understanding it here as Seventh-day Adventists. You could make that argument.

—"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*, 260–261.

Now, I believe that this is talking primarily about the eleventh-hour workers; but, I am making this emphasis that you can see this principle even within Adventism, if you look for it; because, I am setting you up to prove this to you.

But, the one that you want to see here is that before the Loud Cry of the Third Angel's Message, there is a counterfeit that goes on in the churches that are going to be the target for the message of the Latter Rain. You see that, right?

FROM THE AUDIENCE: (Affirmations.)

THE PRINCIPLES OF GOD'S DEALING WITH MEN

BROTHER PIPPENGER: Okay. But, we have been operating—in this study, one of our main principles is *The Great Controversy*, page 343, which 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 principles of God's dealing with men are ever the same.” He is going to deal with Seventh-day Adventists the same way that He deals with apostate Protestantism; because, He deals with men the same way, no matter what.

—“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, all the Reform Movements parallel one another; but, what I am wanting you to see here is that God's dealing with men is always the same.

EVERY REFORM MOVEMENT

But, in these Reform Movements, Satan always responds to these Reform Movements the same way.

The Great Controversy, page 186, says it this way:

“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 Christ's in the first century of the Christian church, so there arose false prophets in the sixteenth century.” *The Great Controversy*, 186.

Okay. There is always a counterfeit

BEFORE THE MANIFESTATION OF GOD'S POWER

But, the counterfeit precedes the Truth. In *The Great Controversy*, page 464, Sister White says this:

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. **The Spirit and power of God will be poured out upon His children.**”—

This is the Latter Rain. Right? And, the Latter Rain comes in two phases, the sprinkling and the full outpouring.

—“At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. The enemy of souls desires to hinder this work; and **before the time for such a movement shall come,**”—

And what is the Latter Rain? Is it the Latter Rain Church?
It is the Latter Rain Movement.

—“**before the time for such a movement shall come,** he will endeavor to prevent it by introducing **a counterfeit.**”—

A counterfeit what?

FROM THE AUDIENCE: Movement.

BROTHER PIPPENGER: A counterfeit movement and the counterfeit comes before the genuine. Right?

We have seen it now in *Early Writings* and here, a second witness, that he [Satan] does this in the churches outside of Adventism. He produces a counterfeit revival as he sees the Latter Rain coming, so the churches will feel comfortable that they do not have to listen to this message about the Latter Rain coming from Adventism.

But, what I am suggesting is what he [Satan] has done in every other sacred history when the Lord raises up a Reform Movement, he [Satan] produces a counterfeit to oppose it.

In the history of the Millerites, that counterfeit that predated the Millerites was Protestantism. The Lord was testing Protestantism in the Millerite History. That was His people, the Protestants. He had just raised up the Protestants and he had brought them to the history of 1840 to 1844 in order to complete the Protestant Reformation. They had not come all the way out of Rome, from AD1500 onward. Adventism is the fully coming out of Rome part of the Protestant Reformation. So, the Lord was testing the Protestants in that history, and the Protestants predated the Millerites. But the Millerites, they were the true movement.

Okay. The true movement at the end of the world, the 144,000 in a generic sense; but, before the Lord begins the movement of raising up the 144,000, Satan does as he always does. He introduces a counterfeit.

—“**before the time for such a movement shall come,** he will endeavor to prevent it by introducing **a counterfeit.** In those churches which he can bring under his deceptive power he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.” *The Great Controversy*, 464.

So, in both this, here in *The Great Controversy* and in the one in *Early Writings*, you can argue, “Oh, she is talking about the churches outside of Adventism,” but we know there is going to be a Reform Movement of the Latter Rain in Adventism, and we know that Satan always reacts to

every Reform Movement the same way by introducing a counterfeit. So, if we can see if there is a counterfeit movement that is marked by Inspiration, we know that it is the one that precedes the true movement of the Latter Rain.

THE COUNTERFEIT

And in *Selected Messages*, book 1, pages 204 – 205, it says this:

“The enemy of souls has sought to bring in the supposition that **a great reformation was to take place among Seventh-day Adventists**, and that this reformation would consist in **giving up the doctrines which stand as the pillars** of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed.** The fundamental principles that have sustained the work for the last fifty years would be accounted as **error**. A new organization would be established. Books of a new order would be written. **A system of intellectual philosophy would be introduced.**”—

What is “intellectual philosophy”? Human intellect, right? Human intellect, this is *self*, human intellect. And all it can be is philosophy. It cannot be truth because, if you are going to build a program based upon human intellect, then it is a program that is based upon policy; therefore, it has to be intellectual philosophy. So, it is not truth.

—“**A system of intellectual philosophy would be introduced.**”—

It is a system that places man’s word above God’s Word.

And what is it when you place man’s word above God’s Word?

FROM THE AUDIENCE: Spiritualism.

BROTHER PIPPENGER: Spiritualism.

—“The founders of this system would go into the cities, and do a wonderful work.”—

The city work that is here referenced, I mean you can go through and you can put dates on all these points, but what is it 2014?

FROM THE AUDIENCE: 2013.

BROTHER PIPPENGER: 2013 we are going to go into—650 cities around the world, is it?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: We are going to do “a wonderful work” in the cities. This counterfeit movement is underway.

—“The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of **the new movement.**”—*THE NEW MOVEMENT*—“The leaders would teach that **virtue is better than vice**, but God being removed, **they would place their dependence on human power**,

which, without God, is worthless. Their foundation would be built on the sand, and **storm and tempest would sweep away the structure.**”—

What is the storm of the Bible? Well, we just studied Daniel 11:40-45. Who is it that comes as a whirlwind, as an overflowing flood? The King of the North, and he comes at The Sunday Law.

At The Sunday Law the storm and tempest would sweep away the structure and the foundation of this movement. This foundation is built upon sand.

This Foundation here [pointing to the 1843 Chart] is the Rock of Ages.

“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by **the miraculous working of the Holy Spirit.** We have a truth that admits of no compromise.”—

No compromise, **no compromise!**

—“Shall we not repudiate everything that is not in harmony with this truth?”
Selected Messages, book 1, 204–205.

Yes, we should.

SUMMARY

So, what we are saying here as we do our first part of “Aaron,” Aaron’s foundational rejection, is that when they came out of Egypt, Aaron and the Hebrews forgot the manifestation of God’s power in the Deliverance. They rejected the Foundation by accepting the false worship of the golden calf. They set up an image of the beast.

And in doing all these things—and we will have more to say about this tomorrow when we bring it to a conclusion—they are prefiguring both the Millerite History and our history.

And there is more to this story that we will deal with tomorrow.

And then, from this platform, after we put these points in place, we will move forward into the story of Jeroboam.

What had Aaron just done when he made the golden calf? Well, Aaron had just come out of Egypt.

What had Jeroboam done just before he built his two golden calves? He had just come out of Egypt.

Okay. We are going to draw those connections to show that the story here of the golden calf with Aaron is prefiguring the story of the golden calves with Jeroboam. And then once we have those points of reference in place, we are going to look at the disobedient prophet and consider his prophecy that he gives to Jeroboam, that the Lord is going to raise up someone named—what?

FROM THE AUDIENCE: Josiah.

BROTHER PIPPENGER: Josiah. And what does JOSIAH mean? The foundation of God. It is all about the rejection of the foundations.

Shall we pray?

Benediction: Heavenly Father, we want to be among those that recognize the manifestation of the power of God that takes place here and now. We do not want to deny what is taking place here, and we do not want to deny the manifestation of the power of God that has taken place in past histories prefiguring this time. We want to be those that are lifted up as an ensign, but we know that we will be in the minority and, to be faithful in this time, we are going to have to be more courageous than was Aaron, as the Hebrews surrounded his tent. We want that courage, and we know that power, that strength comes from an understanding of your Word. We ask that you would give a hunger, a burning desire to understand your Word more fully, and then give us the will to begin to study it like never before. We thank you for bringing us together this morning. We know that we all have certain tasks to accomplish this day. We would ask that you would watch over us, protect us, keep us safe, and allow us to do what we do for your glory and honor. We ask that you would place your healing touch upon Paul's knee and help it get well. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #67

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for once again allowing us a good night's sleep and allowing us to come together to consider your Word here first thing this morning. We ask that you would grant us the presence of your Holy Spirit, that you would allow this presentation to be part of an understanding to better prepare us to stand on your side of the question here in this end-time crisis. We want you to continue to open our understanding to Habakkuk's Tables and the evidence of the truth which they are presenting to the world here at the end time. We thank you for the work that you have done so far as the Lion of the Tribe of Judah in unsealing these things. We ask for your continued efforts in this regard for each of us individually and for your people in general. We want the Latter Rain poured out upon us. We want to be vessels that are prepared to receive it. We ask that you make that happen for us now. In Jesus's name, amen.

AARON'S FOUNDATIONAL REJECTION—EXODUS 32, PART TWO

BROTHER PIPPENGER: We are dealing with Exodus 32. We made it through the first six verses yesterday, dealing with Aaron's foundational rejection. We want to bring that to a conclusion this morning and show the connection between this story and the story of Jeroboam.

OUT OF THE WAY

In Exodus 32, verses 7 and 8, it says,

“⁷And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: ⁸They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.” Exodus 32:7-8 (KJV).

So, yesterday we looked at what was going on down in the camp, and now the Lord has filled Moses in on the situation.

WHORING

Judges 2:17

If you go to Judges, we want to understand what it means that “they have turned aside quickly out of the way.” In Judges, chapter 2, and in verse 17, it says,

“¹⁷And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the

way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.” Judges 2:17 (KJV).

So, to “turn quickly out of the way” is to go out “a whoring.” And what is the act of whoring represent?

FROM THE AUDIENCE: Fornication.

BROTHER PIPPENGER: Fornication; it is the unlawful relationship between two entities; it is the mingling of two inappropriate seeds; it is—what?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: —the Mystery of Iniquity. The Mystery of Iniquity is what produces, in both of these cases here in Judges and in Exodus, God’s people “turning out of the way.”

DRINKING STRONG DRINK

Isaiah 28:5-7

Go to Isaiah 28, still dealing with what it means to “turn out of the way.” In Isaiah 28, verse 5, of course this is talking about the leadership of the Seventh-day Adventist Church; because, in verse 1 it says, “Woe to the crown of pride, to the drunkards of Ephraim, . . . ,” and the crown representing leadership.

And in verse 14 it says,

“¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.” Isaiah 28:14 (KJV).

And we read here recently, and we have probably read this more than once in this worship service, but we read from *Testimonies*, volume 5, page 211, where Sister White says that *Jerusalem* is the *Seventh-day Adventist Church* at the end of the world. So, the “scornful men,” “the crown of the pride” which rule Jerusalem are the subject of Isaiah 28. This is the leadership of the Seventh-day Adventist Church at the end of the world.

And Isaiah 28, verse 5 says,

“⁵In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.”—

So, the Lord, at the end of the world in the Latter Rain time period, if you want to place it where it is supposed to be, it is going to be a crown of glory for the residue of His people (for the remnant).

Verse 6:

—“⁶And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. ⁷But they also have erred through wine, and through strong drink, are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way, through strong drink; they err in vision, they stumble in judgment.” Isaiah 28:5 (KJV).

So, here, what takes them out of the way is not the fornication; it is the strong drink.

And what is the wine? We have looked at this when we went through Revelation 17. What is the alcohol that people drink that causes them to be spiritually drunk?

FROM THE AUDIENCE: False doctrine.

BROTHER PIPPENGER: False doctrine, the wine of Babylon.

So, the Mystery of Iniquity causes them to go out of the way, but also false doctrine causes them to go out of the way.

But, I want you to see here in this verse, verse 7, that this expression, “out of the way,” is twice repeated. We are going to deal with that here in a while. And when we see a phrase or a word twice repeated, “out of the way, out of the way,” it is a reference to the Second or Fourth Angel’s Message. So, it ties it in here with the Latter Rain time period.

IN WHAT DAY?

Isaiah 28:9-13

But, let us be certain about what day it is. Go to verse 9 through 13 of Isaiah 28. Beginning in verse 9, it says,

“⁹Whom shall he teach knowledge? And whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To 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. ¹³But 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 28:9-13 (KJV).

So, in what day are they going to be “out of the way” because of strong drink, and what day is it that the Lord is going to lift up the residue (the remnant) as a crown of glory, contrasting the crown of pride of Ephraim? It is in the day He is accomplishing the Everlasting Gospel among Adventism because they are being tested here in verses 9 through 13 with how they respond to the Word of the Lord: Verse 13 says, “But the word of the LORD was unto them.” How they respond to the testing of the Word of the Lord, and the Word of the Lord that tests them is William Miller’s *Rules of Prophetic Interpretation*, what we call *proof-texting*, the study of the Bible that takes a Concordance and take line upon line, here a little, there a little. And the reason they fail the test is because in the 1930s Adventism reached out to apostate Protestantism and accepted their Biblical approach to the study of God’s Word; and, of course, their Biblical approach to the study of God’s Word provided them with the philosophy that allowed them to reject the First Angel’s Message in the time of William Miller. So, it has already been proven to be a false theory. But, of course, this is what we use in Adventism today, whether it is the organized Conference work or the self-supporting work; they are using this fallen apostate Protestant approach to Biblical study.

But, it is very clear here that in the time of the Latter Rain, because verse 12 says, “the refreshing,” which in *The Great Controversy*, page 611, Sister White says is the Latter Rain; and,

it is the Latter Rain Message because in verse 12 says, “this is the refreshing: yet they would not hear.” The *refreshing* here is something that you can hear; it is a message.

In the time of the Latter Rain, this group (the drunkards of Ephraim) are “out of the way” because they have accepted the doctrines of Rome that they accept, because they are using the Biblical approach to Bible study that comes from Rome, handed off to apostate Protestantism, and then received by Adventism in the 1930s.

So, the Mystery of Iniquity will take you “out of the way.” Fornication and false doctrine will take you “out of the way.”

And the day that this is applied here, the time period that Isaiah 28 is marking, is the time period of the Latter Rain testing process of the Everlasting Gospel.

And, of course, all the prophets are speaking about the end of the world; so, this story of Aaron in Exodus 32 is pointing forward to the Latter Rain time period here at the end of the world when God’s people get “out of the way.”

A CROWN OF GLORY

Isaiah 62:1-3

What is the crown of glory that the Lord is going to lift the residue up as a crown of glory and as a diadem in His hand?

Isaiah 62, verses 1-3, says,

“¹For 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.”—

So, He is not going to rest until His righteousness and His salvation goes forth as a—what?—as a lamp that burneth. What does that mean?

Well, I mean, every lamp, if it is going to be a good lamp, is going to burn. Right? If it does not burn, it is darkness. But, what does it mean? His righteousness is going to be carried to the world by what?

FROM THE AUDIENCE: A burning lamp.

BROTHER PIPPENGER: By a burning lamp.

What is a lamp?

FROM THE AUDIENCE: It is a light.

BROTHER PIPPENGER: It is the Church. This is the Church Triumphant. Christ is walking among the Seven Lamps—is He not?—the Seven Candlesticks.

Verse 2:

—“²And the Gentiles shall see thy righteousness,”—

So, when this lamp goeth forth, this Church goeth forth, the Church Triumphant goeth forth, what is He doing? What is another Biblical illustration that we often refer to in this series?

FROM THE AUDIENCE: He is lifting up an ensign.

BROTHER PIPPENGER: He is lifting up an ensign. That is when this lamp is going forward. All right?

—²“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 shall name.
³Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.” Isaiah 62:1-3 (KJV).

He is going to lift His people up as an ensign in the Latter Rain time period. They are going to change from Church Militant to Church Triumphant; therefore, they are going to go forth as a lamp that burneth and present the message of Righteousness by Faith, and the world is going to see it.

And in that time period, the other class in Adventism that is represented by the drunkards of Ephraim, they are going to be drunk with the wine of Babylon because they rejected William Miller’s Rules of Prophetic Interpretation, and they are “out of the way.”

Now, if you remember, from *Early Writings*, page 15, we looked at it a couple of times yesterday. One of the expressions there was,

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe.” *Early Writings*, 15.

And we pointed out that they wanted to make this golden calf as a god that would go before them, back into Egypt; but, in Ellen White’s first vision, which we just read from, Jesus was the One that was to go before us. So, if you are going to make another god that is going to go before you, you are making a counterfeit Christ; you are off the path that takes you to Heaven. You have fallen off to the wicked world below. You are off the path that is enlightened by . . . ?

FROM THE AUDIENCE: The Midnight Cry.

BROTHER PIPPENGER: . . . the light behind it that sheds all along the way, the Midnight Cry.

THE HOLY ONE OF ISRAEL

Okay. We are going to show you a passage in the Scriptures, in Isaiah 30, verses 8 to 18, where the Holy One of Israel—that is Christ. Right?—that He is before them on this path.

So, in verse 8 of Isaiah 30, it says,

“⁸Now go **write it before them in a table**, and **note it in a book**, that it may be for the time to come for ever and ever: ⁹That this *is* a rebellious people, lying children, children *that will not hear the law* of the LORD:”—

Now, there evidently is something written on a Table that is noted in a Book that demonstrates who the rebels are. So, what is the Table that is noted in the book that creates a test that produces obedient and rebellious people? Habakkuk’s Tables [indicating the 1843 and 1850 Charts].

These Tables are noted in what Book?

FROM THE AUDIENCE: Habakkuk.

BROTHER PIPPENGER: In the Book of Habakkuk.

And in the Millerite History, if you accepted the message of this [1843] Chart, you ended up following Christ by faith into the Most Holy Place. But, if you rejected the message on this Chart, you ended up praying to the Holy Place and Satan answered your prayers. The

Everlasting Gospel was accomplished by the message on this Chart. It produced two seeds: the seed of Satan—Satan was answering the prayers of those that would not follow Christ into the Most Holy Place—and it produced the seed of Christ, those that followed Him into the Most Holy Place.

So, the message on this Chart identifies, among other things, who are the rebels in the camp; and, that is what Isaiah 30 is saying: “⁸Now go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: . . . “ Isaiah 30:8.

What is “the time to come for ever and ever” in the Bible? It is the Latter Rain. All the Bible is talking about the end of the world: the Latter Rain time period, the sealing of the 144,000, the gathering in of the eleventh-hour workers. This is “the time to come for ever and ever.”

And this Table, this Book identify who is the rebellious people, the lying children, children that will not hear the Law of the Lord.

The last time Darrio Taylor was here and we recorded his presentations—if you have looked at those—you may remember that he went through in part of his series and showed that in the Scriptures that the proof that you keep the Ten Commandments, the proof that you keep the Law of God is demonstrated by whether you walk in the way of the Lord. And he went through several places where he showed this.

So, they are “out of the way” in Exodus 32.

And these people here in Isaiah 30, they will not hear the Law of the Lord; but, the way it is demonstrated that they are not law keepers is they get “out of the way.”

—⁹That this is a rebellious people, lying children, children *that will not hear the law* of the LORD: ¹⁰Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:”—

Now, notice here, these rebels, those that are rebelling against Habakkuk’s Tables [gesturing to the 1843 and 1850 Charts behind the podium], the messages on the Foundational Truths at the end of the world, are those that are rebelling against this [1843] Table in the time of the Millerites. What they are saying is, “We don’t want to hear about country living. We don’t want to hear the Health Message, and we don’t want to hear about dress reform.”

Is that what they are saying?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: No. They are saying, “We don’t want to hear the prophetic message. We don’t want to hear what the seers are saying, what the prophets are saying. In fact, if you are going to give us the prophetic message, we want a peace and safety message. We want smooth things, and we want to be deceived; because, we don’t want to hear the heard truths.”

So, “this rebellious people” is very germane to Adventism today. It is not about the message of church growth, how to take the cell techniques that originated in Korea and go out and hypnotize people two by two in order to produce church growth. They are not saying, “We don’t want to hear that.”

They are not saying any of these things. What they are saying is, “We do not want to hear the prophetic message. We don’t want to hear the prophetic message, unless it is a dishonest prophetic message. It is deceitful; because, it is teaching us that everything is all right.”

But, everything is not all right, is it?

Okay. These people which will not hear the Law of the Lord—this [the 1843 and the 1850 Charts] is the Law of the Lord, **this is the Law of the Lord.**

What did Sister White say—if you break one of the health laws, what does she equate that to?

FROM THE AUDIENCE: Breaking the Ten Commandments.

BROTHER PIPPENGER: Breaking the Ten Commandments. There is no difference. A “thus saith the Lord” is the Law of the Lord. This [the 1843 and the 1850 Charts] is the Law of the Lord.

And we have seen that typified already in this series. When the Lord entered into covenant with Ancient Israel in this time period (in Exodus 32), He gave them the two tables to mark the covenant; and, that was Ancient Israel. But, in modern Israel, when He entered into covenant with them, what did He give them? Two tables.

These Two Tables, of Habakkuk’s Tables, they have been typified by the two tables of the Ten Commandments.

—⁹continued . . . children *that will not hear the law* of the LORD: ¹⁰Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: ¹¹**Get you out of the way,**—

Okay. What gets you “out of the way”? Well, what gets you “out of the way” in Judges is that you have entered into the Mystery of Iniquity. You are whoring. You have commingled two things that are not supposed to be mingled.

In Isaiah 28, what gets you “out of the way” is false doctrine.
Here in Isaiah 30,

—¹¹**Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.**—

Who is the Holy One of Israel?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Christ.

And what path is He on?

Do the prophets all agree with one another?

So, Ellen White’s first dream, when she sees Jesus on the path before us, what path is that? That is the path to eternal life, is it not? But, she describes a group of people that deny the Midnight Cry [gesturing towards the 1843 and 1850 Charts]. They deny the history that represents these two Charts, and they fall off the path.

And now Isaiah is telling us about these same people, because all the prophets agree with one another.

—¹¹**Get you out of the way,**—*GET OFF THAT PATH!*—**“turn aside out of the path, cause the Holy One of Israel to cease from before us.”**—

“Let us take a path where we do not have to be looking at Jesus all the time in front of us.” That is what they are saying, and they have done this because of the Mystery of Iniquity mingling the

sacred and the divine, and because they have accepted the false rules of prophetic interpretation that came from apostate Protestantism and Catholicism: the *historical grammatical method* of Biblical interpretation, thus rejecting the proof-text method of William Miller.

Continuing on, it says,

—¹²Wherefore thus saith the Holy One of Israel, **Because ye despise this word**,— (Isaiah 30:8-18 to be continued)

What word; what word is it that they despise?

Now, this is Isaiah 30, is it not? This is not in your notes: look at Isaiah 30, verse 1.

“¹Woe to the rebellious children, . . .” Isaiah 30:1, in part (KJV).

Now go back to Isaiah 29, verse 1.

“¹Woe to Ariel, to Ariel,”—

And what is Ariel? It is a term for Jerusalem.

—“¹Woe to Ariel [*JERUSALEM*], to Ariel [*JERUSALEM*], the city where David dwelt! . . .” Isaiah 29:1 (KJV margin)

Now go back to Isaiah 28, verse 1.

“¹Woe to the crown of pride, to the drunkards of Ephraim . . .” Isaiah 28:1, in part (KJV).

Isaiah 28, 29, and 30 are the same vision. Okay? This is a woe against God’s people at the end of the world.

So, in Isaiah 30 [verse 12], it says, “Because ye despise this word, . . .” What word has been despised in this vision?

Well, just go to Isaiah 28:13 and it tells you the word that has been despised. It says,

“¹³But 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).

What word is it that causes them to leave the path when they reject it? It is William Miller’s Rules of Prophetic Interpretation.

Back to your notes:

—“Isaiah 30:8-18 continued / verse 12” Wherefore thus saith the Holy One of Israel, **Because ye despise this word**, and trust in oppression and perverseness, and stay thereon:
¹³Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. ¹⁴And he shall break it

as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take **fire** from the hearth, or to take **water** *withal* out of the pit.”—

It is going to break it like Josiah broke down the altars, and He is going to break it into such small pieces that there is not even a piece of pottery where you can get a little bit of water out of a pool of water, and you could not get a coal out of a fireplace to start another fire. That is how small the pieces are.

In other words, when this swelling in the wall—and what is this wall that is swelling, that is going to break?

FROM THE AUDIENCE: The structure.

BROTHER PIPPENGER: Is it the structure?

What does the wall typically represent in Bible prophecy?

FROM THE AUDIENCE: The Law of God.

BROTHER PIPPENGER: The Law of God. It is what protects us.

So, this wall that is going to break has to do with the breaking of the Law of God.

Does The Sunday Law come suddenly and unexpectedly, according to Sister White?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: The breaking of this wall comes “suddenly and at an instant.”

And what wall is it that is broken here? I am saying it is the Law of God. I am saying this is a symbol of The Sunday Law. But, what wall is broken here?

It is a secondary question.

Brother David, you know this one. What wall is broken?

The wall of separation of church and state that is overturned at The Sunday Law in the United States. It is broken suddenly and at an instant. And at that point, Josiah comes into Adventism and he is breaking all the idols; he is turning them into powder. And at that point it is too late for the drunkards of Ephraim, for the foolish virgins of Adventism. Even if they could get a piece of that pot, they could not get any fire or water with it anyway. It is too late.

What is the fire and the water?

FROM THE AUDIENCE: The Holy Spirit.

BROTHER PIPPENGER: The Holy Spirit, in both cases.

Who is it that comes to The Sunday Law in Adventism in the parable of the Ten Virgins and finds they have no Holy Spirit?

FROM THE AUDIENCE: The foolish virgins.

BROTHER PIPPENGER: The foolish virgins, they have no oil.

And at The Sunday Law when probation is closed, there is no possible way for them to get the Holy Spirit. It is END OF STORY!

—¹⁵For thus saith the Lord GOD, the Holy One of Israel: **In returning and rest shall ye be saved;** in quietness and in confidence shall be your strength: **and ye would not.**—

What is the “returning and rest” that is marked in the Scriptures that people refuse to walk in? Jeremiah 6:16, the Old Paths, “. . . Stand ye in the ways, and see, and ask for the old paths, where

is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.”

So, what was the safety for this people? How were they going to be saved in this passage, if they were to be saved? By returning to the Old Paths and walking therein, and they would find rest for their souls.

But, what are the Old Paths?

FROM THE AUDIENCE: The Foundations.

BROTHER PIPPENGER: The Foundations?

Sister Heather, what are the Old Paths?

SISTER HEATHER: (Laughter.)

BROTHER PIPPENGER: These [1843 and 1850] Charts are the Old Paths. Right? And you need to see this in the context, because this passage in Isaiah 30, it starts with, “. . . write it before them in a table, and note it in a book, . . .” And these Tables, that are in the Book of Habakkuk produced the rebels; and, ultimately the rebels, they get off the path into eternal death because they refuse to return to these foundational truths and receive the rest of the Latter Rain. They would not.

Continuing on here in Isaiah 30, it says,

—“¹⁶But ye said, No, for **we will flee upon horses;**”—

Those people that are on the wrong side of the issue, they are going to flee on horses.

—“therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. ¹⁷One thousand *shall flee* at the rebuke of one; at **the rebuke of five** shall ye flee: **till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.**”—

When is it that God’s people are lifted up as an ensign? At The Sunday Law.

The lifting up begins just before The Sunday Law, but they are lifted up as an ensign, as a lamp that burneth at The Sunday Law.

And, those people that are not lifted up flee from them at The Sunday Law time period, and what is the ratio that they flee from them at? Well, here in this passage it is 1,000:1; and, of course, that is the unofficial ratio of the Millerite History, from 50,000 down to 50 on October 22, 1844. It was as the parable of the Ten Virgins was being fulfilled, and those 1,000 that left the 1 there on October 22, 1844, in the terminology of the parable of the Ten Virgins, they left because the 5 wise virgins rebuked them and said, “We don’t have any oil for you.” At the rebuke of the 5 wise virgins shall the 5 foolish virgins flee, and the ratio will be 1,000 shall flee at the rebuke of 1.

I think it was in church, but it is a familiar quote. Here in the past couple of days, it has been expressed, and now it is escaping my mind, even when I am thinking about it—oh, it was in church. There is a quote where Sister White says, “A greater number than we now anticipate—” Those are her words, but the rest are my words—“leave Adventism at The Sunday Law.” Now, that is my words, but that is what she is talking about.

Brother Daniel was doing something about the separation that takes place between the wise and the foolish at The Sunday Law, and Sister White says, “A greater number than we now anticipate”:

“When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away.” {2SM 368.1}

And if you take the Millerite History and understand that the Millerite History is repeated to the very letter at the end of the world, then you make the assumption that the foolish virgins that left the Millerites on October 22, 1844, are giving us an example of the foolish virgins of Adventism that leave at The Sunday Law. So, we can think, “Well, the historians infer that it is 1,000:1 ratio; 50,000:50 overnight; but, it is going to be greater than that, a greater number than we now anticipate. It would be nice if it was only 1,000:1 here, but look around at the condition of Adventism. It is pretty clear that it is going to be greater than that.

—¹⁷“One thousand *shall flee* at the rebuke of one; at **the rebuke of five** shall ye flee: **till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.** ¹⁸And therefore **will the LORD wait,**”—

The Lord will wait. When will the Lord wait? He tarries; the Bridegroom tarries.

—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: **blessed are all they that wait for him.**” Isaiah 30:8-18 (KJV).

So, in the Millerite History, when did the Lord wait? On March 22, 1844, the first disappointment came: The Bridegroom tarried.

What happened thereafter? It is the climax of the Everlasting Gospel. From March 22 to October 22, during that seven months, in that history that is called The Seventh Month Movement; not from that logic, but it is called The Seventh Month Movement. He produces two classes of worshippers, the wise and the foolish of the Millerite History; and, those that are blessed are the ones that wait for him during that time period.

So, the Lord waits to mark the beginning of the climax of the Everlasting Gospel. And when He reaches the point that He is going to introduce the three-step prophetic testing message that develops and then demonstrates those two classes, when He reaches a point where he says, “Okay. Here we go. We are going to begin this separation in Adventism. We are going to begin to seal the 144,000,” when He reaches that point, He tarries. Okay? And He tarried on 9/11/2001. He is now going to bless those that wait for Him. He is going to lift them up as an ensign.

But, a far greater number in Adventism are “out of the way” because they have rejected the proof-text method of Biblical study introduced by William Miller, and because they have rejected these Tables that are noted in Habakkuk, and they are preparing to flee at the rebuke of the wise virgins.

FROM THE AUDIENCE: Jeff?

BROTHER PIPPENGER: Yes?

FROM THE AUDIENCE: In Ecclesiastes 7:27-28, it is 1000:1.

BROTHER PIPPENGER: Ecclesiastes 7:27-28 says,

“²⁷Behold, this have I found, saith the preacher, *counting* one by one, to find out the account: ²⁸Which yet my soul seeketh, but I find not: one man among a thousand have I found, but a woman among all those have I not found.” Ecclesiastes 7:27-28 (KJV).

Okay. I have that marked, but I get your point.

So, let us go back quickly through Isaiah 30, verses 8 through 18.

Habakkuk 2:1-4; Jeremiah 6:16-17; Isaiah 31:1-3; Matthew 25:8-9; Daniel 12:12

Habakkuk 2:1-4, we do not have to go there. We are just referencing. It is the Table; it is the Table that is noted in a Book that identifies the rebels in the camp and the righteous in the camp.

Jeremiah 6:16-17 are the Old Paths that we need to return to if we are going to find rest for our souls.

And let us go to Jeremiah 6:16. We all know this, but to put it in the record. The counsel here in Isaiah 30 was, “In returning and rest shall ye be saved.” And in verse 16 of Jeremiah 6, it says,

“¹⁶Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. ¹⁷Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.” Jeremiah 6:16-17 (KJV).

Okay. So, not only are they rejecting the Old Paths, they are rejecting a message that comes based upon the Old Paths that is the trumpet message; and, the Trumpet Message at the end of the world is the Seventh Trumpet.

[Referring to the lower right-hand corner of the 1843 Chart] And the Fifth Trumpet was a Woe (the First Woe), and the Sixth Trumpet was the Second Woe, and the Seventh Trumpet (the message they are rejecting, as they are rejecting the Old Paths and the Latter Rain) is the message of the Third Woe. And if the First Woe was Islam, and the Second Woe was Islam, the message they are rejecting is the Message of Islam.

Go to Isaiah 31:1-3. I do not rightly remember why I have that in there. Perhaps I can just speak to it—oh, they are going to flee on horses. Okay? Verse 1 of Isaiah 31.

And remember, we were reading this passage from Isaiah 30; so, verse 31, it is the same vision. It is commenting on itself. So, in verse 16 of Isaiah 30, it said, “But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.” So, these foolish virgins in Adventism that are going to flee on horses, which is what the people in the story of Aaron wanted to do. They wanted to go back to Egypt.

In verse 1 of Isaiah 31, it says,

“¹Woe to them that go down to Egypt for help;”—

Is that not where Aaron's crew wanted to go?

—“and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!”—

They do not want to look to the Holy One of Israel, “Cause Him to cease before us! We want to take another path.”

Verse 2:

—“²Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. ³Now the Egyptians *are* men, and not God;”—

Now, they want to go to Egypt. They want to trust in men, not God.

—“and their horses flesh, and not spirit. ³When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.” Isaiah 31:1-3 (KJV).

So, when they are going to flee on horses, what are they going to flee on? Their own human strength.

And they are fleeing from what? The Latter Rain, the outpouring of the Holy Spirit. In Matthew 25:8-9, it says,

—“⁸And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. ⁹But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.” Matthew 25:8-9 (KJV).

Okay. This is, in these verses, the breaking of the pot, where there is no shard to get fire or water: “. . . blessed *are* they that wait for him,” in Isaiah 30:18, of course, is referencing Daniel 12:12, “Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

TWO TABLES

Exodus 32:9-16

The Two Table: We are back to Exodus now, back to the story of Aaron. What we have just done with the story of Exodus is explain what takes us “out of the way,” what took them “out of the way,” the Mystery of Iniquity, the whoring, the false doctrine (the wine); and, their refusal to accept the message that the Lord provides, that is represented upon Habakkuk's Two Tables. They are “out of the way,” “**they are out of the way.**”

In verse 9 of Exodus 32, it says,

“⁹And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: ¹⁰Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. ¹¹And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against the people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? ¹²Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. ¹³Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. ¹⁴And the LORD repented of the evil which he thought to do unto his people.

“¹⁵And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. ¹⁶And the tables were the work of God, and the writing was the writing of God, graven upon the tables.” Exodus 32:9-16 (KJV).

Okay. So, what we are saying here is that those two tables prefigured these Two Tables [the 1843 and 1850 Charts], and that these are the work of God. And you can see the two quotes in your notes that we have referred to often.

“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*, 74.1}.

And then of this Chart (the 1850 Chart), it says,

“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” {*Manuscript Releases*, volume 13, 359.1}

So, when it comes to the 1863 Chart that the drunkards of Ephraim want us to believe is the chart the point-in-reference for Adventism, you will find no, NONE, **NADA** endorsement from the Spirit of Prophecy that says the Lord directed the 1863 Chart, or that the 1863 Chart is the fulfillment in the prophecy in the Bible.

These two Charts [the 1843 and 1850 Charts]—and these are not the only references—Sister White says more than once that these two Charts, they are both the fulfillment of Habakkuk, and Habakkuk 2 talks about “Write the vision and make it plain upon tables” (in the plural). These two Tables are the subject of prophecy. These two Tables are the Tables that were given to spiritual Israel, modern Israel at the beginning of Adventism to mark the covenant between God and His people, the same way the two tables that Moses was bringing down was to mark the covenant between Ancient Israel [and God].

The spirit of antichrist that seeks to change times and law, according to the Book of Daniel, in seeking to change times and law by the antichrist is an attempt to change the two tables. So, anyone that wants to say these Two Tables [1843 and 1850 Charts] need to be changed, “We need to change them to what is on the 1863 Chart,” that is the spirit of antichrist.

CELEBRATION WORSHIP

Exodus 32:17-18; Isaiah 22:12-14

So, Moses is coming down from the Mount with the Tables, and in verse 17 [of Exodus 32] it says,

“¹⁷And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* ¹⁸And he said, *it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.*” Exodus 32:17-18 (KJV).

And their style of worship here is the style of worship that confronts many Adventist Churches today, Celebration Worship. Here in the Day of Atonement, when we are supposed to be fasting and praying and afflicting our souls, they are partying down. And celebration-style worship came out of the Vatican II documents. Celebration was invented by the Papacy, and the Papacy designed to introduce it into the Pentecostal Church and spread it through all the Christian churches; and, it is here in Adventism today, the same worship style that was going on with Aaron at the foot of the Mount.

And we read purposely a long time ago in this series—I think we read all the way through Isaiah 22; but, now I am uncertain. Let us go to Isaiah 22 to give a second witness to this celebration-style worship that is confronting Adventism today that is prefigured by the celebration-style worship that Aaron was accomplishing at the foot of the Mount.

In verse 12 of Isaiah 22—and I do not know if you remember Isaiah 22, but there are two classes of worshippers in Isaiah 22 that are represented by Eliakim—or is it Hilkiah? Let me make sure on that. (Pause in presentation)— . . . Eliakim, the son of Hilkiah, contrasted with Shebna (Shebna the foolish virgin that is going to be cast into a field, like a ball. He is going to be spewed out of the mouth of the Lord; he is the Laodicean); Eliakim being the Philadelphians (the 144,000). But, the time period that is being presented in Isaiah 22 is the time period of the Day of Atonement. And in verse 12, it says,

“¹²And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:”—

What day does He call us to that kind of experience?

FROM THE AUDIENCE: The Day of Atonement.

BROTHER PIPPENGER: That is the Day of Atonement.

Verse 13:

—“¹³And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.”—

This is the same kind of worship that was going on at the foot of the Mount with Aaron. They are partying down when they are supposed to be fasting and afflicting their souls.

And in verse 14, it says,

—“¹⁴And it was revealed in mine ears by the LORD of hosts, Surely this iniquity”—

This style of worship,

“—Surely this iniquity shall not be purged”—

And this Hebrew word *purged* is *atoned for*.

—“shall not be purged [*ATONED FOR*] from you till ye die, saith the Lord GOD of hosts.” Isaiah 22:12-14 (KJV).

So, this style of worship that was being accomplished by Aaron and his cohorts at the foot of the Mount is prefiguring a style of worship that will be accomplished in Adventism at the end of time, just before The Sunday Law, when the wall suddenly breaks.

Habakkuk’s Two Tables #68

PART SEVEN: JOSIAH

*(Having begun within the time allotted for Presentation #67)**

AARON’S FOUNDATIONAL REJECTION—EXODUS 32, PART THREE

(SEE NOTES FOR PRESENTATION #68)

BROKEN COVENANT

Exodus 32:19-20; Revelation 14:9-11

Exodus 32:19-20

I have bit off more than I can chew here, once again.*

“¹⁹And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot,”—

You know that there is virtually—there is a lot of Seventh-day Adventist Churches in the City of London. And I do not have experience with lots of places in the world, but I used to go to London on a regular basis, not that I have been to every Adventist Church in London; I have been to very few; but, I have spoken to the Adventists in London, and those churches, many churches, there is just virtually none of them that do not have this style of worship. Some of the Adventist Churches in London, you can go in there and they will be dancing in the aisles.

So, if we are not out going into every single Seventh-day Adventist Church each Sabbath, we do not understand how accurate that God's Word is to what is really taking place. So, okay, I have seen places on Planet Earth where this kind of foolishness is being accomplished on a regular basis, "and all the leadership answered not a word."

“¹⁹And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. ²⁰And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

What is he doing here?

We mentioned yesterday that the calf is both the image of the beast, and the worship of the beast and of the image is Sunday worship. This is The Sunday Law at the end of the world.

Revelation 14:9-11

And if you go to Revelation 14:9-11, you see the punishment for those that are going to accept the mark of the beast, that are going to accept Sunday sacredness. In verse 9, it says,

“⁹And the third angel followed them, saying with a loud voice, If any man worship the beast and his image,”—

Were they worshipping the beast and his image there at the foot of the Mount?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“and receive *his* mark in his forehead, or in his hand, ¹⁰The same shall drink of the wine of the wrath of God, which is poured out”—

Were they going to drink something as their punishment? We just read it.

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: —“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: ¹¹And 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.” Revelation 14:9-11 (KJV).

So, here in the story of Aaron is typified the punishment of those that receive the mark of the beast at the end of the world. Exodus 32 is illustrating the end of the world.

THE PEOPLE

And the end of the world is the end of Adventism; so, Exodus 32 is also illustrating the beginning of Adventism. And we have not taken time yet to look at Daniel 2, Daniel 8, and

Revelation 17 in terms of the progressive there that is marked. But, in Daniel 2 you see a progression that is purposely identified in prophecy, a progression.

You see the progression in the metals in Daniel 2: [referring to kingdoms as represented in the figure of a man in the upper left-hand corner of the 1843 Chart] Gold, Silver, Brass, Iron, Iron and Clay. Gold is more valuable than Silver, which is more valuable than Brass, which is more valuable than Iron. Gold is softer than Silver, which is softer than Brass, which is softer than Iron. There is a purposeful progression.

And Sister White comments on this progression. She talks about the corruption of the religion of the world as history proceeds.

But, in Daniel 8, you get a second testimony to this progression in Daniel, chapter 8; because, the powers of Bible prophecy in Daniel 8, [beginning with the gold head of Babylon] they *gâdal* [self-exaltation] themselves.

And the Medes and the Persians [the Silver] *gâdal* themselves.

But, Alexander the Great [the Brass] even *gâdal* himself even more than the Medes and the Persians.

And the Romans [the Iron], they *gâdal* themselves more than even Alexander the Great.

And the Papacy, down here in the Iron and Clay, it *gâdals* itself even more than Pagan Rome.

But, disregarding the *gâdal*, there is a purposeful progression that is marked here.

And, of course, in Revelation 17 you see this progression, if you can see, is that it [referring back to the figure of the man] is a story about how the Mystery of Iniquity, of how the Papacy, of how Mystery Babylon moves from one head [from one kingdom] to the next kingdom down through history.

Okay. When she [Mystery Babylon] is taking off one head in 1798—right?—she is taking off the beast that carried her at that time, the European kings in 1798. And immediately what did she began to do? She began to get back upon the next beast.

Who is the beast in 1798?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.

Revelation 17 is talking about this progression of the Mystery Babylon Woman, of how she progresses through history riding different “heads” [beasts] to accomplish her work. And in the Millerite History what the apostate Protestants—at that time they were Protestants; they were then becoming apostate Protestants—what they did is they continued to carry Rome with them. They came to the point where the Protestant Reformation was going to reach its climax, and the next step was the Lord was going to return His people to Sabbathkeeping, and they continued to uphold Sunday. They continued to carry the doctrines of Rome in their hearts and their minds and they got separated from modern Israel, the beginning of Adventism. So, right there is an illustration of The Sunday Law in the history of the Millerites, if you will see it. And the punishment is that you drink this golden water that Moses has made, and the smoke of your torment rises forever and ever. And sure enough, the Protestants in the Millerite History began to pray to the Holy Place and Satan answered their prayers.

Let us stop it there and take it up tomorrow. The reason being is it does not look like we have very much left in our notes, but we do.

What we are doing here, so you understand the relation of all these things, is we are still in the part of this worship series where we are showing the typifications of these two Charts [the 1843 and the 1850 Charts] in God’s Word. Not only are these two Charts the Two Tables that

mark the covenant with modern Israel, despite what Adventism will say about that, these are the Two Covenant Tables for Adventism; but, because of this, the Bible has typified the role, the purpose, the history of these two Charts throughout God's Word, and we are in the process of looking at some of the places where this is typified.

And Jesus being the Beginning and the Ending, He illustrates the end of a thing from the beginning of a thing, and the thing that we are dealing with right now is the golden calf, among other things; and, the golden calf, its beginning is with Aaron, and the story of the golden calf, its end is with Jeroboam, who builds two golden calves and then says the very same thing, "These be thy gods that brought thee out of Egypt."

So, we are going to look at Aaron's story and Jeroboam's story to see the beginning and the end and see how these two stories are both contributing to the end of the world, in order to set up the context for understanding who the disobedient prophet is. And the disobedient prophet comes with a prophetic message to Jeroboam at the very point in time where he is setting up these two golden calves, and that disobedient prophet then carries out a sequence of events that contribute to our understanding of Adventism; but, that disobedient prophet first gives a prophecy to Jeroboam, and it is the prophecy of Josiah. So, we want to build all the background so we can get to Josiah; because, Josiah represents, among other things, the people at the end of the world that discover in the Sanctuary the curse of Moses. And because they discover the curse of Moses, it produces a revival. And so we want to see this typified. That is why we are taking time with Aaron and Jeroboam.

Shall we pray?

Benediction: Heavenly Father, we thank you that you have allowed us to live another day, that we might serve you. And as we take up our service for you this day, we ask that you would watch over us and keep us safe and that what we do will be to your glory and honor. We want to understand how Aaron and Jeroboam are illustrating the days in which we live. We ask that you continue to open our understanding to these things. We want to understand that these Two Tables are most certainly the symbols of the covenant that you entered into at the beginning of Adventism with your people, and they are the symbols of your covenant that you are now entering into with those that you are about to lift up as an ensign. We thank you for the beautiful weather that you have given us here recently, and we thank you for the easy times that we have here to come together and worship. We know that in some parts of the world these types of easy times are not available, and that in the very near future the country in which we live is going to become the point of greatest darkness on Planet Earth, and easy times will be no more until your return. So, help us to take advantage of these times, that we can press together with one another and gather strength from the power that is contained in your Word. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #68 (Continued)

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come to this study this morning, we ask that you would grant us your guidance, that you would give us your Holy Spirit to direct our thoughts, our understanding. We want the Latter Rain poured out upon us. We ask that you accomplish that by giving us a deeper understanding of the significance of the story of Aaron and the golden calf and its relationship to Jeroboam. We want to understand these things in a way that we can be benefited as individuals, to become more like you in thought, word, and deed, and also that we might have a message to share with those that we come in contact with. Please take control of my humanity, that I can be a tool in your hand and not have my human thoughts interjected into this study. We ask that you prepare the hearts and minds of those that hear it, to receive it as you see fit that it might accomplish what you intend for it to. In Jesus's name, amen.

AARON'S FOUNDATIONAL REJECTION—EXODUS 32, PART THREE (CONTINUED)

BROTHER PIPPENGER: This is our third consideration of Exodus 32, the golden calf and Aaron. We left off yesterday midway through Exodus 32. We are going to start with verses 21 through 24.

THE PEOPLE (CONTINUED)

Exodus 32:21-24

We have just seen Moses come down and punish the people by turning the gold into dust and mixing it with water and making them drink their idol, prefiguring the drinking of God's wrath by those that receive the mark of the beast in Revelation 14's Third Angel's Message.

Now we want to read verses 21 through 24.

“²¹And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? ²²And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief. ²³For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. ²⁴And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.”
Exodus 32:21-24 (KJV).

So, Aaron is suffering under the guilt of what he has done.

NAKED, POOR, BLIND AND MISERABLE

Exodus 32:25

Verse 25 says,

“²⁵And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:)” Exodus 32:25 (KJV).

Who is it that is naked?

FROM THE AUDIENCE: (Multiple indiscernible responses.)

BROTHER PIPPENGER: These are the Laodiceans: naked, poor, blind, and miserable.

We are suggesting this story is illustrating the end of the world in our day and age, but also the history of the Millerites, because the beginning illustrates the end. Those people in the Millerite History that end up naked are the ones that are praying to the Holy Place when Christ moves into the Most Holy Place.

THE LEVITES

Exodus 32:26-29

Beginning in verse 26,

“²⁶Then Moses stood in the gate of the camp, and said, Who *is* on the LORD’s side? *Let him come* unto me. And all the sons of Levi gathered themselves together unto him. ²⁷And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. ²⁸And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. ²⁹For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother: that he may bestow upon you a blessing this day.” Exodus 32:26-29 (KJV).

And, of course, the Levites are going to be marked in the story of Jeroboam, and we are saying that the story of Aaron is the beginning of the story of the golden calf and Jeroboam is the end, and the Levites are the ones that are faithful in this history.

Let us go to Malachi. This history is prefiguring the end of the world, prefiguring the Millerites as well. And we have looked at Malachi 3 often in this study. And in verse 1 it says,

“¹Behold, I will send my messenger, and he shall prepare the way before me:”—

In the time of Christ, this was John the Baptist; and, this was William Miller in the Millerite History, preparing the way for Christ to change dispensations. With John the Baptist He was changing dispensations from the earthly sanctuary to the Heavenly Sanctuary; in the story of Miller, from the Holy Place to the Most Holy Place.

—“¹Behold, 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. ²But 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: ³And 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 (KJV).

In verse 1 of Malachi 3, when Christ comes to His temple, you see it referenced there in verse 1 two times; and, Sister White takes this verse, as we have demonstrated before, and applies it to the Two Temple Cleansings of Christ.

In verses 2 and 3 is a description of the process of cleansing the temple. The Lord is going to sit as a refiner and a fuller, and He produces a purification process that is the Everlasting Gospel. He did so in the history when He walked among men, the history of John the Baptist; and, He did so in the history of the Millerites, cleansing the temple twice, producing a group of people, the Levites, that moved into the Most Holy Place with Him. But, all of these histories are pointing forward to the end of the world in the development of the 144,000, which is 12 tribes, Levites of only one tribe. And when it comes to the Levites, it is emphasizing those people that come out of God's Church that are going to stand faithful in The Sunday Law crisis.

So, the Levites back here in Exodus 32 are prefiguring Seventh-day Adventists that are lifted up as an ensign at the end of the world. They are marked for their willingness to make a distinction between God's Law and the golden calf.

Back to your notes.

THE DAY OF ATONEMENT

Exodus 32:30

Exodus 32, verse 30, says,

“³⁰And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.” Exodus 32:30 (KJV).

Thus referencing the Day of Atonement, pointing forward to the conclusion of the Millerite History, where those that are typified by the Levites move into the Most Holy Place with Christ at the beginning of the Day of Atonement, and prefiguring those of us here at the end of Adventism that are living in the atypical Day of Atonement and preparing, hopefully, for the Seal of God at The Sunday Law. So, this is clearly placed in the context of the Day of Atonement, when we understand that all the prophets are speaking about the end of the world.

THE BLOTting OUT—THE LATTER RAIN

Exodus 32:31-35

Then in verses 31 through 35 it gets even more specific about what is being referenced. Verse 31 says,

“³¹And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. ³²Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written.

³³And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. ³⁴Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. ³⁵And the LORD plagued the people, because they made the calf, which Aaron made.” Exodus 32:31-35 (KJV).

So, not only is this referencing the Day of Atonement, it is referencing the very conclusion of the Day of Atonement when Christ is blotting out sins: the Judgment of the Living; the time of the Latter Rain.

So, what we are identifying here is that the story of Aaron is prefiguring the story of Jeroboam.

JEROBOAM

A PROPHECY

1 Kings 11:29-31

Let us go to 1 Kings 11. We are saying that the story of the golden calf with Aaron is prefiguring the story of the golden calves with Jeroboam, that they are the beginning and the end; and, therefore, the characteristics in the story of Aaron are going to hold true with the characteristics in the story of Jeroboam.

In 1 Kings 11, beginning in verse 29, it says,

“²⁹And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: ³⁰And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces: ³¹And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: . . .” 1 Kings 11:29-31 (KJV).

So, here is a prophecy of the division of Israel, and the Ten Northern Tribes and Two Southern Tribes, and Jeroboam is the focus of the prophecy. He is going to be the first king. And he could have had a righteous kingdom; but, when it all plays out, he is not going to walk in the way of righteousness.

A PROMISE

1 Kings 11:35-40

He is given a promise in verse 35 to this effect. It says,

“³⁵But I will take the kingdom”—

After He says he will not take it from Solomon; He is going to take it from Solomon’s son.

—³⁵“But I will take the kingdom out of his son’s hand and will give it unto thee, *even* ten tribes. ³⁶And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. ³⁷And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be king over Israel. ³⁸And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.”—

So, the promise here—let me read two more verses.

—³⁹“And I will for this afflict the seed of David, but not for ever. ⁴⁰Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.”
1 Kings 11:35-40 (KJV).

So, we are seeing here Solomon’s jealousy drives Jeroboam into Egypt, and Jeroboam is being typified by Aaron, and the story of Aaron takes place right after Aaron comes out of Egypt. And, of course, the story of Jeroboam and his golden calves are going to take place after he comes out of Egypt.

But, to be noted here is that this is a prophecy that the kingdom was going to be divided. This is a prophecy that had to come to pass. This is a prophecy similar to the prophecy of the covering up of the truths on these [1843 and 1850] Charts. There was going to be a return to the Old Paths at the end of the world, and an argument where the majority of Adventism is going to refuse to walk in the Old Paths. And in order that these Old Paths to be rediscovered at the end of the world, they have to be covered up. This is a prophecy. The covering up has to take place in order for them to be rediscovered.

So also with Jeroboam: Something has to happen to divide the kingdom into two parts, and it was God’s Word that He was going to make it happen. How people related to the fulfillment of that prophecy is up to individuals, but it was going to happen now because it has become part of God’s Word. There was going to become a division in the kingdom.

THE THIRD DAY

1 Kings 12:12-19

Let us look at chapter 12, verses 12 through 19, of 1 Kings, beginning at verse 12.

“¹²So Jeroboam”—

And Jeroboam has come back from Egypt. He has come to the meeting with Rehoboam, where Rehoboam is going to inform them as to how he is going to govern, as compared to how Solomon governed.

Verse 12:

“¹²So Jeroboam and all the people came to Rehoboam the third day,”—

Rehoboam had said, “Give me three days to consider how I am going to govern,” and they came back at the end of three days. And three days, of course, is a prophetic symbol in the Scriptures. We will not deal with that right here, but Christ was in the tomb for three days. Christ compared those three days to the building of the temple; and, in John 2:20, the Jews say the temple took 46 years to build, so this three days could be understood as 46 years; it could be understood, therefore, as the Three Angels’ Messages that came into history from 1798 to 1844.

And here in this story, the kingdom is going to be divided at the end of three days; therefore, it is going to be divided—when?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: In 1844.

Okay. This has a lesson to the division of apostate Protestantism from Millerite Adventism. The First Angel’s Message was sent to the Protestant world. They were tested for 46 years. At the end of 46 years, they began to fulfill their role as the False Prophet of Bible prophecy. The Millerite Adventists have been identified as the True Prophet in that history, that this history is governed by the story of Elijah. And at the end of three days, in 1844, Protestantism is going to be divided into apostate Protestantism and Millerite Adventism.

Okay. 1 Kings 12:12:

“¹²So Jeroboam and all the people came to Rehoboam the third day,”—

They came in 1844.

—“as the king had appointed, saying, Come to me again the third day.”—

The kingdom is going to be divided at The Sunday Law once again, in Adventism, at the end of the third day.

—“¹³And the king answered the people roughly, and forsook the old men’s counsel that they gave him;”—

Rehoboam here is rejecting the Old Paths.

—“¹⁴And spake to them after the counsel of the young men, saying, My father made your yoke **heavy**, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions. ¹⁵Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.”—

This is important (verse 15) for me. Whatever Rehoboam did, even if he had taken a righteous response to this situation, the kingdom was going to be divided, one way or another, by the Lord. That could not be turned backwards.

—“¹⁶So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? Neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel

departed unto their tents. ¹⁷But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. ¹⁸Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. ¹⁹So Israel rebelled against the house of David unto this day.” 1 Kings 12:12-19 (KJV).

So, what we are saying here, just to put this in place:

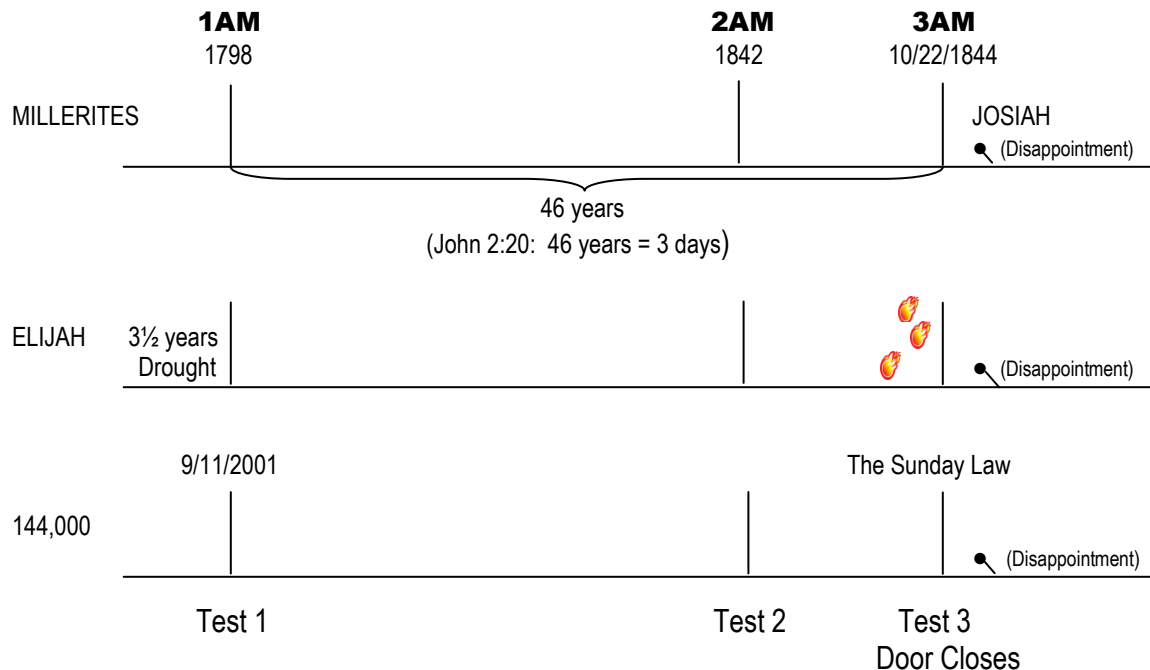


Figure No. 137.

1798 to 1844 is 46 years; but, based upon John 2:20, this 46 years is 3 days.

The First Angel’s Message came here; the Second Angel’s Message arrives in 1842; the Third Angel’s Message arrives on October 22, 1844. These Three Angels’ Messages are the three days. At the end of the three days, the kingdom is divided.

This is the story of Elijah. This is the three and a half years of drought. And by the time you get to the punishment of the prophets of Baal, them being slain after the fire comes down out of Heaven proving that Elijah is the True Prophet, the False Prophets are slain right here; and, you are seeing two classes of worshippers that are demonstrated in this history [of Elijah] and in this history [of the Millerites], but you are seeing the seal of approval being put on Millerite Adventism, and you are seeing apostate Protestantism begin to fill its role as the False Prophet.

This also is repeated in our history. At 9/11, the testing process of Adventism begins. At The Sunday Law it ends. In this history from 9/11 to The Sunday Law, there are three primary tests that take place; the third is where the door closes. At The Sunday Law, two classes are demonstrated.

At the slaying of the prophets of Baal [in the line of Elijah], two classes are demonstrated.

In 1844 [in Millerite History], two classes are demonstrated.

These three days of Jeroboam is leading us to 1844. This we want you to see; because, at this point in time, Israel (the Ten Northern Tribes) becomes apostate Protestantism; and, the Two Southern Tribes of Judah become Millerite Adventism, if you can follow the logic of this.

THE PROPHETIC CHAIN

3:1 Combinations

	1	2	3	4	
1	Christ	Adam	Eve	☛	Abel
2	Shem	Japheth	Ham	☛	Noah
3	Miriam	Aaron	Moses	☛	Joshua
4	Hophni	Phinehas	Eli	☛	Samuel
5	Saul	David	Solomon	☛	Rehoboam
6	Jehoiakim	Jehoiachin	Zedekiah	☛	Nebuchadnezzar
7	Cyrus	Darius	Artaxerxes	☛	Artaxerxes
8	FIRST	SECOND	THIRD	☛	FOURTH

Legend: ☛ = Disappointment

Figure No. 138.

Now, this here, we have looked at this before. This is the prophetic chain.

William Miller, Ellen White says that William Miller was given the commencement to the Chain of Truth; and, of course, William Miller tells us the three commencements that he was given was 677BC, the commencement of the 2520; 457BC, the commencement of the 2300 Days; and, AD508, the commencement of the 1335 and the 1290.

Miller (the Millerites), at the beginning of Adventism, were given the commencement to the Chain of Truth; and, at the end of Adventism, we have been given the links to the Chain of Truth. And these [see Figure No. 138] are the links. What these are, are the 3:1 combinations.

And this little mark here is the Disappointment that always follows the third waymark.

Right here [referring to 1844 in the Millerite reform line in Figure No. 137] is the Great Disappointment that follows this third waymark.

Right here [referring to Elijah's reform line of Figure No. 137] is Elijah praying seven times, not one time, for the rain to come. He was disappointed that his prayer was not answered the first time around.

And, of course, there is going to be a disappointment that follows The Sunday Law in the United States when those Seventh-day Adventists that receive the Seal of God realize how few of their brothers and sisters stand with them in this crisis.

So, after the third waymark in the reform lines, we always see a disappointment.

So, in this first link of the chain, where this story begins in Eden, we see Christ, Adam, and Eve; followed by the disappointment of them being driven out of the Garden; and, then we see the story of Cain and Abel. This is the first link in the chain.

And I am not saying that I am including all the links. I am just trying to make a point in terms of Jeroboam here.

The next link in the chain that we can see easily is the story of Noah. We have the three (Shem, Japheth, and Ham); followed by the disappointment, the world being destroyed by a flood; and Noah is the fourth in this history.

Then, if we jump forward to the story of Moses, we see Miriam, Aaron, and Moses; the disappointment by the Red Sea; and, then Joshua is going to be the new leader in this story. Joshua goes into the Promised Land. They place the tent sanctuary in Shiloh.

And in Shiloh we see three persons (Hophni, Phinehas, and Eli); the disappointment of the ark being captured and all these men [Hophni, Phinehas, and Eli] being killed; and, then Samuel, this is the fourth waymark (the Fourth Angel's Message) and Samuel, the new leader. Here, this is the story of Shiloh,

But now the Lord is choosing Jerusalem. Shiloh is being set aside, and the temple is going to be built in Jerusalem. And we see the first three kings (Saul, David, and Solomon), and here we are in the story of Rehoboam; the first disappointment is the rending of the kingdom, the division that we are talking about into two kingdoms; Rehoboam is the fourth waymark. The Lord chose Jerusalem here, but Jerusalem is going to be destroyed because of Israel's disobedience.

The destruction of Jerusalem by Nebuchadnezzar takes place in this history of three kings (Jehoiakim, Jehoiachin, and Zedekiah); the disappointment is the destruction of Jerusalem and the carrying away into captivity; and, Nebuchadnezzar is the fourth waymark in that history.

When it is time to come out of Babylon and rebuild Jerusalem and the temple, we once again have three kings (Cyrus, Darius, Artaxerxes), with the three decrees; with the disappointment of Ezra of how few people came out of Babylon under the Third Decree; and, then Artaxerxes again makes a decree again for Nehemiah to come and finish the work of rebuilding the streets and walls in troublous times. This third waymark [of Artaxerxes] begins the 2300-year prophecy that comes into history in AD1798, 1842, and 1844 (the First, Second, and Third Angels' Messages), which are followed by a disappointment.

And then we are living now in the time of the Fourth Angel.

So, in these histories, we are saying that the 3:1 combination of Bible prophecy is the links in the chain. And I have just given you a brief overview of these.

Now, if you go back into them, you will see the story of a link and a chain. If you have a chain, every link is the same. Okay? And these are all the same. They are the 3:1 combination; but, they go through a metamorphosis as they proceed down through history.

The similarity here is these are Christ, Adam, and Eve, the creators of mankind, at least in one sense. Christ created us, and it is through Adam and Eve that all of us have been created; and, they produce Abel, the symbol of the Everlasting Gospel first set forth.

These in the next link, we once again have three family members [Shem, Japheth, and Ham]—*these [also] are three family members [speaking of Christ, Adam, and Eve in the first 3:1 combination]. Christ is the Son of God, Adam [and Eve; and, Abel], they are family members at that level*—and the disappointment leading to Noah.

In this level you can see how these leaders are the same, but they are changing. Shem, Japheth, and Ham you can say are also the creators of mankind, as these [Christ, Adam, and Eve] were, in the sense that after the Flood all mankind come down through Noah and his family.

So, there is a connection between each preceding and following link as you go down, although they are changing a little bit.

These are all family members [referring to the first three links], and these are all family members, Miriam, Aaron, and Moses. But, Joshua is not a family member; but, these are three leaders, followed by a fourth leader.

These are all leaders; they are family members (Hophni, Phinehas, and Eli), but these are bad leaders. There is a little bit of a change there.

These [Miriam and Aaron] were so-so leaders. Moses was an excellent leader, one mistake. Aaron and Miriam, there were some issues.

But, Hophni, Phinehas, and Eli, bad leaders, producing a new leader [Samuel] that is not family; just like Joshua, not family.

Now these leaders are changing to kings: beginning kings [Saul, king; David, king; Solomon, king; and Rehoboam, king]; and, ending kings [Jehoiakim, Jehoiachin, and Zedekiah]. There is a connection from that level. But, now a foreign king, Nebuchadnezzar, becomes the fourth waymark here.

Foreign kings [Cyrus, Darius, Artaxerxes]; but, here they are not simply kings, they are making decrees, pronouncements.

And the decrees, the pronouncements, when you get to this level [the 8th link in Figure No. 138], they are messages. So, there is a connection at that level.

But, these links also show us a change of dispensation.

Here [link 1], Adam and Eve in the Garden were worshipping Christ face-to-face until sin came in; and, then they were driven from the Garden. And here with Abel, they were not so much worshipping at an altar. Where are they worshipping? The gates of the Garden of Eden

And here [link 2], they are worshipping at the gates of the Garden of Eden, until the Flood; and, then Noah institutes altar worship.

And altar worship continues until Moses [link 3] institutes the tent sanctuary, which is still active here [link 4] until the ark is captured.

And here the tent sanctuary is now going to be set aside for the permanent sanctuary, which Solomon [link 5] leads out in construction.

But here with Zedekiah [link 6], the permanent sanctuary is destroyed.

And now here with these decrees [link 7], the permanent sanctuary is to be rebuilt, but it is going to be destroyed in AD70.

So, here [link 8] now, the spiritual temple is being built.

So, once again, they are the same; they are a link; they are a 3:1 combination. They have a connection with the previous link and the following link; but, each of these links is showing a change in dispensations:

- Link 1: the gates of the Garden of Eden;
- Link 2: altar;
- Link 3: tent sanctuary;
- Link 4: here, a change is taking place: between Shiloh where the tent sanctuary was and Jerusalem.
- Link 5: In this story here, the Lord was setting aside Shiloh and choosing Jerusalem.

So, in these lines we see a change in dispensation.

And at the third waymark, one of the things that we see typified is The Sunday Law. When Nebuchadnezzar comes and destroys Jerusalem (when the King of the North comes and conquers Jerusalem) in this history, this is typifying The Sunday Law at the end of the world.

Of course, we know that at the end of the world, the third waymark down here [Figure No. 137, the line of the 144,000] is The Sunday Law.

And I did not put in here Christ. Christ is a 3:1 combination to that history.

But, in any case, the third waymark, when you put that together, you see a Sunday Law. The fourth waymark, this is the Latter Rain time period. It is showing a change in dispensation.

So, when we get to the rending of the kingdom with Rehoboam and Jeroboam, we are getting to October 22, 1844, where there is a change in dispensation from the Holy Place to the Most Holy Place; but, we are also seeing that apostate Protestantism is being identified, and Judah is being chosen over Shiloh, right here [link 5]. Judah is being chosen, and Jerusalem is being chosen. Judah is being chosen as the tribe where God is going to interact with them.

THEY SHALL KILL ME

1 Kings 12:26-33

So, let us go to 1 Kings 12:26-33.

“²⁶And Jeroboam said in his heart, Now shall the kingdom return to the house of David:”—

Okay. Jeroboam now has the ten tribes; they have separated from Judah and Rehoboam. He says to himself,

—“²⁷If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.”—

What is Jeroboam afraid of? Self-preservation; he thinks the people are going to kill him.

Why did Aaron build the golden calf? They believed the people were going to kill him. Aaron had just come out of Egypt; Jeroboam had just come out of Egypt. They are going to do the same thing, and it is motivated on misguided fear.

—“²⁸Whereupon the king took counsel, and made **two calves of gold**, and said unto them, It is too much for you to go up to Jerusalem: **behold thy gods, O Israel, which brought thee up out of the land of Egypt.** ²⁹And he set the one in **Bethel**, and the other put he in **Dan.** ³⁰And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. ³¹And he made an house of high places, and made priests of the lowest of the people,”—

Why did he make priests of the lowest people? Because, the Levites refused to participate in this worship.

—“[he] made priests of the lowest of the people, which were not of the sons of Levi. ³²And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar.”—

He is making a counterfeit worship, just as Aaron did. After he made the calf and the altar, then he identified a feast of the Lord the next day, where they all rose up to eat, and drink, and play.

—“on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. ³³So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.” 1 Kings 12:26-33 (KJV).

When Aaron made the golden calf, that calf was an image of a 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. So, in Aaron’s golden calf, we see the combination of church and state at the prophetic level.

And here when Jeroboam is repeating this sin, at the end of the story of the golden calf, he outdoes Aaron in the sense that he makes two golden calves, and he places one in the city of Bethel, and one in the city of Dan.

BETHEL: the house of God.

DAN: judge

And BETHEL, *BETH* mean house, *EL* means God. BETHEL is the house of God. That is church.

And DAN means judge. This is where judgment takes place. Judgment takes place by a king. A king is a political power; this is state.

So, we see more specifically, but given a second witness to the fact, that his golden calf represents the image of the beast, the combination of church and state.

A MAN OF GOD OUT OF JUDAH

1 Kings 13:1

So, Jeroboam has ordained this counterfeit worship service.

And then in 1 Kings 13:1—and this is where we are leading to:

“¹And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.” 1 Kings 13:1 (KJV).

So, this prophet from Judah, who is he?

Right here [link 5, third waymark], in this history here where the kingdom is divided, this 3:1 combination—Rehoboam would be the fourth in this history—right here at this

disappointment, what is taking place? Two classes have been demonstrated. In this history you have the Ten Northern Tribes which becomes Israel, and the Two Southern Tribes which is Judah. That is this history here with Rehoboam.

So, who is Israel and Judah in the history of the Millerites, right here [see Figure No. 137]?

Judah is the Millerites. They have just been chosen.

Were they not chosen? Did the Lord not just enter into covenant with Millerite Adventism in 1844?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, who is Israel, the Ten Northern Tribes? That is the False Prophet in the terminology of Elijah, but it is apostate Protestantism [in the Millerite History].

So, this prophet from Judah, who is he? This is the Millerites, and they are taking a message to apostate Protestantism. Right?

Okay. Verses 2 through 10 [of 1 Kings 13] says,

“²And he cried against the altar”—

This altar that Jeroboam had set up for this worship service.

And what does the altar represent? Christ. So, he has created a false Christ here.

—“²And he cried against the altar in the word of the LORD, and said, O **altar, altar,**”—

We are going to deal with “altar, altar.”

—“thus saith the LORD; Behold, a child shall be born unto the house of David, **Josiah by name;**”—

So, right here in 1844, we see the prophecy of Josiah put into place. Right?

Do you follow the logic?

This prophecy comes right here in the story of Jeroboam and Rehoboam [link 5]. Right [after the fourth waymark] after the split [of the kingdom], the prophecy of Josiah is put in place.

—“Behold, a child shall be born unto the house of David,”—

What is the House of David? Judah (Millerite Adventism; Adventism).

—“**Josiah by name**, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee. ³And he gave **a sign the same day**, saying, **This is the sign** which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.”—

Now, the sign is what is going to confirm that this prophet from Judah is a true prophet; but, the prophecy, the future prophecy, is about Josiah coming into history and tearing down these high

places, and burning men's bones upon them. So, he says, "This is the sign that proves that this prophecy is valid."

"⁴And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. ⁵The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. ⁶And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was before*."—

So, did the Protestants right here in this [Millerite] history, did they actually understand the Millerites were right? Yeah, they did. They watched the Lord confirm that history.

Now, they are dead and buried and their children may not understand it, but the Lord confirmed that Millerite Adventism was His covenant people in that history.

And that is what He was doing here with Jeroboam.

And the prophet, Jeroboam had just built a false Christ, a false altar, and the first crisis he is confronted with when his arm is paralyzed, he says, "Pray to your God for me, please!" He knew which God to go to if he needed help. He knew his god was the false god.

"⁷And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. ⁸And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I **eat bread nor drink water** in this place: ⁹For **so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.** ¹⁰**So he went another way, and returned not by the way that he came to Bethel.** 1 Kings 13:2–10 (KJV).

ALTAR, ALTAR

Isaiah 40:1–5; Zechariah 4:7; Revelation 14:8; 18:2; Zechariah 2:6; Isaiah 52:11; Isaiah 8:9; Isaiah 41:27; 65:1; 52:7; 51:9, 17; 57:14; 62:10

So, "Altar, Altar," we have mentioned this in this worship series, but we have never taken time to make this prophetic point.

When you see a word or an expression repeated two times in the Scriptures, it is a prophetic symbol of the Second and the Fourth Angels' Message. The Second and the Fourth Angels' Message contain the expression, "Babylon is fallen, is fallen." This twofold representation of "Babylon is fallen, is fallen," of the Second and the Fourth Angels' Message mark the history of the Second and the Fourth Angels' Message with this repetition. And when you see the repetition of two words or two phrases in the Scriptures, you will find that it is specifically emphasizing those two histories, the history of the Second Angel's Message in the Millerite time period and in the history of the Latter Rain.

Now, all the prophets are speaking about the history of the Latter Rain, so this is kind of a moot point. If you realize that all the prophets are speaking about the end of the world anyway,

then they are all speaking about the Fourth Angel's Message. But, when you see these repetitions two times, it is an extra emphasis on the particular passage that you are looking at.

Look at Isaiah 40.

How many times would I have to show this to you before it was established?

FROM THE AUDIENCE: Two.

BROTHER PIPPENGER: Two or three.

Isaiah 40, beginning in verse 1, says,

“¹Comfort ye, comfort ye”—

And in the time period of the Second and the Fourth Angels' Message, you are seeing a manifestation of the power of God, and how is this manifestation of the power of God accomplished? How does Zechariah tell us that this work is accomplished?

FROM THE AUDIENCE: “. . . Not by might . . .”

BROTHER PIPPENGER: “. . . Not by might, nor by power, but by my spirit, saith the LORD of hosts.” Zechariah 4:6 (KJV).

This work of the Second and Fourth Angels' Message is accomplished by the Holy Spirit. And what is one of the titles of the Holy Spirit?

FROM THE AUDIENCE: The Comforter.

BROTHER PIPPENGER: He is the Comforter.

So, here you see,

“Comfort ye, comfort ye my people, saith your God.”—

And I am saying that because that is repeated twice, it is marking the Second and the Fourth Angels' Message at a time that the Comforter is especially active.

Verse 2:

—“²Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:”—

When is her iniquity pardoned? In the blotting out of sin in the Judgment of the Living during the Latter Rain.

—“for she hath received of the LORD's hand double for all her sins.

“³The 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. ⁴Every 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: ⁵And 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 40:1-5 (KJV).

When does all flesh see the glory of the Lord revealed? Revelation 18:1, an Angel comes down out of Heaven and the Earth is lightened with His glory.

And in this history, the history of the Latter Rain, the history of the sealing of the 144,000, there is going to be a preparation that takes place that is accomplished through the work of God's people that is typified by Elijah, and John the Baptist, and William Miller.

And in verse 2 here, "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," this is identifying the work of Elijah, John the Baptist, and William Miller, but more specifically the work of those in Adventism beginning on 9/11/2001.

"Comfort ye, comfort ye," this double, this repetition is marking the Second and the Fourth Angels' Message. We have shown that to you once. Go to Zechariah 4:7.

⁷"Who *art* thou, O great mountain? Before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it." Zechariah 4:7 (KJV).

Of course, *GRACE* is an interchangeable term with the Holy Spirit. I know you might not be familiar with that, but it is a fact that grace is associated with the Holy Spirit.

And who is Zerubbabel? Zerubbabel was the governor when they were building Jerusalem, and he actually in reality did the foundation stone for the building; he laid the foundation stone for the building of the temple; and, he put the capstone on the temple.

But, what does ZERUBBABEL mean? We have dealt with this already. It means *offspring of Babylon, out of Babylon*. ZERUBBABEL is a symbol for the message, "Come out of Babylon," which is the message of the Second and Fourth Angels' Message. So, in the name ZERUBBABEL and the work that Zerubbabel accomplished, Zerubbabel laid the Foundations of Adventism, right up here on these two Charts [the 1843 and 1850 Charts].

So, Zerubbabel finishes the work of Adventism in this sealing of the 144,000; and, we know that this is the Second and the Fourth Angels' Message that is being referenced also, because what is said is, "Grace, grace."

Revelation 14:8 is the point of reference for identifying a repetition or a word of phrase twice as the Second and Fourth Angels' Message. The Second Angel's Message in verse 8 of Revelation 14 says,

⁸"And there followed another angel, saying, Babylon is fallen, is fallen, . . ." Revelation 14:8 (KJV).

There is your repetition.

If you go to Revelation 18:2, which is the Fourth Angel's Message time period in verse 2, it says,

²"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, . . ." Revelation 18:2 (KJV).

When you see a word or a phrase is repeated twice, it is marking the Second and the Fourth Angels' Message.

If you go back to Zechariah 2:6—now, you are correct if you are thinking that this little tangent that we are off on does not necessarily have anything directly related to Aaron and

Jeroboam, this is true; but, we are putting this principle, this symbol in place here before we move forward.

Zechariah 2, verse 6, it says,

“⁶Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.
⁷Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.”
Zechariah 2:6-7 (KJV).

What is Zechariah saying here? He is saying, “Come out of Babylon!” But, he takes the word *ho*, and he repeats it twice. When you see a word or a phrase repeated twice, it is marking the Second and the Fourth Angels’ Message.

Go to Isaiah 52:11. And we are no where even close going to study all the places where a word or a phrase is repeated twice. We are just letting you see enough that you can accept this as truth, if you wish.

Isaiah 52:11 says,

“¹¹Depart 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).

“Depart ye, depart ye! Come out of Babylon! Be clean,” the Second and the Fourth Angels’ Message.

Isaiah 8:9:

“⁹Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.” Isaiah 8:9 (KJV).

Of course, you have got to deal with the fact that in this verse, “ye shall be broken in pieces,” is mentioned three times. But, “gird yourselves, gird yourselves” is mentioned twice. And this passage deals with the evil confederacy of Bible prophecy that we have dealt with repeatedly in this study, the evil confederacy being the Beast, the Dragon, and the False Prophet, the confederacy at the end of the world that is made up of the world bankers, the globalists, the Free Masons, primarily the United Nations.

And if you drop down just so you can see where this takes place in history, if you drop down to verse 16, it says,

“¹⁶Bind up the testimony, seal the law among my disciples.” Isaiah 8:16 (KJV).

This “gird yourselves, gird yourselves,” this pronouncement against this evil confederacy, it takes place in the time when the 144,000 are being sealed. It takes place in the time of the Latter Rain.

This repetition of phrases and words two times represent the Second and the Fourth Angels’ Message.

Isaiah 41:27. Isaiah 41, verse 27 says,

“²⁷The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.” Isaiah 41:27 (KJV).

In the time period of the Second and the Fourth Angels’ Message you are to “Behold, behold” those that are bringing the Message of the Hour: the Millerites, the 144,000. “Behold, behold.” Isaiah 65:1. Isaiah 65, verse 1, says,

“¹I am sought of them *that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.” Isaiah 65:1 (KJV).

In both the histories of the Millerites and of our history the revival is accomplished through the work of Christ. It is not human beings that lift themselves up out of a lost condition and flee from Babylon and come to the Lord on their own initiative. It is a work that is accomplished by the Lord, through beholding Him. This is why the message of Jones and Waggoner that was to present more clearly before the world an uplifted Savior that they might behold Him, and awaken and respond to the Latter Rain Message.

Okay. “Behold, behold,” the Latter Rain Message.
Isaiah 52:7:

“⁷How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” Isaiah 52:7 (KJV).

The people that behold Christ, that are brought into revival, they are going to bring good tidings, good tidings to the world in both the Millerite History of the Second Angel’s Message and in our history.

In Isaiah 51:9, it says,

“⁹Awake, 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).

When is it that there is a wake-up call? At the Midnight Cry.

And the Midnight Cry was what? It was where the Second Angel’s Message was empowered. The Second Angel’s Message is, “Babylon is fallen, is fallen,” and it was empowered at the Midnight Cry when the virgins awoke, “Awake, awake!” The Millerite History is repeated to the very letter. The parable of the Ten Virgins is repeated to the very letter at the Midnight Cry at the end of the world. All the virgins are going to awake.

It is not in your notes, but go to the Book of Joel, chapter 1, verse 5. It says,

“⁵Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.” Joel 1:5 (KJV).

At the Midnight Cry in the Millerite History, at the Exeter Camp Meeting on August 12 - 17 of 1844, was there any new wine? Yes. Samuel Snow brought the new wine, identifying

October 22, 1844; but, there was a class of people that would not receive that message. Who were they? They were the drunkards. The new wine had been cut off from their mouths.

When was the new wine that was cut off from their mouths? At the wake-up time.

So, at the wake-up time—and what is our wake-up time? Right now; from 9/11 onwards is our wake-up time.

What happens at the wake-up time? The message is cut off from the drunkards of Ephraim. It is cut off from their mouths, and the debate begins between those that are drinking the new wine and those that are drinking the wine of Babylon, and those that made a covenant with death and those that are making a covenant with life.

So, when we see back here in Isaiah 52, verse 7, “Awake, awake,” it is a reference to the Second and Fourth Angels’ Message.

Isaiah 51, verse 17:

“¹⁷Awake, 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).

We know pretty certain in our minds when the wake-up call came for the Millerites. When was it? I just said it. When was it? At the Midnight Cry.

When was it? August 12 – 17, 1844. The Midnight Cry arrives; awake time takes place.

We are a little bit less sure that 9/11/2001 was the wake-up time here at the end of the world, as we are with August 12 – 17, 1844. But, what did this last verse say? “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.”

Here the wake-up time is marked for us pretty clearly.

What do you do when you wake up? You stand up.

And when does God’s people stand up? At the second message of Ezekiel 37, when the breath comes into the bones. And the breath that comes into the bones in Ezekiel 37, verse 9, it comes from where?

FROM THE AUDIENCE: The Four Winds.

BROTHER PIPPENGER: The Four Winds.

And what does Ellen White say those Four Winds are? They are an angry horse seeking to break loose and bring death and destruction on the whole world. The angels are holding these Four Winds. “Oh, that God’s people might have the spirit poured upon them that they might stand up on their feet and live.” That is Ellen White; that is Ezekiel 37:9.

So, here in verse 17, it says, “Awake, awake, stand up, O Jerusalem.” Wake-up time at the end of the world: 9/11/2001. This is where the two classes are beginning to be formed. They will be demonstrated at The Sunday Law.

Isaiah 57:14. Isaiah 57, verse 14, says,

“¹⁴And 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).

This is more of the work of John the Baptist, and Elijah, and William Miller, preparing the way of the Lord, making straight His paths; and, it is more of the Triumphal Entry.

“Cast ye up, cast ye up, prepare the way.” Who is that prepared the way for Christ to suddenly come to His Temple? John the Baptist.

Who was a type of Elijah? William Miller.

So, this is just describing the work that takes place in the Second and the Fourth Angels’ Message; because, at the climax of the Second Angel’s Message, Christ moved into the Most Holy Place.

Isaiah 62:10:

“¹⁰Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.”
Isaiah 62:10 (KJV).

This work of John the Baptist, Elijah, William Miller, preparing the way of the Lord, reaches its climax in the Second and the Fourth Angels’ Message.

So, when the prophet comes to Jeroboam and he says, “Oh, altar, altar,” he is marking that this history pointing forward to the Second Angel’s Message, right here [1844 (third waymark of Millerite History), Figure No. 137], the Midnight Cry. They wake up. They are preparing for Christ to suddenly come to His Temple. “Altar, altar” is tying this story into 1844; and, therefore, you have the responsibility as a student of prophecy of determining who these two classes are. And Jeroboam (Israel), that is apostate Protestantism in this history; and Judah and Benjamin, that is Millerite Adventism. So, Millerite Adventism brings a message to apostate Protestantism after 1844.

And, what is the message after 1844 that Millerite Adventism brings to apostate Protestantism? That your altar is an abomination!

And, what is your altar? It is a symbol of worshipping the sun. It is Sunday worship. Suddenly the issue from 1844 onward, the message of this disobedient prophet, is the message of the mark of the beast and the Seal of God. Right?

And you can place that in this history.

The prophet did not have to say, “O Altar, altar.” He could have just said, “O altar.” You may argue, “Well, he was talking about the altar in Bethel and the altar in Dan,” but God controls His Word. He put that in there for His purpose.

So, the prophecy is a prophecy of a king that would come and do a work of reformation, and his name was Josiah. What does JOSIAH mean?

JOSIAH: *Strong’s Concordance* H2977—From the same root as **H803** and **H3050**; *founded of Jah*. **H803**—Feminine passive participle from an unused root meaning to *found*; *foundation*. **H3050**—*Jah*, the sacred name.

It is from H803 and H3050, and it is the feminine participle of an unused root, meaning to *found*; *the foundation*. And, of course, *Jah*, is *the sacred name*. So, JOSIAH means *the foundation of God*.

So, the prophecy that Millerite Adventism gives to apostate Protestantism here is a prophecy about the Foundations. The Foundations are being marked in this history.

This [the 1843 Chart] is the Foundations.

This [the 1850 Chart] is the Foundations and the Pillars.

So, we know as students of prophecy that the story of Josiah will have something to do with the Foundations.

BREAD AND WATER

Isaiah 55:1-11; Deuteronomy 8:3; Matthew 4:4; John 6:49-51

And the king said—I do not know why the king said, just out of fear, I guess—Jeroboam says, “I’ll give you a reward. I’ll give you a reward for just destroying my brand new altar and paralyzing my arm. I’ll give you the reward because the Lord allowed my arm to be healed.”

And he [the prophet] says, “I won’t take your reward. I have been told not to eat your bread and water.”

Isaiah 55, verses 1 through 11. We are almost done here.

“¹Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. ²Wherefore do ye spend money *for that which* is not bread? and your labour *for that which* satisfieth not? hearken diligently unto me, and eat ye *that which* is good, and let your soul delight itself in fatness. ³Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.”—

He does not want to eat Jeroboam’s bread and water, because he is going to eat God’s bread and water.

And why is he going to do that? Because, right here in 1844 [See Figure No. 137] they entered into covenant with God. You eat His bread and water; you enter into an everlasting covenant.

Verse 4:

—“⁴Behold, I have given him *for* a witness to the people, a leader and commander to the people. ⁵Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.”—

In this history, Elijah was glorified right here [See Figure No. 137, the fire coming down from Heaven before the third waymark].

He [the Lord] has glorified Millerite Adventism [See Figure No. 137, before the third waymark].

And He called a nation that knoweth not. This is a bigger subject than sometimes we realize; but, that is what is happening now, is it not? Adventism is watching while the Lord is selecting a group of people that are using “stammering lips and another tongue” (Isaiah 28:11, KJV) to present the message to His people.

He is choosing a nation that had not been known—to do a number of things, but we are not dealing with that.

—“⁶Seek ye the LORD while he may be found, call ye upon him while he is near: ⁷Let the wicked forsake his way, and the unrighteous man his thoughts: and

let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

⁸For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. ⁹For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. ¹⁰For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: ¹¹So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the *thing* whereto I sent it.” Isaiah 55:1-11 (KJV).

So, in any case, the bread and water is the message of the Lord. That is what this disobedient prophet was told to eat, not to eat the bread and water (the doctrines) of apostate Protestantism.

Deuteronomy 8:3.

I did not read [into the record] all that passage of Isaiah 55:1-11 [in your notes] because of time, if you are wondering.

Deuteronomy 8, verse 3:

“³And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.” Deuteronomy 8:3 (KJV).

So, the bread that he was going to eat (the disobedient prophet) was every Word that proceeded from the mouth of God. And what symbolizes that Word? The manna that comes down from Heaven, the manna that Jesus referred to when He told the Jews that they needed to drink His blood and eat His flesh, and they turned away from Him.

It is not simply His Word. What is it? *What is it?*—I did not do that on purpose. *MANNA* means *what is it?*

It is not simply His Word: *What is it? [manna]*, it is His prophetic Word. The bread and water that the disobedient prophet was going to feed upon was God’s prophetic Word. Right?

Of course, I do not know any of His Words that are not prophetic. All of His Words contain the same creative power that He used to create the worlds; so, every Word that God speaks has that creative energy in it; and, Isaiah tells us that His Word will not return to Him void; it is going to accomplish the purpose that He set it forth for. So, every Word has a purpose; every purpose will be accomplished. When the creative power accomplishes the purpose for every Word in the Bible, it will be a fulfillment of prophecy. Every Word in the Bible is prophetic.

But, you can study the Bible incorrectly, where you isolate it out as the Greek isolates things out, and isolate the Psalms (the songs), the doctrines, the law; but, we are not of such mindset.

Matthew 4:4:

“⁴But he answered and said, It is written, MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD.” Matthew 4:4 (KJV).

John 6:49-51.

And John 6 we have just referenced with the manna, and Jesus telling them they must—let us go to John 6—eat His flesh and drink His blood. John 6:49-51 says,

“⁴⁹Your fathers did eat manna in the wilderness, and are dead. ⁵⁰This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ⁵¹I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:49-51 (KJV).

All right. We are at the end of this thought.

THE WAY THOU CAMEST

So, what are we saying? We are saying that at the beginning of the story of the golden calf is Aaron, and that that story prefigures the end of the story of the golden calves with Jeroboam.

And then in the history of Jeroboam and Rehoboam, when the kingdom is being divided, we are placed here in 1844 and at The Sunday Law, where God’s people are going to be divided into two classes. And when this happened in the story of Jeroboam, Millerite Adventism brings a message, a rebuke of apostate Protestantism, a rebuke for their rejection of the First Angel’s Message, their unwillingness to follow Christ by faith into the Most Holy Place and receive the advancing light of the Third Angel: the Sanctuary, the Sabbath.

And the golden calves of Jeroboam represents this rebellion, this counterfeit worship that Millerite Adventism stands opposed to, brings this message against.

And the prophet expresses that he has been specifically told by the Lord that he is not to drink the break and water (the doctrine, the teachings) of apostate Protestantism, nor is he to go back the way that he came.

How did Millerite Adventism get to here [See Figure No. 137, at the third waymark of 1844] to where it is entering into covenant with Christ, where it is Elijah, it is the True Prophet in contrast with the False Prophet, and in contrast with the prophets of Baal, in contrast with the Northern Kingdom of Israel? How did it get there?

It came through these three days, these three histories. You are not to go back through that history, not to go back that way. If you were to go back that way, here [1844] Millerite Adventism becomes God’s covenant people. Before here [tracing the reform line back to 1798] what were they? They were Protestants. They had come out of Protestantism, and they are not to go back to Protestantism; because, Protestantism has been exposed now as apostate Protestantism. **They were not to go back that way.**

Their way [the way of Millerite Adventism] was different. What was their way? Which way were they to go?

FROM THE AUDIENCE: To the Most Holy Place.

BROTHER PIPPENGER: To the Most Holy Place, that is true; but, they were to go on a path where Jesus was in front of them, and the Midnight Cry was behind them, and this path was high and lifted up. It is leaving the world. They were not to go back to apostate Protestantism.

So, tomorrow we will begin the story of the disobedient prophet and how that illustrates Adventism; and, from there we will go into the fulfillment of the prophecy of Josiah.

Shall we pray?

Benediction: Heavenly Father, we ask that you would forgive us as a people for so quickly returning to apostate Protestantism. We seek to employ their techniques of church evangelism, of church worship style. We use their techniques for studying your Word, even though the Bible has been very clear that that bread, that water is corrupted. It is polluted. Please forgive us for this. Place a burden upon God's people to seek the Manna that comes from Heaven. We thank you for bringing us this far into this worship series. We ask for your continued blessing upon what we are studying and upon the work we are attempting with the LiveStreaming and the DVDs. And we set before you this day, each of us have our own individual tasks. We ask that you keep us safe and help us to do what we do for your glory and honor. And we thank you for all these things in Jesus's name. Amen.

Habakkuk's Two Tables #69

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest. We ask now, as we take up our study of your Word this morning, that you would allow us the presence of your Holy Spirit to direct our thoughts and our understanding. We ask that you would continue to open our understanding to your Word by pouring your Latter Rain out upon us, and make us fit vessels to receive that Rain. We ask that you please overrule my humanity, that what is spoken here this morning would be edifying to your people and would glorify and honor you. We thank you for another day of life that we might serve you; and, we would ask that you speak to us here at the beginning of this day. In Jesus's name, amen.

BROTHER PIPPENGER: We are dealing with Aaron and the golden calf, prefiguring Jeroboam and the two golden calves.

And in 1 Kings 13, where Jeroboam is initiating the worship of these two golden calves, a prophet comes out of Judah; and, we are now going to consider this disobedient prophet. We are going to just start in verse 1. It is in your notes of 1 King 13. We will go down through it and then discuss some of the symbolism in this chapter.

And we went through this yesterday, but I am going to read through it again just to put it in our memory.

Beginning at verse 1, it says

“¹And, behold, there came **a man of God out of Judah** by the word of the LORD unto Bethel:”—

Judah now is representing the Two Southern Tribes that is coming to Bethel, the city which means *the House of God*, which is representing the Ten Northern Tribes of Israel. But, in the context of Millerite History, this is Millerite Adventism (Judah). And apostate Protestantism [Israel] at this point, after 1844, the religious aspect of the United States, has already rejected the message; so, they have already begun to fulfill their role as the False Prophet.

—“¹And, behold, there came **a man of God out of Judah** by the word of the LORD unto Bethel: and **Jeroboam stood by the altar to burn incense.**”—

We have looked into the past as we were looking at 1863, at first leaders. We looked at Aaron, Jeroboam, Rehoboam, Saul, and Peter to see that first leaders are always tested in order to set up the understanding of how James White failed the test in 1863.

And what is Jeroboam doing here that one of the other first leaders does in this act? “Jeroboam stood by the altar to burn incense,” what is this? That is what Saul did, was it not? Saul determined he could not wait for the prophet Samuel to do the offering; so, as the state (as the political leader) he [Saul] took it upon himself to enter into the role of the Priests, a combination of church and state, an unholy combination.

—²and **Jeroboam stood by the altar to burn incense**. And he cried against the altar in the word of the LORD, and said, O **altar, altar**,”—

Thus, marking this history in the Second and the Fourth Angels’ Message by the repetition of the word *altar*.

—“O **altar, altar**, thus saith the LORD; Behold, a child shall be born unto the house of David, **Josiah** by name; and **upon thee** shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee.

“³**And he gave a sign** the same day, saying, This *is* the sign which the LORD hath spoken; Behold, **the altar shall be rent**, and the ashes that *are* upon it shall be poured out.”—

What does an altar represent?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ, or a false Christ. And this sign is going to demonstrate the true Christ in opposition to the false Christ; because, this altar is going to come under the authority of the Word of God and it is going to be destroyed. This is a false Christ. It is a sign that is making the distinction between the true Christ and the false Christ.

And where do we see this distinction made in a parallel history? The primary one that we emphasize is the story of Elijah, that there was a distinction made between the True Prophet and the False Prophets (the True Prophet, Elijah; and, the False Prophets, the prophets of Baal).

And how was that accomplished? Through a sign: fire coming down out of Heaven.

So, this sign here is also going to make the distinction between the True and False Prophets.

—³**And he gave a sign** the same day, saying, This *is* the sign which the LORD hath spoken; Behold, **the altar shall be rent**, and the ashes that *are* upon it shall be poured out.”

“⁴And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.”—

And I looked up yesterday this word *dried up*; because, in my mind I have been visualizing his hand being paralyzed, but that is not what it means. To be dried up, it means he just loses all ability to control it.

—⁵The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.”—

Now we see which altar is the true altar.

—⁶And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again.”—

And king Jeroboam sees who the true God is, because he asked for the true God to restore his hand, just as Ahab, no doubt, understood who the true God was when he saw he fire come down out of Heaven.

—“And the man of God besought the LORD, and the king’s hand was restored him again, and became as *it was* before.

“⁷And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. ⁸And the man of God said unto the king, If thou wilt give me half thine house,”—

What would half his house be? It would be five kingdoms—right?—out of ten.

—“I will not go in with thee, neither will I eat bread nor drink water in this place: ⁹For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.”—

The bread and water is the message—right?—the Word of God, the doctrine.

—“¹⁰So he went another way, and returned not by the way that he came to Bethel.” 1 Kings 13:1-10 (KJV).

God’s prophet here from Judah, he came to this experience historically in the testing process that tested the Protestant world. 1798 to 1844 was the Everlasting Gospel that was being accomplished upon the Protestants. At the end of that process, the Millerites are chosen to enter into covenant with the Lord.

But, what brings this confrontation between the prophet from Judah and Bethel is the history of 1798 to 1844. This is the way the Millerites came. They came out of Protestantism; and, this pronouncement not to go by the way that he came to Bethel is saying, “Don’t go back to Protestantism.”

Okay. That is where we stopped yesterday.

VERSES ELEVEN THROUGH THIRTY-FOUR

Now we are going to take it up in verse 11 [of 1 Kings 13].

The prophet from Judah has given his prophecy of Josiah. He set forth a sign to prove that it is a legitimate prophecy, and he is going to go back home now.

“¹¹Now there dwelt **an old prophet in Bethel**,”—

Which means he is a prophet from the Ten Tribes, from Israel (an on old prophet from Protestantism).

—“and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. ¹²And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. ¹³And he

said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, ¹⁴And went after the man of God, and found him **sitting under an oak**: and he said unto him, *Art* thou the man of God that camest from Judah?”—

So, for whatever reason, the prophet from Judah, he does not go immediately home. He stops under an oak. If you are under an oak, what is covering you?

FROM THE AUDIENCE: Leaves?

BROTHER PIPPENGER: The shade, **the shade**. Right? An oak tree is going to produce a shade.

Okay. He is sitting in the shade; maybe it was hot.

—“and he said unto him, Art thou the man of God that camest from Judah? And he said, I *am*. ¹⁵Then he said unto him, Come home with me, and eat bread. ¹⁶And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: ¹⁷For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.”—

He is not supposed to eat any bread or water in Israel. The Millerites are not supposed to drink any bread or water in apostate Protestantism. They are not supposed to take their [apostate Protestantism’s] doctrines unto themselves.

And, we have read in this worship series from *Early Writings*, pages 259 – 260, when the Protestants fully rejected the testing process of 1798 to 1844, they continued to direct their prayers to the Holy Place; and, Satan, pleased with this deception, began to answer those prayers.

So, after 1844 who is leading apostate Protestantism in the United States?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

What in the world would Adventism want to go back and take any kind of direction from a body of people that are being led by Satan?

Adventism was told this very thing, “Satan is answering their prayers. Don’t go back and eat their bread or drink their waters. Don’t walk in their ways.” Of course, we did; through the years we went back and ate their bread and drank their water.

—“¹⁸He”—[*THE FALSE PROPHET*—“said unto him, **I *am* a prophet also** as thou *art*; and **an angel spake unto me** by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. **But he lied unto him.**”—

So, he is a prophet, but he is a lying prophet.

So, what is he? He is the False Prophet. Apostate Protestantism has begun to fulfill its role as the False Prophet.

This is the amazing part:

—“¹⁹So he went back with him, and did eat bread in his house, and drank water.

“²⁰And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:”—[*CAME TO THE FALSE*

PROPHET]—²¹And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, ²²But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

²³And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

²⁴And when he was gone, **a lion met him by the way**, and slew him: and his carcase was **cast in the way**, and **the ass stood by it, the lion also** stood by the carcase. ²⁵And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

²⁶And when the prophet that brought him back from the way heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore **the LORD hath delivered him unto the lion**, which hath torn him, and slain him, **according to the word of the LORD**, which he spake unto him. ²⁷And he spake to his sons, saying, Saddle me the ass. And they saddled *him*. ²⁸And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: **the lion had not eaten the carcase, nor torn the ass.**”—

But, he was still there; so, this is supernatural.

You know, there are some lions that go crazy, or something goes wrong with them, where they become maneaters. They just go out and kill people to kill them; but, that is the exception to the rule. A lion is going to kill something that it is going to eat.

But, an ass is going to run away from a lion, and a lion is probably going to deal with the ass at the same time he is dealing with the man. So, this is totally supernatural; this is a judgment from the Lord.

—²⁹And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. ³⁰And he laid his carcase in his own grave; and they mourned over him, *saying, Alas, my brother!*”—

When they were mourning over him, what were they saying about him?

FROM THE AUDIENCE: Woe.

BROTHER PIPPENGER: Woe. *Alas* is *woe*, “[*Woe*], my brother!”

—³¹And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: ³²For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, **shall surely come to pass.**”—

³³After this thing Jeroboam returned not from his evil way, but made again of **the lowest of the people priests of the high places**: whosoever would, he consecrated him, and he became *one* of the priests of the high places. ³⁴And

this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.” 1 Kings 13:11-34 (KJV).

Now, Jeroboam is the first king of the Northern Kingdom of Israel. How many of those following kings of Israel were good kings?

FROM THE AUDIENCE: None.

BROTHER PIPPENGER: None. They were all wicked. And when the Bible comments on their wickedness, it is always traced back to the sins of Jeroboam. It is the sins of Jeroboam that bring the curse upon the Northern Kingdom.

And in this passage, what is the sin of Jeroboam?

FROM THE AUDIENCE: (Inaudible response.)

BROTHER PIPPENGER: Pardon me?

FROM THE AUDIENCE: He made them Priests.

BROTHER PIPPENGER: He made Priests of the lowest of people.

And why did he have to do that?

FROM THE AUDIENCE: (Various simultaneous responses.)

BROTHER PIPPENGER: Because the Levites refused to enter into it, just like the Levites refused to enter into worship of Aaron’s golden calf. Okay? So, there is something about unsanctified ministers that brings about a curse.

THE FALSE PROPHET FROM BETHEL

Okay. The False Prophet; let us look at the False Prophet.

In verse 18 [of 1 Kings 13], it says,

“¹⁸He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.” 1 Kings 13:18 (KJV).

Is a prophet going to lie?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: This one was, because he was a false prophet.

Galatians 1:8:

“⁸But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Galatians 1:8 (KJV).

What angel, if it was an angel (if he was not making that up; that was not part of the lie), what kind of angel was it that told him this?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: It was a fallen angel.

Proverbs 14:5 says,

“⁵A faithful witness will not lie: but a false witness will utter lies.” Proverbs 14:5 (KJV).

So, this prophet is a false witness. He is the False Prophet of Bible prophecy (apostate Protestantism).

BE YE SEPARATE

And the True Prophet out of Judah was not to be connected with the False Prophet. He was not to go back the way that he came. He came out of Protestantism. He came through the history that brings the Protestant Reformation to its climax, and he was not to return to that experience.

2 Corinthians 6:17, and 18, says,

“¹⁷Wherefore come out from among them,”—

This is the Millerite story.

—“and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, ¹⁸And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Corinthians 6:17-18 (KJV).

The prophet was to be separate from the worship of Jeroboam.

Revelation 14:8:

“⁸And 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.” Revelation 14:8 (KJV).

When does the fall of Babylon begin? In June of 1842 the Protestant churches began to close their doors; and, by the Summer of 1844, the Millerites were proclaiming the message, “Come out of Babylon!” The Millerites knew that they were not to drink the wine of Babylon.

So, this story of Jeroboam and the disobedient prophet, it is a story of Millerite Adventism in contrast with the False Prophet of apostate Protestantism.

So, my contention here is that had the disobedient prophet determined he was going home and he was not going to stop till he got home, that he [the False Prophet] would not have caught up with him. He [the disobedient prophet] had a head start. The only reason the False Prophet caught up with him is because he stopped by the tree.

SHADOW

Psalms 36:7; 91:1; Isaiah 4; 30:13

Okay. Psalm 36, verse 7, says,

“⁷How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings.” Psalm 36:7 (KJV).

Psalm 91:1:

“¹He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.” Psalm 91:1 (KJV).

So, God’s people are going to be under the shadow of God’s wings, and the shadow of God’s wings, His wings are His secret place. Where is the secret place that God’s people dwell under God’s shadow at?

FROM THE AUDIENCE: The Most Holy Place.

BROTHER PIPPENGER: The Most Holy Place, the Heavenly Sanctuary.

Okay. So, Isaiah 4 deals with this. Isaiah 4, we can read verse 1, but it is kind of a different piece of information. So, let us start with verse 2 of Isaiah 4.

“²In 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. ³And 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: ⁴When 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.”—

“In that day,” verse 2, what day is that? It is the Judgment of the Living. Here is where He is purging the sins of God’s people. If you are still found written in the Book of Life, then you are those that have escaped of Israel and you are part of the beautiful and glorious branch of the Lord, and He will have washed away your filth and purged your blood with the spirit of judgment, and the spirit of burning.

What is the spirit of judgment and burning? That is Investigative Judgment. It is the Judgment of the Living, but it also connects with Malachi, chapter 3. He is sitting as the refiner and purifier of silver and gold.

For what purpose? To purify the sons of Levi, those that stand faithful during Aaron’s and Jeroboam’s golden calves Sunday Law test.

Verse 5:

—“⁵And 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. ⁶And there shall be a tabernacle”—

What is a *tabernacle*?

FROM THE AUDIENCE: A tent.

BROTHER PIPPENGER: A tent, and it is a sanctuary, a tent sanctuary.

—“⁶And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.”
Isaiah 4: 2-6 (KJV).

The Most Holy Place is where God’s people dwell under the shadow of the Most High, meaning they are under His influence.

But, there are two classes in the world. Go to Isaiah 30, verses 1 through 3.

“¹Woe to the rebellious children,”—

What rebellious children are we speaking about here?

Well, if you go back to chapter 28, verse 1, it says, “Woe to the crown of pride, to the drunkards of Ephraim, . . .” Isaiah 28:1 (KJV).

And then in verse 14 it says, “Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.” Isaiah 28:14 (KJV). So, there is a Woe pronounced upon the leadership of Jerusalem (in *Testimonies*, volume 5, page 211, Jerusalem is the Seventh-day Adventist Church). There is a Woe pronounced upon the leadership of the Seventh-day Adventist Church, because of why?

FROM THE AUDIENCE: Because they have been drinking.

BROTHER PIPPENGER: Because they have been overcome with wine.

What have they done? They have eaten the bread and drank the water of the False Prophet of Bethel.

So, “Woe to the crown of pride” in verse 1 of chapter 28.

The same vision in chapter 29: it says, “Woe to Ariel, to Ariel, the city *where* David dwelt!” This is a Woe upon Jerusalem, upon Jerusalem’s leadership.

So, when we get to chapter 30, verse 1, it is still the same vision. It says, “Woe.” So, this is about the Woe that is pronounced upon those people that go back to Bethel and eat that bread and water.

—“¹Woe to the rebellious children, saith the LORD, that take counsel, but not of me: and that cover with a covering, but not of my spirit, that they may add sin to sin: ²That walk to go down into Egypt,”—

That is where Jeroboam and Aaron came from, is Egypt. These people are returning to Egypt.

—“and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! ³Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.”
Isaiah 30:1-3 (KJV).

So, the shadow is what you trust in. You can trust in Christ, the High Priest in the Most Holy Place and be under His shadow; or, you can trust in the dragon, in Egypt, and be under his influence. It is about influence, the shadow; His influence.

Notice your notes, *Pamphlets*, page 140:

“Shall the education given in our schools be after God’s order, **or after the wisdom of this world**,”—

How do we symbolize the world more often than not in God’s Word? Well, in verses 42 and 43 of Daniel 11, it is Egypt.

—“Shall the education given in our schools be after God’s order, **or after the [the shadow of Egypt] the wisdom of this world**, which the Lord pronounces foolishness? Shall the hearts of students become estranged from God by eating of **the tree of knowledge**,”—

Ah, the tree of knowledge is where you get the wisdom of the world. The tree of knowledge is where you come under the influence of Egypt.

—“become estranged from God by eating of **the tree of knowledge**, which hardens the heart into disobedience, and ministers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God’s Word, and which will bring the soul into a vital connection with God, keeping God before the mind’s eye, and arousing every better feeling in the soul? This is the kind of education which is as enduring as eternity.” *Pamphlets*, 140.

What I am suggesting is that when the disobedient prophet went home, he made a mistake and he sat down under this oak tree, under that shadow, under the influence of that oak tree, and that oak tree is a symbol of the Tree of the Knowledge of Good and Evil.

And what is one of the things that the Tree of the Knowledge of Good and Evil represents?

FROM THE AUDIENCE: The Mystery of Iniquity.

BROTHER PIPPENGER: The Mystery of Iniquity. It is the mingling of the sacred with the common.

But, in any case, a *tree* is understood to be *knowledge and education*.
Fundamentals of Christian Education, page 437, says,

“From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked, because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil. **But let it alone.** The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who ‘lighteth every man that cometh into the world.’ From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and secure eternal rest in the kingdom of God.” *Fundamentals of Christian Education*, 437.

What I am suggesting here is that the disobedient prophet stopped on his way back to Judah and came under the influence of this tree, and this tree is a symbol of education. And a tree can have good fruit or bad fruit, but in this story it was a bad idea for this disobedient prophet to stop there. If he had kept going, he would have never got caught. So, for the disobedient prophet, this tree brought forth bad fruit. It is a bad tree. And what I am saying is in connection with the Mystery of Iniquity, the mingling of the common and the sacred, which the disobedient prophet

did when he sat down to eat with the False Prophet of Bethel, that the influence of the education represented by that tree is what leads him to his death, ultimately.

Matthew 7:13-27. Go to Matthew 7, and we will begin with verse 13, say something about verse 13 and then read on.

“¹³Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:”—

Now, when some people read this story of the disobedient prophet, the disobedient prophet is found in the way, his carcase is found in the way, they are thinking, “Well, this is the Old Path.” But, he is in the wrong place. He was not on the Old Paths. That is where he was supposed to be walking.

So, what I am saying is “the way” where he is found is the broad way which leadeth to destruction. Okay?

“Enter ye in at the strait gate,” what is a *strait gate*?

FROM THE AUDIENCE: The narrow path.

BROTHER PIPPENGER: The narrow path. It is being obedient to God’s Word.

Was the disobedient prophet obedient to God’s Word?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: [Shakes his head in agreement of “No.”]

So, he was taking the broad way home, and it led him to destruction.

Verse 14:

—“¹⁴Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

“¹⁵Beware of”—who?

Beware of that old prophet from Bethel.

—“¹⁵Beware of false prophets, which come to you in sheep’s clothing,”—

“I’m a prophet, too. An angel spoke to me.”

—“¹⁵Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. ¹⁶Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?”—

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: —“¹⁷Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.”—

What happened because this disobedient prophet came under the influence of the oak tree when he sat underneath it was bad. This tree brought forth bad fruit. Okay?

Verse 18:

—“¹⁸A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. ¹⁹Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. ²⁰Wherefore by their fruits ye shall know them.

“²¹Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

²²Many will say to me in that day, Lord, Lord,”—

In what day? In the time of the Latter Rain; in the judgment time; the Fourth Angel’s Message.

—“Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? ²³And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

“²⁴Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:”—

Did the disobedient prophet do the Lord’s saying? No.

He was not a wise man. What was he?

FROM THE AUDIENCE: He was foolish.

BROTHER PIPPENGER: He was a foolish virgin.

—“²⁵And the rain descended,”—

When are the foolish and the wise manifested?

FROM THE AUDIENCE: At The Sunday Law?

BROTHER PIPPENGER: No.

“And the rain descended.” When the Rain begins to descend, the wise and the foolish are manifested.

When does the Rain begin to descend? Eleven years ago yesterday, on September 11, 2001. Of course, Islam did some nasty work again last night to escalate the Third Woe, if you have not been on the internet yet. They attacked embassies in Egypt and Libya, and killed ambassadors for the United States in Libya, and moved up the tension that right now Barrack Obama is trying to throw some water on the gas; because, the Prime Minister of Israel said he has tried to contact Barrack Obama to talk to him about Iran, and Barrack Obama is giving him the cold shoulder. So, now Barrack Obama is saying, “This isn’t so. This isn’t the true story,” as of yesterday.

And, what is going on, for anyone that wishes to see, is Israel is frustrated that the United States is not willing to stand with them as they get ready to attack Iran.

So, for those of you that think that what we teach about the Third Woe beginning on 9/11/2001, Sister White says that prophecy—by the fulfillment of these prophecies, they will be confirmed. The Lord is now confirming, once again, with double measure, what we are teaching about the ass of Islam.

But, that is not what—where were we? Verse 25:

—“²⁵And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a

foolish man, which built his house upon the sand. ²⁷And the rain descended, and the floods came,”—

”The rain descended.” When did the Rain begin to descend?

FROM THE AUDIENCE: 9/11.

BROTHER PIPPENGER: 9/11.

What is “the flood”? Based upon Daniel 11, verse 40, what is the flood; because, the King of the North comes as an overflowing flood? It is the Euphrates overflowing. It is the banks. It is this mighty sweeping away as it overflows and passes over in verse 40. What is that? What is “the floods”?

Pardon me?

FROM THE AUDIENCE: The King of the North.

BROTHER PIPPENGER: What is the flood?

The King of the North brings the flood, but when does the flood arrive?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: At The Sunday Law.

The Rains came at 9/11: the Sunday Law, the flood.

“And the rain descended, and the floods came, and the winds blew,”—

What are the winds? The Four Winds of Islam are restrained on 9/11, but they are slipping through the Angels’ fingers.

All these things are in this verse: 9/11, The Sunday Law; and, of course, at The Sunday Law the United States has fully disconnected itself from righteousness, and the winds are only going to escalate and national apostasy is followed by national ruin.

—“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” Matthew 7:13-27 (KJV).

So, what am I saying? I am saying you determine a tree by its fruit, and the fruit of this tree, this oak tree that the disobedient prophet sat under, was bad fruit. This was a bad tree.

And a tree symbolizes knowledge. And the tree of knowledge, when it represents worldly education, is a bad tree.

And the first tree that we know about connected with knowledge is the Tree of Knowledge of Good and Evil, this mingling of the sacred with the common, this Mystery of Iniquity.

It was at this tree where the Mystery of Iniquity was accomplished upon Adventism as Adventism was going home. And as they sat down under this tree in the 1930s and accepted the Catholic-Protestant technique of Biblical hermeneutics, they accepted apostate Protestantism’s theology that is called the *grammatical historical method*, what they were doing is agreeing to go back to Bethel and sit down and eat the bread and the water of apostate Protestantism; and, for this, Adventism would die.

Now, where did Adventism come to its demise? It came to its demise with two animals in the scenario: a lion and an ass.

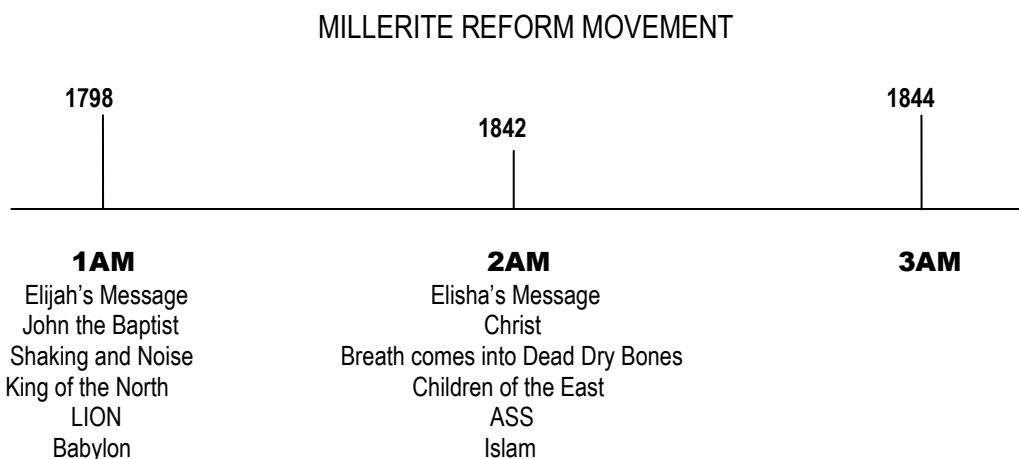


Figure No. 139.

And in this worship series, we have purposely taken a great deal of time to say that all the Reform Movements parallel one another; but, the classic Reform Movement that teaches us the waymarks and what Reform Movements are is the Reform Movement of the Millerites from 1798 to 1844; and, this history is the history of the First and Second Angels' Messages, the Second Angel's Message arriving in 1842, though it is not proclaimed until the Summer of 1844. It was in June of 1842 that the Protestants (the old prophet of Bethel) began to close the doors of its churches against the Millerite message. And the Third Angel's Message arrived on October 22, 1844. Therefore, this history is of the history of First and Second Angels' Messages. It is not the history of the Third. The Third [Angel's Message] arrives here [on October 22, 1844].

So, we have spent a great deal of time identifying that this First Message is the Elijah Message, that is followed by the Elisha Message: this is John the Baptist, followed by Christ. Right? We have studied this in this worship series.

This [First Angel's Message (1AM in Figure No. 139)] is Ezekiel 37 that causes a shaking and a noise; but, not until this Second Message arrives [Second Angel's Message (2AM)] does the breath come into the dead dry bones.

This [First Angel's Message, (1AM)] is the message of the King of the North for us at the end of the world; and, this is the message [2AM] of the children of the East for us at the end of the world (this is Daniel 11, verse 44).

Or, in the story of the disobedient prophet, this is the story of the lion [1AM], and the ass [2AM].

THE LION

And we see in your notes, Daniel 7:3-4. It says,

³And four great beasts came up from the sea, diverse one from another. ⁴**The first was like a lion**, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Daniel 7:3-4 (KJV).

Who is the first kingdom there in Daniel 7 that is like a Lion?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Babylon, the King of the North.

THE ASS

And in Genesis 16:11-12, speaking of Ishmael and Hagar, it says,

“¹¹And the angel of the LORD said unto her,”—[UNTO HAGAR]— Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. ¹²And he will be a **wild** man;”—

And this word *wild* is, more often than not, translated as its meaning dictates as *the wild Arabian ass*.

ASS: H6501—(Jeremiah 2:24) from 6500; 1) wild ass. *Strong's Concordance*.

“²⁴A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.” Jeremiah 2:24 (KJV).

—“his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:11-12 (KJV).

Islam, at the end of the world, the descendants of Ishmael, is going to be against every man in the world, and he is going to dwell in the presence of all his brethren.

And, there is a quote where Sister White says “the spirit of Ishmael is the spirit of discord.” (That is a paraphrase.) But, if you removed everyone from Planet Earth except those followers of Mohammad (the Islamists, the Mahometans as the Pioneers called them), if everyone but them were on Planet Earth, they would continue to fight with one another until there was just one man standing because that is the spirit of Ishmael, and that spirit is said to be in the presence of all his brethren. So, this is just foolish political correctness that teaches that it is a minority of Islam that is radical and is going to push this agenda of the *Koran*. The Bible teaches that the spirit of Ishmael is in **all** its brethren.

But, if you were to read the *Koran* very carefully, the instruction from Mohammad is, is when you are in a society where you are in such a minority that you have no way to promote Mohammad and the *Koran*, is that you are just to pretend that you are a peace loving happy camper until you reach the [Islamic] population point to where you can become militant. And that is not political correctness; that is the Inspired Word of God commenting on the reality of the *Koran*.

So, what we are saying here is this “Ass” is Islam.

And, we are saying that when the disobedient prophet comes to his end, the disobedient prophet, who is he? Who is the disobedient prophet in this story?

FROM THE AUDIENCE: Adventism.

BROTHER PIPPENGER: This is Adventism. They have a message of rebuke for apostate Protestantism, “Come out of Babylon. You are carrying the doctrines of Rome. You are keeping Sunday sacred when there is not a word in the Bible to support you in this position.” This was the message that was given to Adventism, not just for apostate Protestantism but for the whole world. Is this not the Third Angel's Message?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: How can you tell people the Third Angel's Message, about the mark of the beast, if you do not know what the mark is or who the beast is? You have a message to carry to them.

So, he comes back with this message and is told to never drink their doctrines, never accept their doctrines, drink their water, eat their bread; and, he heads home and he sits down under the tree of worldly education and accepts the technique of Biblical interpretation that is promoted in Catholicism and apostate Protestantism. And from that influence of that tree, he goes back and he begins to imbibe of these fallen doctrines of Babylon. And, as he heads home, he ends up being killed by a LION as he is riding on an ASS, and the Lion and the Ass just stand there in order to give a symbolic picture of Adventism to anyone that is willing to see.

And what does this symbolic picture say? It says the two messages [referring to the First and Second Angels' Messages] that Seventh-day Adventists will be incapable of receiving because they sat down under the educational tree of apostate Protestantism is Daniel 11:40-45 [referring to the LION in Figure No. 139], and Islam of 9/11 [referring to the ASS in Figure No. 139]. That is why they die. They cannot understand these two messages.

And their death, those in Adventism that die, will die with the Lion and the Ass standing there with them, to give witness to the two messages that they rejected. And why did they reject them? Because, they sat down under the shadow of that tree of knowledge and returned back to Bethel to eat and drink with the False Prophet.

THE WAY

Matthew 7:13. Verse 13 of Matthew 7 says,

“¹³Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: . . .”
Matthew 7:13 (KJV).

So, the disobedient prophet, it is fairly easy to see if you are using the proof-text method of Biblical study, that this is an illustration of Adventism and it is giving a message of where Adventism fails with the message of the last six verses of Daniel 11 [the Lion], and the message of the Third Woe [the Ass]. And, it tells us that what prepares us to reject those messages is the *historical grammatical* emphasis that is placed upon the interpretation of the Bible that comes out of Babylon, out of Catholicism and apostate Protestantism.

So, with understanding that the disobedient prophet is a symbol of Adventism, we are now prepared to move to the prophecy of the disobedient prophet that he left with Jeroboam; that being, that the Lord was going to raise up Josiah by name; and, that is where we will go tomorrow.

A thing popped into my mind, and I did not know how to weave it into this. There is probably a way to weave it into this study, but I am going to say it anyway, even if it seems how of place.

Someone was sharing with me here recently about the ASI (Adventist-laymen's Services and Industries) discussion over Spiritual Formations and that Ted Wilson was there and he was opposed to Spiritual Formations. And they talked about here recently on 3ABN, and Ted Wilson was—

Pardon me?

FROM THE AUDIENCE: They had a panel there.

BROTHER PIPPENGER: Yes, and they had a panel and Ted Wilson was there, and he spoke about Spiritual Formations and was opposed to it. In the world, what they call that is lip service. If you are going to deal with Spiritual Formations, deal with it, **deal with it**. Say to anyone that continues to practice this technique and is under the appointment of the Seventh-day Adventist Church, “Here is your walking papers.” **Deal with it!**

As we have said here before, if you were truly going to do the work of a Josiah, you have many things to clean up in the camp.

And it is nice that the General Conference president is out there putting his word against the teachings of the Jesuits, Spiritual Formations. But, for me personally, and this is just a personal thing for me, if he wants to lead out in a revival and reformation, the first thing that he should do, in my opinion, is he needs to come out and reject publicly the stated position of his father when his father was the General Conference president. Under oath in a trial, his father said, “The teaching that the Pope of Rome is the antichrist of Bible prophecy has been assigned to the historical trash heap.”

But, Sister White says, “All those that become confused on the meaning of antichrist will ultimately end up on the side of antichrist.” Ted Wilson’s father has a legal statement where he said the Pope of Rome is not the antichrist. If Ted Wilson wants to begin the work of Josiah, he needs to come out and say, “My father was wrong. The Pope of Rome is the antichrist.” And we need to understand this because we cannot warn people about the mark of the beast unless we know for certain who the beast is, and the beast is the Pope of Rome, the antichrist of Bible prophecy.

And the first problem I think Ted Wilson should take down in Adventism is his father’s legal position that the Pope of Rome is not the antichrist. When he does that, then I think maybe we can see the beginnings of a Josiah. It is time to clean up the camp. The Sunday Law is approaching. The Third Woe is escalating. We need a Josiah now. We do not need a policy man.

Shall we pray?

Benediction: Heavenly Father, we know that all the prophecies, all the stories in the Old Testament and the New Testament are illustrating the end of the world, and that in the curse of Leviticus 26, the 2520-year curse that was pronounced upon Israel for breaking the statutes of chapter 25, and in that curse you said that if we recognize that we were in captivity and we would confess our sins and the sins of our fathers, among other things, that you would gather us. Father, our fathers, our spiritual fathers, have sat down under the tree of education and returned to apostate Protestantism. We confess this sin and ask forgiveness. We ask that your Holy Spirit would convict us of the seriousness of this, that we might be awakened and not be among that large class of Seventh-day Adventists that are going to die on the broad way leading to destruction, and the symbol of their death will be the rejection of the last six verses of Daniel 11 and the Third Woe, their rejection of the warning of the Lion and the Ass. We pray that you would accomplish a revival among your people as represented by Josiah, though we understand that you have told us that this apostasy will wax greater and greater until the Second Coming. We still know that you are about to lift up an ensign, and we want to be part of that number. We ask you to accomplish that for us. In Jesus’s name, amen.

Habakkuk's Two Tables #70

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we start our day with this morning manna, we ask that you grant us the presence of your Holy Spirit that we might understand it aright, that you would take control of my mental process that I can convey the message that you have for us and not a message corrupted with human thoughts and ideas. Please prepare our hearts and minds to hear your voice and understand it in this message. We want the Latter Rain poured out upon us. We ask that you would accomplish that for us now, in agreement with Zechariah 10, verse 1. And we thank you for another day of life, a good night's rest, and ask for a continued blessing now as we partake of your Word. In Jesus's name, amen.

BROTHER PIPPENGER: We are looking at many, many things; but, we are looking at the prophecy of Josiah as set forth to Jeroboam from the prophet from Judah that ultimately is killed by the Lion while riding upon the Ass.

And in this worship series, we have looked at several Biblical stories that illustrate the end of the world; and, we are going to throw another one into the story of Josiah to make one specific point concerning the end of the world being the Latter Rain. We want to understand that all of these prophecies are illustrating the end of the world, but more specifically they are illustrating the time period of the Latter Rain at the end of the world. And if we have that in place, then when we go into the story of Josiah and we understand that it is the Latter Rain, and we see the Book of Moses discovered, we will have more ability to identify which specific book of Moses, which curse of Moses is represented in the story of Josiah; because, it would have to be a curse of Moses that is also identified in other illustrations of the Latter Rain. As an example, Jeremiah 6:16, "Stand ye in the ways, and see, and ask for the old paths; . . . and walk therein, and ye shall find rest for your souls," the *rest* being the Latter Rain; the walking in the old paths being the way to receive the Latter Rain.

So, when we identify the Old Paths as the Foundational Truths as represented on this [1843] Chart, we are narrowing down the options to choose from in terms of the curse of Moses. I mean, what curse of Moses is part of the testimony of the Old Paths and the Latter Rain time period? It has to be part of the curse that can be expressed in these truths [of the 1843 Chart]. That, of course, is the 2520.

Although we have proven it over and over, I want to put some additional evidence in that this is the Latter Rain time period.

In *Selected Messages*, book 3, beginning at page 338, certainly we have read this before in this worship series. It says,

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. '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.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have

preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Peter 1:12. . . .

“The Bible has accumulated and bound up together its treasures for this last generation.”—

What is the *last generation*?

—“All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.”—

What are the great and solemn events that are the subject of prophecy? It is the events connected with the close of probation.

What is the *last generation*? Where is the last generation marked?

How do you know you are in the last generation? That is Luke 21, “Verily I say unto to, This generation shall not pass, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.” Luke 21:32-33 (KJV).

Luke 21 says the generation that sees the budding trees of Spring is the last generation.

—“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been,”—

All the great and solemn events of Old Testament history that are illustrating the events connected with the close of probation.

—“and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338-339.

The principle that we have dealt with before is upon the two or three a thing is established. Deuteronomy 17:6 says,

“⁶At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.” Deuteronomy 17:6 (KJV).

“¹One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.” Deuteronomy 19:15 (KJV).

2 Corinthians 13:1 says,

“¹This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.” 2 Corinthians 13:1 (KJV).

1 Timothy 5:19:

“¹⁹Against an elder receive not an accusation, but before two or three witnesses.”
1 Timothy 5:19 (KJV).

So, all the prophets are speaking about the end of the world, and the truths that they are setting forth will be established when you can see those truths in two or three places.

In Revelation 10, beginning at verse 8, it says,

“⁸And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.”—

And when commenting on this, Sister White says that Little Book is the Book of Daniel, and she says the Angel is no less than the personage than Jesus Christ.

John is here told to go take the Little Book out of the Angel’s hand, and we know that this Angel descended to the Earth on August 11, 1840, with the restraint that was placed upon the Ottoman Empire by the four great European powers. In that history the restraint of Islam brings the Angel down, thus empowering the First Angel’s Message by confirming the year-day principle.

In verse 8 John is told to go take that Little Book, and then in verse 9, it says,

—“⁹And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” Revelation 10:8-10 (KJV).

We have spent a great deal of time studying what it means when a prophet eats the Word of God, whether it is from the testimony of Jeremiah or Ezekiel. It represents the prophet receiving a message that he is to carry to God’s people. And the prophet is forewarned in each instance that God’s people will not receive the message, and the promise is given that the Lord will give the prophet a forehead of flint, the forehead of a diamond, of an adamant; thus, the process of carrying a testing message to God’s people, the shaking that it causes, the resistance that it runs into requires a strengthening of your forehead. And, of course, this is in no doubt part of the process of the sealing, for the Seal of God goes upon your forehead.

When John eats the little book here, he is eating the manna that was sent down from Heaven. The manna that was sent down from Heaven in the Old Testament, or when Jesus is referring to it in John, chapter 6, is the Word of God. And, of course, Jesus has just come down out of Heaven on August 11, 1840. He is the True Manna, and John is told to go and take the Little Book out of His hand and eat the Book of Daniel, eat the Word of God, eat the Manna.

When you eat the manna, you are receiving the Message of the Hour, you are receiving the Latter Rain.

And in this passage, one of the principles about the prophets, when the prophets become part of the prophecy, they are illustrating God’s people at the end of the world; and, in this passage you can see this principle as well, for the Millerites did not understand the experience that they were going to go through from 1840 to 1844. Sister White specifically says that. They did not know what was going to happen to them.

So, although John does represent the Millerites here in Revelation 10, verses 8 through 10, for the Millerites they ate the Little Book and it was sweet in their mouth.

And when was the Little Book sweet in their mouth?

FROM THE AUDIENCE: In 1840.

BROTHER PIPPENGER: In August 11, 1840, when the year-day principle was confirmed, the year-day principle that was the primary point of reference for all these time prophecies [as illustrated on the 1843 Chart] was confirmed, then suddenly their message became very sweet; but, then at the Great Disappointment on October 22, 1844, it became bitter in their stomach.

And we understand that John here is representing the Millerites. Sister White represents this and their experience from 1840 to 1844.

But, John here primarily represents the 144,000; because, the 144,000 are required to understand this history, and John represents someone that is told in advance what is going to happen when he eats the Little Book.

So, John here is representing both Millerite Adventism and the 144,000. He is representing the beginning of Adventism and the end of Adventism; and, he is identifying the reception of the Latter Rain Message that you have to take the message, you have to take the Little Book out of the Angel's hand and eat it.

And Sister White says "the eating of the Little Book represents the glad reception and the comprehension of the message."

So, when we look at John illustrating God's people at the end of the world, he is illustrating God's people in the time of the Latter Rain, when the Angel of Revelation 18 descends and they are required then to eat the manna of the hour.

Go to Zechariah, chapter 4, for a second witness to the fact that when the prophets are illustrating God's people at the end of the world, they are primarily illustrating the Latter Rain.

In chapter 4, verse 1, it says,

"¹And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep."—

This is the angel Gabriel waking up Zechariah and, in so doing, he is illustrating the wake-up time for the Millerites at the Midnight Cry in the Summer of 1844, and he is representing the wake-up time for Seventh-day Adventists at the end of the world at 9/11.

"¹And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. ²And said unto me, What seest thou? And I said, I have looked and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof: ³And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof. ⁴So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?"—

Of course, this is the seven-branch candlestick right here [indicating the lower left-hand corner of the 1850 Chart], but you cannot see it, of course from the pulpit. It is illustrated on the 1850 Chart.

There is no reason why Zechariah, the prophet of the Lord, would not understand what the seven-branch candlestick is. He is a prophet of the Lord during the time of the rebuilding of the temple in Jerusalem. Certainly a prophet that is in that history would understand what the furnishing of the sanctuary is. But, yet, when he is awakened, he does not understand what this seven-branch candlestick is; thus, illustrating that when the Millerites were awakened in the Summer of 1844, and in just two months they were going to suffer the Great Disappointment, they understood the Earth as the sanctuary. They did not understand the sanctuary. When they woke up they did not understand what the seven-branch candlestick was. Zechariah here is representing the Millerites that are awakened in the Summer of 1844, only to find that they have a misconception about the sanctuary.

And this is emphasized. Verse 4:

—⁴“So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?”—

Zechariah is putting in the record that he does not know what it is, and then in verse 5 it says,

—⁵“Then the angel that talked with me answered and said unto me, Knowest thou not what these be?”—

He does not give him the answer. He repeats the question so that the student of prophecy can recognize that this is something that you need to come to grips with.

—“Knowest thou not what these be? And I said, No, my lord.”—

“I don’t know what this is. I, as a prophet, working in rebuilding the sanctuary, I do not know what the seven-branch candlestick is.”

Zechariah is not Zechariah here. He is the Millerites, and he is us at the end of the world.

There is something about the seven-branch candlestick that we do not know what it is at the end of the world.

And who is the angel speaking to him? Well, upon the testimony of two or three, a thing is established, and we are told that Gabriel is the angel that spoke to Daniel, and Gabriel is the angel that talked to John, and Gabriel talked to John the Baptist’s father.

Who is the angel that talks with the prophets?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: It is Gabriel. Okay? So, Gabriel is talking to him here, and in verse 6, he says,

—⁶“Then he answered and spake unto me, saying,”—

What is Gabriel describing here now? He is describing the seven-branch candlestick. Zechariah does not know what they are, and the angel emphasizes it, and now the angel is going to tell him what it is.

—“This is the word of the LORD”—

He could stop right there, “This is the word of the LORD.”

—“This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.”—(to be continued)

Now, the outpouring of the Spirit is accomplished through the unfolding of God’s Word. The Latter Rain is accomplished through a message from the Bible. The Latter Rain is a message.

In Isaiah 28, beginning in verse 9, says,

“⁹Whom shall he teach knowledge?”—

What knowledge needs to be taught at the end of the world? The increase of knowledge that comes when the Book of Daniel was unsealed, and it was unsealed in 1989 with the collapse of the Soviet Union, in fulfillment of verse 40 of Daniel 11.

—“⁹Whom shall he teach knowledge? And whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.”—

People that are not just handling truth, people that are seeking after present truth.

There are many wonderful truths in the Word of God, Sister White says. There is milk in the Word of God. There are many wonderful truths in the Word of God, but what the flock of God needs now is present truth. Those people that are studying with the intensity to find present truth are the ones that will understand the increase of knowledge.

—“¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little.”—

There is the proof-texting method of Biblical study that was discovered and put in place by William Miller.

Verse 11:

—“¹¹For with stammering lips and another tongue will he speak to this people.”—

There is a time period when He is going to speak to His people through men and women that were not the ordained speakers to His people. They speak with stammering lips and another tongue.

Verse 12:

—“¹²To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest;”—

There is only one group of people that are promised the Latter Rain, and that is Seventh-day Adventists. I mean the Seventh-day Adventists and the eleven-hour workers are going to experience the Latter Rain; but, the church that has been promised to be the recipient of the Latter Rain is the Church of Laodicea (the Seventh-day Adventist Church at the end of time).

And in verse 11, he is talking about “this people.” “For with stammering lips and another tongue will he speak to this people.” Who is this people? He is going to describe it in verse 12, “To whom he said,” this people to whom He said, “This is the rest *wherewith* ye may cause the weary to rest.” This is Adventism. This is the people that has been promised the Latter Rain.

—“and this is the refreshing:”—

The Great Controversy, page 611, says the rest, the refreshing, is the Latter Rain.

—“¹²To 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 28:9-12 (KJV).

The Latter Rain is a message. It is something that you hear.

Go back to Zechariah, chapter 4.

What is the candlestick? Gabriel says in verse 6,

—“Zechariah 4 continued, verse 6—Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by my might, nor by power, but by my spirit, saith the LORD of hosts.”—

This seven-branch candlestick is His Spirit.

When the Millerites wake up at the Midnight Cry in the Summer of 1844, they have a misunderstanding about the furnishings of the sanctuary. But, when Adventism woke up at 9/11/2001, their misunderstanding is that the candlestick also represents the Latter Rain, the power of the Holy Spirit, “Not by my might, nor by power, but by my spirit, saith the LORD of hosts.”

And, of course, if you drop down to verse 11,

“¹¹Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left side thereof?”—

For the Millerites, it was the Old and New Testaments; for Zechariah, it was the Law and the Prophets; for you and me here at the end of the world it is the Bible and the Spirit of Prophecy.

Verse 12,

“¹²And I answered again, and said unto him, What *be these* two olive branches, which through the two golden pipes empty the golden *oil* out of themselves?

¹³And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. ¹⁴Then said he, **These are the two anointed ones**, that stand by the Lord of the whole earth.” Zechariah 4:1-6, 11-14 (KJV).

The Law and the Prophets for Zechariah; the Old and New Testaments for the Millerites; and the Bible and the Spirit of Prophecy for you and me.

And this golden oil Sister White comments on is the oil that the wise virgins have and the oil that the foolish virgins do not have, and Sister White plainly says that this oil is the messages

of God's Spirit; and, she says, you dishonor God when you do not receive those messages. And the messages of God's Spirit that is the golden oil is the Latter Rain.

So, in John's story in Revelation 10, verses 8 through 10, it is about the Latter Rain at the end of the world.

In Zechariah, in chapter 4, with the candlestick and the golden oil that comes through the two pipes, it is about the Latter Rain, **it is about the Latter Rain.**

Okay. So, I want to give a third witness to this.

GIDEON

JUDGES 6:1-10

Judges, chapter 6. And if you were expecting to study Josiah today, we probably will not study Josiah today, but we are putting a component into the story of Josiah that we want to deal with.

Judges, chapter 6, verses 1 through 10. And we are saying that all the prophets speak about the end of the world, more than the days in which they lived. So, this story is a story about the end of the world.

In fact, for me, Judges, [chapters] 6 through 8 is perhaps the most specific illustration of Adventism in God's Word.

“¹And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.”—

So, this story takes place at the end of 2520 days.

The Millerite story takes place at the end of 2520 years that ended in 1798; and, our story here at the end of the world begins in 1989 at the end of the scattering, the *seven* scatterings of William Miller; and, Gideon's story takes place at the end of *seven times* of captivity.

Verse 1,

—“¹And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.”—

You are going to have some references here as we go down through our notes. If you remember, in Daniel 11:41, the King of the North, there are those that escape the hand of the Papacy.

Of course, as Seventh-day Adventists, it is easy for us to understand what the “hand” represents in Bible prophecy, because we are experts on the fact that the mark of the beast goes on the forehead if you believe in Sunday sacredness, and in the hand if you are just forced into observance of it. So, we understand the “hand” represents subjection.

And some people escape the Papacy's “hand” at The Sunday Law in the United States, modern Babylon (the eleventh-hour workers: Edom, Moab, and the chief children of Ammon); and, then he goes forth (the Papacy in verse 42) and he stretches his “hand” upon the countries, “and the land of Egypt shall not escape.”

So, the point is, is here in this story of Gideon, you will have a reference in your notes: *HAND* is referenced—I forget now. It is in your notes later on—16 times. So, this is one of the places where you can come and demonstrate very conclusively that the “hand” has to do with being brought into subjection.

Verse 2:

—“²And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.”—

Why were they making dens in the mountains? To hide in, for fear of their enemy.

—“³And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;”—

What is that?

FROM THE AUDIENCE: That is the threefold union.

BROTHER PIPPENGER: That is the threefold enemy that represents the Beast, the Dragon, and the False Prophet at the end of the world. When you see that threefold enemy, you will see two expressed in a singular fashion, and one in a plural fashion; and, sure enough, Midian (singular), Amalekites (singular), and the children of the East is a plurality in God’s Word.

It is by recognizing this “singular, singular, plurality” that allows you as a student of prophecy to see three tribes and understand that these three tribes represent modern Babylon at the end of the world; because, all the prophets are speaking more about the end of the world than the days in which they lived. And the part of the end of the world that they are speaking about is the part that we call the Latter Rain time period.

Okay. Verse 4:

—“⁴And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. ⁵For they came up with their cattle and their tents, and they came as grasshoppers for multitude;”—

And *grasshoppers*, of course, sometimes it is translated as the Hebrew word as *locusts*; and, I am not counting when it is translated as *locusts*. But, *grasshoppers* and *the sands of the sea*, when you see those, it represents the multitude of people at the end of the world. We will show you that in a moment.

—“*for* both they and their camels were without number: and they entered into the land to destroy it. ⁶And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

“⁷And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,”—

There is a principle there that is not understood that Sister White and the Bible emphasizes repeatedly. You find yourself in trouble, cry out unto the Lord. Do not just keep going in the same direction; the trouble is only going to get worse.

So, when they did cry out unto the Lord, verse 8,

—⁸“That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; ⁹And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; ¹⁰And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.” Judges 6:1-10 (KJV).

And we will stop there and talk about these things.

The prophet here that is sent, the emphasis of the prophetic ministry of this prophecy is to emphasize the principle of taking God’s people back to the histories of the past to find their point of reference for faith: “Go back to the Lord’s leading in your past history.”

If you find yourself as a Christian where you understand that you have lost the presence of the Lord, Sister White tells you there is a work that you are supposed to do if you find yourself lacking the presence of the Lord. What does Sister White say to do first? Go back to the last place where you can remember that you had a genuine experience with the Lord and start there. Okay?

So, this principle is noted in here, too.

But, let us go back and go through verses 1 through 10.

THE CHILDREN OF ISRAEL DID EVIL

In the *Signs of the Times*, June 3, 1881,

“Alas, that in the history of God’s chosen people the sorrowful story of apostasy and its punishment must be so oft repeated! Forty years of peace elapsed after the destruction of Sisera and his host, and again ‘the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years.’ Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the chief sufferers. . . .

“Because of their sins, the protecting hand of God was withdrawn from Israel, and they were left to the mercies of their enemies.” *Signs of the Times*, June 23, 1881.

This is the context of Judges, chapter 6.

THE MULTITUDE

GRASSHOPPER: (sands of the sea) used 19 times in the Bible—meaning: multitude.

Judges 7:12; Rev. 17:15; Isaiah 40:22; 1 Samuel 13:5; Joshua 11:4–5

And in Judges 7:12, it says,

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

Revelation 17:15, we should probably know that; but, Revelation 17:15, what is “the multitudes”? But, this story of Gideon is the end of the world, during the Latter Rain time period, and verse 15 says,

“¹⁵And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Revelation 17:15 (KJV).

The grasshoppers are the people of the world.

Isaiah 40:22

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

And then you have a couple of other references there of grasshoppers and multitudes, 1 Samuel 13:5; Joshua 11:4-5; but, I want to read from Joel, about the multitude; because, we are saying this is the multitudes, the peoples, the seas at the end of the world during the time period of the Latter Rain. You can look up these other references on your own.

“⁵And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.” 1 Samuel 13:5 (KJV).

“⁴And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many. ⁵And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.” Joshua 11:4-5 (KJV).

And as we read through Joel, we have dealt with this particular little issue in this worship series, that when you see the expression (the two words), “bring again,” in the Old Testament—i.e., “I will bring again the captivity of Israel,” “I will bring again the captivity of Judah”—in our English, “bring again” makes us think it means, “I am going to bring them again **into** captivity,” but actually the Hebrew means **reverse**. When it says, “I am going to bring again the captivity,” it means, “I am going to **reverse** the captivity.” It means they are in captivity, and I am going to end it. Where in the English it sounds like, “I am going to take them into captivity.”

So, I am pointing this Hebrew word out here in your notes; because, in this passage of Joel, it is going to talk about “bring again,” and we want to understand this correctly.

You see the *Concordance* definition of *bring again*.

BRING AGAIN: *Strong's Concordance* H7725 shûb A primitive root; to **turn back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to *retreat*.

Joel 2:28 – 3:17

And in Joel 2:28, we are looking at the multitudes, the grasshoppers, the enemies of Gideon at the end of the world, which is most likely an illustration of the Latter Rain. Beginning at verse 28 of Joel, chapter 2,

“Chapter 2:28 And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh;”—

So, what time period does this take place in? The Latter Rain, clearly.

—“and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: ²⁹And also upon the servants and upon the handmaids in those days will I pour out my spirit. ³⁰And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. ³¹The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. ³²And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.”—

Who quotes this? Who quotes this? Joel writes it, but who quotes it?

FROM THE AUDIENCE: Peter.

BROTHER PIPPENGER: Peter, in Acts, chapter 2, chapter 3, identifying the outpouring at Pentecost; but, Sister White tells us that the outpouring at Pentecost is prefiguring the outpouring of the Latter Rain (verse 1 of chapter 3).

—“Chapter 3:1 For, behold, in those days,”—*IN THE TIME OF THE LATTER RAIN*—“and in that time, when I shall **bring again** the captivity of Judah and Jerusalem,”—

So, what does this mean? These words *bring again* means *reverse*: “When I will **reverse** the captivity of Judah and Jerusalem.”

So, in the Latter Rain time period—just before the Latter Rain time period, what condition is Judah and Jerusalem in? They are in captivity.

What captivity is that? It is Miller’s scattering, because a scattering is captivity, and it gets reversed.

Verse 2:

—“²I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. ³And

they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. ⁴Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me a recompence? And if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;”—

Who is He talking to there?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Who is he talking to there, in verse 4?

—“⁴Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine?—

Who is He talking to there? That is the Beast, the Dragon, and the False Prophet. That is the threefold enemy: Palestine, Tyre, and Zidon.

—“Will ye render me a recompence?”—

He is talking about dealing with the Beast, the Dragon, and the False Prophet.

Verse 5:

—“⁵Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:”—

Who do that?

FROM THE AUDIENCE: Nebuchadnezzar.

BROTHER PIPPENGER: Nebuchadnezzar. This is about persecution against God’s people.

Verse 6:

—“⁶The children also of Judah and the children of Jerusalem have ye sold into the Grecians, that ye might remove them far from their border. ⁷Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:”—

When does he reverse the captivity of Jerusalem and Judah? At the outpouring of the Latter Rain He is going to reverse the captivity. Right? Prior to that time, they have been captive.

And who have they been sold to, in verse 6? “The children also of Judah and the children of Jerusalem have ye sold into the Grecians, . . .”

Who sold them to the Grecians? The threefold enemy of Tyre, Zidon, and Palestine. Modern Babylon has sold God’s people to the Grecians.

What does that mean?

Why did the majority of the Hebrews reject Christ as the Messiah?

FROM THE AUDIENCE: False education.

BROTHER PIPPENGER: False education.

What was their false educational system? It was the Greek educational system.

What sells out God's people? It is a false educational system. It is the technique for studying the Bible that comes from Babylon, from modern Babylon, from apostate Protestantism and Catholicism. It is the *grammatical historical method* of studying the Bible, which was introduced in the 1930s. And that is another story.

Verse 7:

—“⁷Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:”—

Okay. They have been sold. They are in captivity. The captivity is reversed at the Latter Rain. At 9/11 the captivity is being reversed. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And He is going to—what?—them?

What happens at 9/11? There are two messages, right?

Remember yesterday [referring to Figure No. 139]: First Message, Second Message; Elijah, Elisha; John, Christ; Shaking and Noise—what message is this?

FROM THE AUDIENCE: The First.

BROTHER PIPPENGER: It is the First Message. Where do we find this message?

FROM THE AUDIENCE: Ezekiel.

BROTHER PIPPENGER: Ezekiel 37.

And what is the Second Message in Ezekiel 37? It is the breath, but what does it do? It causes them to stand on their feet. They stand up.

And when they stand on their feet, what happens to them?

FROM THE AUDIENCE: They are lifted up as an ensign.

BROTHER PIPPENGER: They are lifted up as an ensign. The lifting up begins at 9/11, but the world sees it at The Sunday Law.

Where was I? I was not going to go into this detail. It is not my point.

—“⁸And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

“⁹Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. ¹⁰Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.”—

And Sister White says in the Last Days—and when Sister White says “in the Last Days,” because she is a prophet that agrees with all the other prophets, the “Last Days” that she is referring to is the time period of the Latter Rain. And Sister White says in the Last Days wars will rage.

Do you see any wars and rumors or wars going on in the world today?

Okay. We are still in verse 10:

—“let the weak say, I *am* strong.”

In connection with these wars in the Last Days, the weak are going to say they are strong. What does that mean? Well, that means that is the United States wanted to right now, it could take its nuclear arsenal and eliminate the Middle East. Okay? Islam could be gone; they could be vaporized.

Compared to the fire power of Russia, the multitudes in the army of China, or the fire power of the Europeans, or the fire power of the United States, Islam is weak. Okay? They are struggling in Iran to get together one nuclear bomb that they can send to Jerusalem, maybe two or three but that is it. They know when they fire those nuclear bombs, it is over. They are weak, and in this history the weak will say, "I am strong!" They are going to fight in any case. Okay?

—"11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. 12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. 13 Put ye in the sickle, for the harvest is ripe: come,"—

When does the harvest time begin?

What is the harvest? The Summer time; it is at the end of the world. It begins at The Sunday Law in the United States, the Summer time does.

—"13 Put ye in the sickle, for the harvest is ripe: come, get your down; for the press is full, the fats overflow; for their wickedness is great."—

And here is where we are at now.

—"14 Multitudes, multitudes"—

What does that tell you?

FROM THE AUDIENCE: The Second and Fourth Angels' Message. This is a marker. This is the multitudes that are gathered. The grasshoppers in Gideon's story are gathered in the Latter Rain time period when the Judgment of the Living is coming to a conclusion.

—"14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. 15 The sun and the moon shall be darkened, and the stars shall withdraw their shining. 16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. 17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel 2:28 – 3:17 (KJV).

What is a *stranger*? A Gentile. Okay? A stranger is a Gentile.

And, at the end of the world, the glorious holy mountain in verse 45 of Daniel 11, it is pure. This is the Church Triumphant. There are no people in there that are wearing the wrong apparel. They all have the right apparel on, if you know what I mean.

So, back to your notes.

The multitudes in Gideon's story are the multitudes here at the end of the world in the valley of decision, the time of the Judgment of the Living, the time of the Latter Rain when the world is being divided into two classes.

Where do you see the world divided into two classes just before probation is closed?

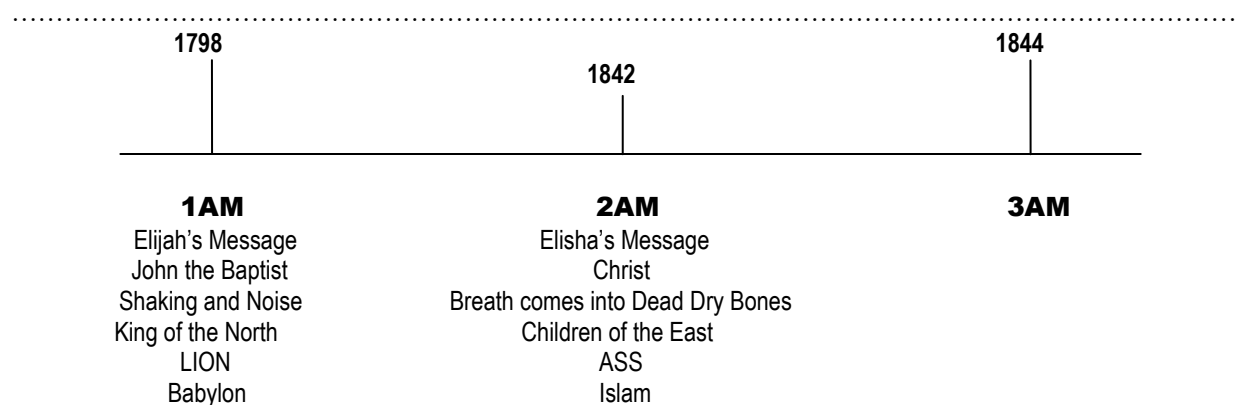
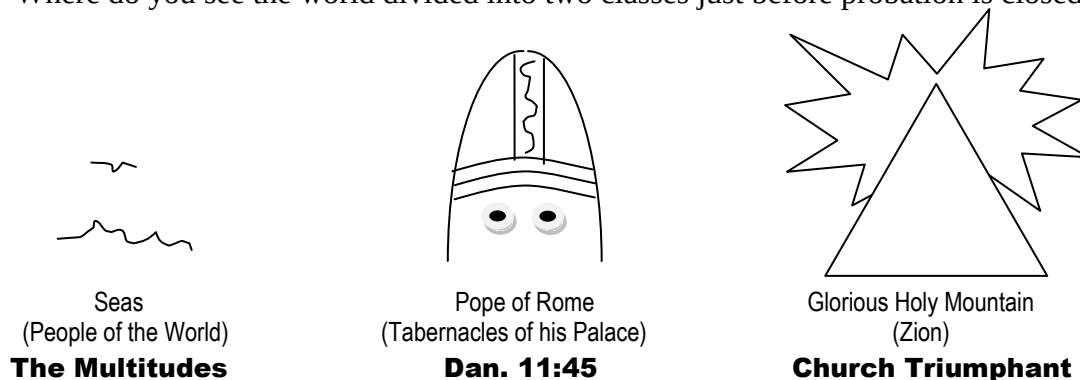


Figure No. 140.

If I was to put a mountain over here, and the seas over here, what would the seas be?

FROM THE AUDIENCE: The multitudes.

BROTHER PIPPENGER: And if I was to put the Pope of Rome right in the middle, what verse would you have? Daniel 11, verse 45. He places the tabernacles of his palaces between the seas and the glorious holy mountain. The world has been divided into two classes, and Jerusalem (Zion) will not have any strangers any longer.

THE HAND (16 TIMES IN JUDGES 6 – 8)

Judges 6:1; 9, 13, 14, 36, 37; 7:2,7,9,11,14,15: 8:6, 7,15, 22*

To your notes, "The Hand," in the first verse of chapter 6 of Judges, Gideon and his people were given into the hand of Midian for seven years. And these are all the verses* in this story, chapters 6 through 8 of Judges, where the hand is used to demonstrate subjection.

In *Testimonies*, volume 5, page 712,

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands with popery**.” *Testimonies*, volume 5, 712.

They are going to be brought into subject into the Papacy,
And the next quote we have read before, and it says,

“The Protestants of the United States will be foremost in **stretching their hands** across the gulf to grasp the hand of **Spiritualism**,”—

That is the Dragon power.

—“they will reach over the abyss to clasp hands with the **Roman power**,”—

That is the Papacy.

—“and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” *The Great Controversy*, 588.

This threefold union is the Beast, the Dragon, and the False Prophet. It is in the story of Gideon, Midian, the Amalekites, and the children of the East; and, their joining hands is representing their agreement.

THREE ENEMIES

JUDGES 6:3; 7:12

“³And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them: . . .” Judges 6:3 (KJV).

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

Midian: strife. Abraham and Keturah—**Amal:** trouble. Esau—**The children of the east:** (plural.)

Midian, Amal, and the children of the East, you have several references of these three enemies in your notes.

NUMBERS 22:4-5

“⁴And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

⁵And the people spake against God, and against Moses, Wherefore have ye brought us up

out of Egypt to die in the wilderness? For *there is* no bread, neither is *there any* water; and our soul loatheth this light bread.” Numbers 22:4-5 (KJV).

Moab, Midian, Balaam of Pethro which is in the land of the children of his people: (plural.)

In Numbers 22:4-5, the three enemies are Moab, Midian, and Balaam.
And Sister White comments on Numbers 22. In *Adventist Home*, page 27, she says,

“Near the close of this earth’s history **Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise.** He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan.” *Adventist Home*, 327.

So, she is saying Numbers 22 is here at the end of the world.

So, who is Moab, Midian, and Balaam at the end of the world? It is this threefold union. Balaam is associated with the children of the East, a plurality.

NEHEMIAH 2:19

“¹⁹But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye rebel against the king? Nehemiah 2:19 (KJV).

Sanballat the Horonite: the moon god; sin has given life. Moab—**Tobiah** the Ammonite: Yaweh is good—**Geshem** the Arabian: born in the rainy season. (plural.) Ishmael.

In Nehemiah when they rebuilding the temple after they came out of Jerusalem, there were three enemies: Sanballat, Tobiah, and Geshem the Arabian; the Arabian, once again, a plurality.

And Sister White says in *Christian Service*, page 173,

“**The experience of Nehemiah is repeated in the history of God’s people in this time.** Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of Him, they cannot escape reproach and derision.” *Christian Service*, 173–174.

Who is Sanballat, Tobiah, and Geshem the Arabian? The Beast, the Dragon, and the False Prophet.

JOHN 19:19-20

“¹⁹And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. ²⁰This title then read many of the Jews:

for the place where Jesus was crucified as nigh to the city: and it was written in Hebrew, and Greek, and Latin.” John 19:19-20 (KJV).

Hebrew: from the other side. Shem—**Latin:** Roman: I have exalted. Spiritually Ham—**Greek:** sons of the Ionians. Japheth (plural.)

At the cross, the sign that was placed on the top of the cross was written in Hebrew, Latin, and Greek. There is your threefold division; and, HEBREW is from Shem; LATIN is from Ham; and, GREEK is from Japheth (GREEK is the plurality; Japheth is the plurality).

Selected Messages, book 1, page 406,

“The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again **to illustrate the position of the people of God in their experience before the second coming of Christ**—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” *Selected Messages*, book 1, 406.

Threefold enemy in the time of Christ; threefold enemy at the end of the world.

REVELATION 16:12-13

“¹²And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. ¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” Revelation 16:12-13 (KJV).

Beast: Catholicism—**False prophet:** Apostate Protestantism—**Dragon:** Spiritualism

And that threefold enemy is found in Revelation 16, to be the Beast, the False Prophet, and the Dragon.

Revelation 16:19; 16:13-16

“¹⁹And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Revelation 16:19 (KJV).

“¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. ¹⁴For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. ¹⁵Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. ¹⁶And he gathered them together into a place called in the Hebrew tongue Armageddon.” Revelation 16:13-16 (KJV).

ISAIAH 11:14

“¹⁴But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.” Isaiah 11:14 (KJV).

Edom, Moab, children of **Ammon**. (plural.)

And then in Isaiah 11:14, you see Edom, Moab, and the children of Ammon, paralleling Daniel 11, verse 41:

DANIEL 11:41

“⁴¹He shall enter also into the glorious land, and many *countries* [people (SDAs)] 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).

Edom: red. Esau—**Moab**: from father. Lot—The chief of the children of **Ammon**: paternal uncle. Lot. (plural.)

Edom, Moab, and the children of Ammon.

PROPHET OF HISTORY

So, under this bondage in the story of Gideon in chapter 6, the people finally cry out to the Lord; and, the Lord sends them a prophet. The prophet points them back to the deliverance of Egypt, the emphasis of the ministry.

You know, you have ministries in Adventism today that they go out and do literature evangelism, and then you have a ministry that does the Health Message, and you have ministries that emphasize what Jones and Waggoner taught in 1888; but, the ministry of this prophet in Judges, chapter 6, was to teach the people that their safety was understanding and remembering their past history. The prophet comes into this story and says, “Remember. Hey, the Lord delivered you out of Egypt.” Okay? He takes them back to their past history.

And, of course, the prophet at the end of the world that has this identical ministry is Ellen White. In *Life Sketches*, page 196, she says,

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *Life Sketches*, 196.

Now, in verse 8 of Judges 6, it says,

“⁷And it came to pass, when the children of Israel cried into the LORD because of the Midianites, ⁸**that the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; . . .**
⁹And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; . . .” Judges 6:7-9 (KJV).

The same ministry: ‘You have nothing to worry about, except as you forget the Lord’s teaching and our experience in our past history.’

The Upward Look, page 232m says

“The history of the children of Israel is written for our admonition and instruction upon whom the ends of the world are come. Those who would stand firm in the faith in these last days, and finally gain an entrance into the heavenly Canaan, must listen to the words of warning spoken by Jesus Christ to the Israelites. These lessons were given to the church in the wilderness to be studied and heeded by God’s people throughout their generations forever. The experience of the people of God in the wilderness will be the experience of His people in this age. Truth is a safeguard in all time to those who will hold fast the faith once delivered to the saints.” *The Upward Look*, 232.

What is the faith that was once delivered to Ancient Israel? It was the faith of the Red Sea deliverance. Their faith was premised upon their foundational experience.

What is the faith that was delivered to Adventism? It is the faith that is based upon this history here of these two Charts [the 1843 and the 1850 Charts] of Habakkuk; and, ‘We have nothing to fear for the future, except we shall forget that past history.’

So, what am I saying? I am saying the prophet is Ellen White is this passage, the writings of the Spirit of Prophecy.

Let us move quickly. We have seven minutes.

JUDGES 6:11-16

THE ANGEL

Verses 11 through 16 [of Judges]

“¹¹And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. ¹²And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. ¹³And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us?”—

And this is the reason here that I added the story of Gideon to the story of Josiah. This verse here is what I want to put in the record.

Verse 13 again,

—“¹³And Gideon said unto him, Oh, my Lord,”—

Why is he calling an angel “Lord”?

FROM THE AUDIENCE: He’s Christ.

BROTHER PIPPENGER: Because this angel is Christ.

—¹³“And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. ¹⁴And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? ¹⁵And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I *am* the least in my father's house. ¹⁶And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.” Judges 6:11-16 (KJV).

In your notes, *Signs of the Times*, June 23, 1881,

“The angel had veiled the divine glory of his presence, but it was no other than Christ, the Son of God.” *Signs of the Times*, June 23, 1881.

And she is speaking Gideon in here.

So, this is Christ speaking with Gideon.

And I have another thought I will not throw in here.

THE HARVEST

What is Gideon doing? He is bringing in the harvest. Matthew 13:39:

³⁹“The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.” Matthew 13:39 (KJV).

So, here when Gideon is bringing in the harvest and working it at the wine press, he is representing the end of the world.

WHEAT

And what is Gideon doing; what is Gideon doing with this wheat? He is threshing it, is he not?

Judges 6:11, he “threshed wheat by the winepress.” What does it mean, “to thresh wheat”? Beat it up where you can separate the parts of the wheat that you do not want to eat. Okay? He is going the work of separating. Right?

Fundamentals of Christian Education page 307:

“Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?

“It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be

gained without mental effort, without prayer for wisdom in order that you may **separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth.** Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, ‘If any man willet to do His will, he shall know of the teaching.’ John 7:17.” *Fundamentals of Christian Education*, 307.

What was Gideon doing? He was studying the Word of God with an intensity that allowed him to separate the wheat from the chaff.

Is Gideon an illustration of the end of the world?

Is Gideon God’s people at the end of the world?

Is Gideon doing this work of separation right at a time when the Angel, who is no less than the personage of Jesus Christ, comes down out of Heaven?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. So, Gideon represents those people that are receiving the Latter Rain, eating the Little Book that is in the Angel’s hand.

LEAST

Okay. He says he is the least. This connects with verse 11 of Isaiah 28, “For with stammering lips and another tongue will he speak to this people.” Gideon is not the greatest in Israel; he is the least of the least.

“The experience of Gideon and his army, was designed to teach a lesson of simplicity and faith. The leader whom God had chosen occupied no prominent position in Israel.”

What does Sister White say? Men from the common occupations and the plows will be called to finish the work.

Who are those men? They are Gideon. Gideon represents the least, the people that get called from the plow to finish the work.

—“The leader whom God had chosen occupied no prominent position in Israel. He was not a ruler, a Levite, or a priest. He thought himself the least in his father’s house. Human wisdom would not have selected him; but God saw in Gideon a man of integrity and moral courage. He was distrustful of self, and willing to listen to the teachings of God, and carry out his purposes. The Lord is not dependent upon men of high position, of great intellect, or extensive knowledge. Such men are frequently proud and self-sufficient. They feel themselves competent to devise and execute plans without counsel from God.

They separate themselves from the true Vine, and hence become dry and fruitless, as withered branches.” *Signs of the Times*, June 30, 1881.

And in Isaiah 27:11, the women come and take those branches away and burn them.

“¹¹When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.” Isaiah 27:11 (KJV).

HIDDEN

Gideon was hiding as he was doing this work, because he did not want the Midianites to see him; because, they would have come and killed him and took his food, perhaps.

So, who are the hidden ones?

What hides the hidden ones?

FROM THE AUDIENCE: The shadow of the Most High.

BROTHER PIPPENGER: The shadow of the Most High. Okay. But, who are they?

Testimonies, volume 5, pages 80 – 81:

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to ‘science falsely so called’”—

“Science falsely so called” is the reception of the *historical grammatical method* of Biblical interpretation that came in, in the 1930s.

—“Those who have rendered supreme homage to ‘science falsely so called’ will not be the leaders then.”—

And when they accepted this *historical grammatical method* of Biblical study, they were rejecting William Miller’s method called *proof-texting*, line upon line.

—“Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light.”—

They could not! They had the wrong Biblical—I do not even want to call them *principles* —the wrong Biblical approach, and it prevents them from recognizing the light.

—“Those who have proved themselves unfaithful will not then be entrusted with the flock.”—

Gideon is going to be entrusted with the flock. Men from the common occupations, according to Sister White; men, according to Isaiah, that have not been trained in speaking. They speak with stammering lips and another tongue.

—“In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.”—

When is the shaking, testing time? It begins with this Message [the First Angel’s Message (see Figure No. 139)] in 1989; because, the First Message in Ezekiel 37, it makes a noise and it causes a shaking.

In this time, from 1989 onward, these men and women will be brought to view.

—“The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now”—what?

FROM THE AUDIENCE: Hidden.

BROTHER PIPPENGER: —“hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.” *Testimonies*, volume 5, 80–81.

Midnight, the Midnight Cry!

Okay. So, Gideon’s question to Christ (the Angel), “Oh, my Lord,” verse 13 [of Judges 6], “if the LORD be with us, why then is all this befallen us?”

Prior to 9/11, why is this befallen us?

Why are we using apostate Protestant church growth techniques?

Why are we allowing men to teach in our universities that are either directly saying or insinuating that the seven days of Creation are seven periods of time?

Why are we ordaining women?

Why are we having celebration service?

Why are we letting Catholic priests come in and give week of prayers at our universities?

Why are we exchanging pulpits with these fallen denominations on the Sabbath and going to their churches on Sunday?

Why is all of this taking place?

“Why is this befalling us?” is what Gideon is asking. “Why then is this all befalling us, and where *be* all his miracles which our fathers told us of, saying,”—now, he is going to define the miracles here, and I want you to see this, if you will. He in the same sentence is saying, “Did not the LORD bring us up from Egypt?”

What were the miracles of Egypt?

FROM THE AUDIENCE: The plagues.

BROTHER PIPPENGER: Okay. But, where does this story of the deliverance of Egypt reach its climax? Is it not at Pentecost, when the Lord delivers the Law and enters into covenant with them?

And at the mount, Sister White says there has never been a greater manifestation of the power of God than at Sinai, and that includes the Flood. So, what went on at Sinai, there

was the manifestation of the power of God that was the capstone to that history. And what was it? It was Pentecost.

So, when Gideon is saying, “Where are the miracles that you promised that are prefigured by Pentecost?” what is Gideon asking about? “Where is the Latter Rain?”

Does not Pentecost prefigure the Latter Rain?

Is there going to be miracles during the Latter Rain?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: So, who does Gideon represent here, Brothers and Sisters?

This is a key point, because we have spent time already here demonstrating that only those that recognize the Latter Rain receive it. And in order to recognize the Latter Rain, you have got to be looking for it.

Was Gideon looking for it [the Latter Rain]? He represents a class in Adventism that knows that the purpose of Adventism was to be the group of people that receive the Latter Rain and proclaim the Last and Final Warning Message. Gideon knew this, and he is saying, “Why hasn’t it happened?” He is of the class of Adventism that is looking for and can recognize the Latter Rain when it comes, because he knows the Latter Rain was prefigured in Egypt at Pentecost. He knows those old histories represent the Latter Rain.

But, that is only going to be a small minority of Adventism that has that mindset. Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: How do you know that? Because, who is Gideon? He is the least, he is the smallest, he is the weakest.

MIRACLES

Okay. What are the miracles?

Testimonies, volume 5, page 211—we are almost done. We are not going to read the next quote after that.

Page 211 says,

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position”—

This is talking about the sealing in Ezekiel 9. These men are not going to receive the Seal of God because,

—“They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.”—

And Gideon represents a group of people that are looking and longing for those miracles, longing for the Latter Rain.

—“Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob

their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

What is my point? My point is that when John in Revelation 10 is illustrating the end of the world, the story tells us that it is illustration the Latter Rain.

When Zechariah in chapter 4 is illustrating the end of the world, his story is emphasizing the fact that God’s people at the end of the world, they do not know what the candlestick is; they do not know what the Latter Rain is.

And Gideon is placing God’s people at the end of the world and, once again, he is representing a group of people that are seeking for, expecting, believing in the Latter Rain. It is about the Latter Rain.

If you do not understand that one of the background contexts to these illustrations in the Bible at the end of the world is the Latter Rain, and the issues connected with the Latter Rain, then you will miss some of the important points of the story of Josiah in connection with the Latter Rain.

Okay. The next quote is *The Great Controversy*, beginning at page 611, where Sister White talks about the *refreshing* being the Latter Rain. We are familiar with that, have read it several times.

“The work will be similar to that of the day 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.) 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 [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.’ (Acts 3:19–20.)

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. (Revelation 13:13.) Thus the inhabitants of the earth will be brought to take their stand.” *The Great Controversy*, 611–612.

THE WINEPRESS

Revelation 19:11-21; 14:14-20

And I just want to put in the record, in closing here, that Gideon was by the winepress; and, the winepress, you have Revelation 19, and Revelation 14. This is the end of the world.

“¹¹ And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. ¹² His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. ¹³ And he was clothed with a vesture dipped in blood: and his name is called The Word of God. ¹⁴ And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. ¹⁵ And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. ¹⁶ And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. ¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; ¹⁸ That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. ¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. ²¹ And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” Revelation 19:11-21 (KJV).

“¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. ¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. ¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. ¹⁷ And another angel came out of the temple which is in heaven, he also having a sharp sickle. ¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. ¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. ²⁰ And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” Revelation 14:14-20 (KJV).

This battle that Gideon is entering into is the battle that concludes between the seas and the glorious holy mountain, the battle that we call Armageddon. He is by the winepress. He is on the verge of Armageddon.

So, we want to put that point in place. We gave you three witnesses, John, Zechariah, and now Gideon, that the prophets illustrate the end of the world and, in so doing, they are illustrating the history of the Latter Rain; therefore, when we see the end of the world illustrated, we must place it in the history that is represented by the Latter Rain.

Shall we pray?

Benediction: Heavenly Father, we want the humility of Gideon. We want to understand who we are, and who we are is someone that is not qualified, not capable, not worthy of serving you; but, we know that you have the power that when combined with humanity can lift us up as you did Gideon and his 300 to finish this work. We want to maintain that humility, that understanding that we are the least of the least in our Father's House; but, we also want to see from this testimony that you are willing to take these type of people and finish the work, because we want the work to be finished not only in our lives but here on Planet Earth. We ask that you accomplish that for us. We ask that you continue to bless this study that we might understand the significance of Habakkuk's Two Sacred Tables. And we set before you this day of work and ask that you would keep us safe and let us do what we do for your glory and honor, and ask for a continued blessing upon the work that we are going here with the LiveStreaming and the DVDs. In Jesus's name, amen.

Habakkuk's Two Tables #71

PART SEVEN: JOSIAH

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a night's rest and giving us another day of life. As we consider the story of Gideon in the context at the end of the world, we ask that you would grant us your Holy Spirit that we might understand what Gideon is teaching us about ourselves and about your people, about end-time events. We want the Latter Rain poured out upon us. We ask that you would accomplish that and that you would prepare our vessels to receive that Rain. We ask that you take control of the words and thoughts that I convey, that I be hidden behind your cross, and that you prepare the hearts and minds of those hearing this message, to receive it as you see fit. We see the troublous times in the world and know that probation is about to close, and we would ask that you would use this presentation to help finish your work in us as individuals and your church, and on Earth that you might come soon. In Jesus's name, amen.

BROTHER PIPPENGER: We took up the consideration of Gideon in order to emphasize that these Biblical illustrations of the end of the world take place in the time of the Latter Rain. We see Gideon in our last presentation asking where the miracles are, that they had been told about; thus, emphasizing that God's people understand, whether they consciously think about it or whether they have buried it in their Laodicean mindset. But, Adventism knows that it is the Church that is raised up to proclaim the Loud Cry of the Third Angel, and the Loud Cry of the Third Angel is the message that is carried during the Latter Rain time period, and they know that they are the people of the Latter Rain.

THE WINEPRESS—JUDGES 6:11

Revelation 19:11-21; Revelation 14:14-20; Isaiah 63:1-6

We ended yesterday—we did not look at it closely—but, we ended in Judges 6:11, identifying that Gideon, the story of Gideon, takes place by the winepress; thus, it is saying that the story of Gideon is set on the verge of the winepress of the Bible.

And in verse 11 of Judges 6 it says,

“¹¹And there came an angel of the LORD, and sat under an oak which was in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.” Judges 6:11 (KJV).

Of course, we have looked at the fact that the Angel was Christ. He is going to give an offering here. This offering will impact him at the end of his story; because, he thinks because Christ received his offering, ultimately that that qualifies him to be a priest, and he uses this misconception in chapter 8 to take the golden earrings from the battle and make an ephod, which becomes a snare for Israel, the same way that Aaron took the golden earrings and made a golden calf.

But, he is threshing wheat. Gideon's name means *Feller* or *Thresher*.

The *thresher* of Bible prophecy is an important symbol to understand, and he is behind the winepress.

And we have reference for the winepress in your notes: Revelation 19:11-21; Revelation 14:14-20; but, let us just look at Isaiah 63 to put that in context.

What we are saying is that this story is taking place on the verge of the time period when the Lamb of God tread's the winepress alone, the end of the world, the Seven Last Plagues, the Second Coming of Christ.

In verse 1 of Isaiah 63, it says,

“¹Who is this that cometh from Edom, with dyed garments from Bozrah? This *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. ²Wherefore *art thou* red in thine apparel, and they garments like him that treadeth in the winefat? ³I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ⁴For the day of vengeance is in mine heart, and the year of my redeemed is come. ⁵And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. ⁶And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.” Isaiah 63:1-6 (KJV).

That is where Gideon was. He was by this history; that is where we are. We are on the verge of the winepress, when the Lord is going to return in His fury.

Notice verse 4, the day of vengeance is in His heart.

If you go backwards to chapter 61 of Isaiah, just so we understand the context of the Day of Vengeance. In Isaiah 61, this is the passage of the Scripture that Christ proclaimed when He stood and opened the Bible and read it.

Verse 1,

“⁶¹The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; ²To proclaim the acceptable year of the LORD,”—

And then Christ closed the Scroll and sat down.

But, it continues on.

“²To proclaim the acceptable year of the LORD, and the day of vengeance of our God, to comfort all that mourn; ³To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

“⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. ⁶But ye shall be named the Priests of the LORD: *men*

shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.” Isaiah 63: 1-6 (KJV).

The Day of Vengeance is the day of the winepress.

GIDEON: FELLER, THRESHER

Now, let us consider what it means that Gideon is the thresher.
Go to Micah, chapter 4. Beginning in verse 1, it says.

“¹But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established”—

Does that sound familiar?

Have you ever looked how similar Micah, chapter 4, is to Isaiah, chapter 2?

“¹But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains,”—[to be continued]

Just keep your finger there just so you can see this, if you have not seen it before, and go to Isaiah 2.

Do you remember what we just read, or has it already fled out of your mind?”

Okay. It is early in the morning.

Now, if you have got your Bible like this [holding the segments between his fingers], holding Isaiah 2 and Micah 4, it is very easy to see.

Verse 2 of Isaiah 2 says,

“²And 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 into it.” Isaiah 2:2 (KJV).

If you go back to Micah 4, it says,

“¹But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. ²And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.”

This is Isaiah 2.

Micah 4, verse 3:

“³And he shall judge among many people, and rebuke STRONG nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. ⁴But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath

spoken it. ⁵For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

—⁶In that day, saith the LORD, will I assemble her that halteth,—

What does it mean to *halteth*? Limps?

FROM THE AUDIENCE: To halt?

BROTHER PIPPENGER: No. To *halteth*. It is not a symbol of them that halt. *Halteth*; when you limp, you are *halteth*-ing.

—“will I assemble her that halteth,”—

Who halteth it? **Who halteth it?**

FROM THE AUDIENCE: Israel.

BROTHER PIPPENGER: Israel? Be more specific: Jacob.

Okay. When Jacob struggled with the Angel, the Angel touched him and, from that point on, he *halteth*.

And He changed his name from JACOB there, *the supplanter*, to ISRAEL, *the overcomer*.

So, He is going to assemble those that are represented by Israel, the overcomer.

Verse 6,

—⁶In that day,—

And what day is that? The last days, when the Lord is establishing His Church, His glorious holy mountain.

—⁶In that day, saith the LORD, will I assemble her that halteth,—

He will assemble those that have struggled with the Angel and have overcome their sins.

—“and I will gather her that is driven out, and her that I have afflicted;”—

Who is “her” that was driven out? It is the church people that have been outcast from the Church.

—⁷And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. ⁸And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come,—

Who is the “tower of the flock”?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: What does that tell you? That a tower represents a church. It is Christ’s Church.

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

What is the “first dominion”? Eden. There is a promise of Eden restored here.
Verse 9:

⁹“Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? For pangs have taken thee as a woman in travail. ¹⁰Be in pain, and labour to bring forth, O daughter of Zion,”—

What is the daughter?

FROM THE AUDIENCE: The remnant.

BROTHER PIPPENGER: It is the remnant, the last Church.

—“O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.”—

The King of the North is now conquering in the time period when the call is, “Come out of Babylon!”

Verse 11:

¹¹“Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.”—[to be continued]

Keep your finger there.

Now, what does it say? “. . . many nations are gathered against thee . . .”

What would “many nations” be prophetically?

FROM THE AUDIENCE: United Nations.

BROTHER PIPPENGER: United Nations: it would be Egypt; it would be the Ten Kings.

And they said, “Let her be defiled,” that is Zion, the remnant of Zion, and they are going to look upon Zion.

Keep your finger there and go to Psalm 48, just so you can see that this is not a casual reference. This is a subject of prophecy.

In Psalm 48, verse 4, it says,

⁴“For, lo, the kings were assembled, they passed by together. ⁵They saw *it*,”—

What did they see?

If you back up to verse 2,

²“Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.” Psalm 48:2 (KJV).

So, this is the same reference as in Micah. It is about Zion.

Verse 4 (continued):

“⁴For, lo, the kings were assembled, they passed by together. ⁵they saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.” Psalm 48:4 (KJV).

Okay. When the kings are looking at Zion—go to Psalm 83, because all the prophecies are the end of the world—and in verse 2 of 83, it says,

“²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. ³They have taken crafty counsel against thy people, and consulted against thy hidden ones. ⁴They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. ⁵For they have consulted together with one consent: they are confederate against thee: . . .” Psalm 83:2-5 (KJV).

These are the Ten Kings that are of one mind. They look upon Zion, and they determine they are going to cut Zion off from being a people.

If you go back to Micah 6:11, it says,

—“¹¹ continued Now also many nations”—*THE TEN KINGS*—“are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. ¹²But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. ¹³Arise and thresh, O daughter of Zion:”—

And do what? What is the daughter of Zion going to do?

FROM THE AUDIENCE: Thresh.

BROTHER PIPPENGER: It is going to thresh.

—“¹³ Arise and thresh,”—

When does the daughter of Zion arise?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: When it is lifted up as an ensign. At The Sunday Law, she arises and threshes.

—“O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces”—

In pieces? Who beats in pieces?

FROM THE AUDIENCE: The Stone.

BROTHER PIPPENGER: The Stone in Daniel 2.

Who else beats in pieces?

What about Josiah? What did Josiah do to all the idols? He beat them into pieces, into fine powder.

And we are heading towards Josiah.

—“¹³Arise and thresh, O daughter of Zion, for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.” Micah 4:1-13 (KJV).

In your notes, from *Thoughts from the Mount of Blessing*, pages 62 – 63, it says,

“Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God. It was when he ‘halted upon his thigh’ (Genesis 32:31) that the armed bands of Esau were stilled before him, and the Pharaoh, proud heir of a kingly line, stooped to crave his blessing. So the Captain of our salvation was made ‘perfect through sufferings’ (Hebrews 2:10), and the children of faith ‘out of weakness were made strong,’ and ‘turned to flight the armies of the aliens’ (Hebrews 11:34). So do ‘the lame take the prey’ (Isaiah 33:23), and the weak become ‘as David,’ and ‘the house of David . . . as the angel of the Lord’ (Zechariah 12:8).” *Thoughts from the Mount of Blessing*, 62–63.

Okay. Habakkuk 3:12, you see in your notes. You do not have to look there. It says,

“¹²Thou didst march through the land in indignation,”—

This is the indignation against the wicked.

—“¹²Thou didst march through the land in indignation, thou didst”—*WHAT?*—
“**thresh** the heathen in anger.” Habakkuk 3:12 (KJV).

What does GIDEON mean?

FROM THE AUDIENCE: *Thresher.*

BROTHER PIPPENGER: *Thresher.* Gideon is a symbol of those that the Lord uses to thresh the heathen in anger.

But, in so doing, who is threshing the heathen? The Lord. It is the same type of parallel connection as the ensign that is lifted up. The ensign represents Christ at one level, but it represents those that perfectly reflect His character. Christ threshes the heathen, but He does so with His people.

A Word to the Little Flock, page 12:

“This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to ‘**thresh the heathen in anger,**’ and deliver his people.” *A Word to the Little Flock*, 12.

The winepress, the threshing, the Seven Last Plagues.

Isaiah 41:10-16

Go to Isaiah 41, verses 10 through 16. This is the history that Gideon is on the verge of entering into in his story. He is by the winepress; he is next to it.

Isaiah 41:10-16 says—

The first time I ever went up to present—a long time ago in California, the first time I ever went up front to present in front of God’s people, I was scared, scared, scared. And this dear old sister, Martha Mason, came up and she gave me Isaiah 41:10. And I do not know why. She did not know I was scared.

She said, “Here you go.”

So, this verse has been a favorite verse of mine, as it is probably for everyone for many years.

Her husband later on, who was a different sort of person, he came up one time and he gave me the Bible verse that says, “Study to be quiet.”

He gives me this Bible verse on this piece of paper, and he said, “Any time you ever think about speaking in church again, remember this verse.”

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: (Laughter). So, there was a blessing and a curse in that family, as far as my experience.

Verse 10:

“¹⁰Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.”—

A nice promise, huh?

FROM THE AUDIENCE: (Affirmations.)

Verse 11:

—“¹¹Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. ¹²Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. ¹³For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. ¹⁴Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. ¹⁵Behold, I will make thee a new sharp”—Gideon instrument.

GIDEON means *thresher*.

—“I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.”—

What gets beaten small and made into chaff? Daniel 2.

Verse 16:

—“¹⁶Thou shalt fan them,”—

What happens to the chaff in Daniel 2? It gets blown away in the wind.

—“¹⁶Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.” Isaiah 41:10-16 (KJV).

Now, so, what I am saying is: Gideon represents those people that thresh the heathen in anger.

And this next passage I have it printed out in your notes because it is from Jeremiah 51, and I jump. We are going to read for the record, for those that are watching this on DVD or on LiveStreaming. We are going to read verses 1 and 2, then 5 through 10, and then 13 and 14, and then 9 through 26, and then verse 33, and then verses 35 through 37, and then verses 44 to 49. It is all in your notes. It is at the end of this passage.

So, here we go. Jeremiah 51, we are trying to understand what Gideon represents in his name, *the thresher*, and we are seeing that it represents God dealing with the heathen at the end of the world, the Seven Last Plagues time period. It is a parallel understanding to Daniel 2, when the Rock strikes the feet of the image.

“¹Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; ²And **will send unto Babylon fanners**, that **shall fan her**, and shall empty her land: for in the day of trouble they shall be against her round about. . . .

“⁵For Israel *hath not been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.”—

What does that mean? That means at the end of the world the Seventh-day Adventist Church is filled with sin.

Is that what it means to you?

“³For Israel”—

Are we not modern Israel?

—“³For Israel *hath not been* forsaken,”—

Because the Lord is going to take a remnant out of Israel.

—“nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel. ⁶Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this **is the time of the LORD’s vengeance**,”—

What is the time of the Lord’s vengeance? That is Isaiah 61.

—“he will render unto her a recompense. ⁷Babylon *hath been* a golden cup in the LORD’s hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. ⁸Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. ⁹We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven,”—

When does her judgment reach unto heaven? At The Sunday Law (in Revelation 18, verse 5-6, her sins have reached unto heaven; therefore, double unto her double: “For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double.”).

—“for her judgment reacheth unto heaven, and is lifted up *even* to the skies. ¹⁰The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God. . . .

“¹³**O thou that dwellest upon many waters,**”—

Who “dwellest upon many waters”? This is modern Babylon, Revelation 17.

—“abundant in treasures, thine end is come, and the measure of thy covetousness. ¹⁴The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. . . .”—

What is the shout that they lift up?

FROM THE AUDIENCE: The Loud Cry.

BROTHER PIPPENGER: The Loud Cry, the Third Angel.

—“¹⁹The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel* is the rod of his inheritance: the LORD of hosts *is* his name.

²⁰**Thou art my**”—what?

FROM THE AUDIENCE: Battle ax.

BROTHER PIPPENGER: —“**battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;**”—

What is this making you think of? Daniel 2, the threshing.

—“²¹**And with thee will I break in pieces the horse and his rider;** ²²**and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;** ²³**I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.** ²⁴And I will render unto Babylon and

to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD. ²⁵Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. ²⁶And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the LORD. . . .

³³For thus saith the LORD of hosts, the God of Israel; **The daughter of Babylon**”—

What is the daughter?

FROM THE AUDIENCE: Remnant.

BROTHER PIPPENGER: Remnant.

—“**The daughter of Babylon is like a threshingfloor**, *it is* time to thresh her: yet a little while, and the time of her harvest shall come. . . .”—

Gideon represents those that beat in pieces Babylon: Daniel, chapter 2.

—“³⁵The violence done to me and to my flesh *be* upon Babylon,”—

What is the violence done to Christ and His flesh? Well, it is the cross; but, what is it in a secondary sense? It is the persecution of His people. Revelation 17:14, the Ten Kings are going to make war with the Lamb; and, Sister White informs us they do this by persecuting His people.

—“³⁵The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. ³⁶Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.”—

What is that? That is the drying up of the Euphrates.

Who did that?

FROM THE AUDIENCE: Cyrus.

BROTHER PIPPENGER: Cyrus.

—“³⁷And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. . . .

“³⁴And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. ⁴⁵My people, go ye out of the midst of her,”—

What is that? That is the Loud Cry of the Fourth Angel, “Come out of Babylon!”

—“⁴⁵My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD. ⁴⁶And lest your heart faint, and ye fear for the

rumour that shall be heard in the land; a rumour shall both come *one* year, and after that *in another* year *shall come* a rumour, and violence in the land, ruler against ruler.”—

How many rumors are there at the end of the world? Two.

—“⁴⁷Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. ⁴⁸Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD. ⁴⁹As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.” Jeremiah 51:1–2, 5–10, 13–14, 19–26, 33, 35–37, 44–49 (KJV).

So, when we see Gideon by the winepress, and his name is *Thresher*, we are seeing Gideon being prepared to accomplish this work, to break in pieces at the threshing floor of Babylon, nations and kings.

JUDGES 6:17-21

Let us go back to Judges 6, verses 17 through 21.

“¹⁷And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. ¹⁸Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again. ¹⁹And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.”—

Who is he presenting it to? To Christ, the Angel.

—“²⁰And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. ²¹Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.” Judges 6:7-21 (KJV).

Signs of the Times, June 23, 1881:

“Gideon desired some token that the one now addressing him was the same that spoke to Moses in the burning bush.” *Signs of the Times*, June 23, 1881.

This is Christ.

JUDGES 6:22-24

Verse 22:

“And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! For because I have seen an angel of the LORD face to face.
²³And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.
²⁴Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.” Judges 6:22-24 (KJV).

Okay. We are probably beyond the scope of this study; but, Sister White says that Gideon is seeking for a sign that this is the angel of the Lord, and once he realizes that it is, what does he say?

FROM THE AUDIENCE: Alas.

BROTHER PIPPENGER: Alas (Woe), which is also Woe.

So, this sign at the end of the world is accomplished on September 11, 2001, when the Third Woe comes into history, and the Mighty Angel that is dealing with Gideon comes down out of Heaven. This is the sign here.

JUDGES 6:25-27

Verse 25:

“²⁵And it came to pass the same night, that the LORD said unto him, Take thy father’s young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:
²⁶And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. ²⁷Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father’s household, and the men of the city, that he could not do *it* by day, that he did *it* by night.” Judges 6:25-27 (KJV).

JUDGES 6:27-32

Manuscript Releases, volume 21, 129, says,

“Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, ‘Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him.’ But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not turned from their idols to serve the living and true God.” *Manuscript Releases*, volume 21, 129.

The work that Gideon is going to do requires that first, before he can be used to go thresh Babylon, to destroy the system of Baal in the world, he first has to take Babylon out of his own home.

Manuscript Releases, volume 18, page 246, says,

“He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. ‘Choose you this day whom ye will serve’; ‘If the Lord be God, follow Him: but if Baal, then follow him.’ I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job were in the land, as I live, saith the Lord God, ‘they shall deliver neither sons nor daughters; . . . they shall but deliver their own souls by their righteousness,’ which is the imputed righteousness of Christ.” *Manuscript Releases*, volume 18, 246.

Before Gideon takes up this sacred work, first the idolatry in his family must be destroyed. *The Faith I Live By*, page 111:

“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, they are prepared to be clothed with the righteousness of Christ.” *The Faith I Live By*, 111.

This is what Gideon is illustrating here. Those people that are going to partake of the Latter Rain have to receive the Early Rain; and, Sister White tells us that the Early Rain is perfecting holiness in the fear of the Lord.

I jumped some verses, did I not?

FROM THE AUDIENCE: Yes, you did. You did Judges 6:27.

BROTHER PIPPENGER: Yes, I did; but, I did not do 28 through 32.

Okay. Let us read 28 through 32.

FROM THE AUDIENCE: You did not do the *Signs of the Times* quote of June 23, 1881.

BROTHER PIPPENGER: Okay. I blew it. Somebody should have stopped me. Let us go back.

JUDGES 6:25-27 (CONTINUED)

He [Gideon] tears down the altar, verses 25 through 27, and then in the *Signs of the Times* [June 32, 1881,] Sister White says,

“The family to which Gideon belonged was grievously infected with idolatry.”—

The Seventh-day Adventist Church is grievously infected with idolatry.

—“His father”—

The leadership.

—“His father erected at Ophrah, where he dwelt, a large altar to Baal, at which the people of the towns worshiped. Gideon was commanded to destroy this altar, to cut down the groves that surrounded it, and in its stead to erect an altar to Jehovah, over the rock on which the offering had been consumed, and then to offer a sacrifice unto the Lord. Gideon faithfully carried out these directions, performing the work by night, lest he should be compelled to desist if he attempted it by day.

“The deliverer of Israel must declare war upon idolatry before he went to battle with the enemies of his people. He must esteem the honor of God above the credit of his father, and regard the divine commands as more obligatory than parental authority. . . .

“It was of great importance that the deliverance of Israel should be preceded by a solemn protest against the worship of Baal, and an acknowledgment of Jehovah as the only true and living God.” *Signs of the Times*, June 23, 1881.

The people that are lifted up as an ensign, that call the eleventh-hour workers out of Babylon during The Sunday Law crisis, **must deal with the idolatry that is in the Seventh-day Adventist Church first.** They must address it. They must be faithful in that regard if they are going to secure the privilege of being part of the ensign that beats Babylon to pieces, and this is what is being illustrated here.

JUDGES 6:27-32 (RESUMED)

“²⁷Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father’s household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

“²⁸And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built. ²⁹And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing. ³⁰Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.”—

When God’s people, prior to The Sunday Law, begin to stand against the idolatry in Adventism, those that are the idolaters are going to want to kill them.

—“³¹And Joash said unto all that stood against him, Will he plead for Baal? Will ye same him?”—

His father starts using some logic. It is the same logic as Elijah. This is a parallel story. Elijah starts taunting the prophets of Baal, “Hey, well, maybe your god is on vacation. Maybe he can’t hear.”

So, now the same logic is going to be exercised by Joash, Gideon’s father. He says,

—“Will he plead for Baal? Will ye same him? He that will plead for him, let him be put to death whilst *it is* yet morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar. ³²Therefore on that day he called him Jerubbaal, saying,”—

Gideon gets another name here.

—“Let Baal plead against him,”—

What does JERUBBAAL mean?

FROM THE AUDIENCE: *Let Baal plead.*

BROTHER PIPPENGER: *Let Baal plead.*

—“he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.” Judges 6:27-32 (KJV).

Okay. Then we have the three quotes that I previously read, that we first have to remove idolatry out of our own life, out of our own homes, our own experience, before we will be privileged to be lifted up as an ensign.

We first have to have the Early Rain experience, the sprinkling experience that begins at 9/11, if we are to be qualified to receive the full outpouring at The Sunday Law.

JUDGES 6:33-35

Verses 33 through 35:

“³³Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.”—

Who is this?

FROM THE AUDIENCE: The threefold enemy.

BROTHER PIPPENGER: It is the threefold enemy, modern Babylon: the Beast, the Dragon, and the False Prophet.

And the valley of Jezreel, where is the valley of Jezreel? It is the valley that we looked at when we were considering where the King of the North comes to his end with none to help. It is the valley that has Carmel, the place where Elijah’s story was set.

All these famous Bible battles are in the same place, in the valley of Jezreel, is that geographical area as well. This is Armageddon.

What does JEZREEL mean? *God sows.*

Verse 34:

“³⁴But the Spirit of the LORD came upon Gideon, and he”—what?

FROM THE AUDIENCE: He blew a trumpet.

BROTHER PIPPENGER: He blew a trumpet? So, when the Spirit of the Lord comes upon Gideon, he blew a trumpet; and, Gideon represents the end of the world.

What trumpet is blown at the end of the world?

FROM THE AUDIENCE: The Seventh.

BROTHER PIPPENGER: The Seventh Trumpet; and, it marks the point in time when the Spirit of the Lord comes upon Gideon.

When the Seventh Trumpet, the Third Woe, arrives in history, the Latter Rain begins to sprinkle.

—³⁴“But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. ³⁵And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.” Judges 6:33-35 (KJV).

There is a what? There is a gathering now—two gatherings in Adventism, actually: A gathering together of the wise, and the gathering together of the foolish; the gathering together of those that are drinking the new wine, and the gathering together of the drunkards of Ephraim begins when the Spirit begins to sprinkle, when the Seventh Trumpet arrives in the Third Woe.

Signs of the Times, June 23, 1881:

“The whole transaction, with the stirring appeals of Gideon, produced a powerful effect upon the people of Ophrah [*ISRAEL*]”—

The Third Woe produces a powerful effect upon the people of Israel.

—“All thoughts of violence were dismissed; and when, moved by the Spirit of the Lord, Gideon sounded the trumpet of war, they were among the first to gather to him. He then sent messengers throughout his own tribe of Manasseh, and also to Asher, Zebulun, and Naphtali, and all cheerfully obeyed the call.” *Signs of the Times*, June 23, 1881.

What was that? That is the 3:1 combination. You have four tribes there, but the first tribe was set off distinctly by itself, saying that this is an illustration of the Loud Cry of the Third Angel.

JUDGES 6:36-40

Verse 36:

—³⁶“And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, ³⁷Behold, I will put a fleece of wool in the floor;”—

What does wool come from? Does it come from a cow, a horse, a sheep?

FROM THE AUDIENCE: Sheep.

BROTHER PIPPENGER: Okay. Wool comes from sheep.

—³⁷“Behold, I will put a fleece of wool in the floor; and”—

What are sheep?

FROM THE AUDIENCE: God’s people.

BROTHER PIPPENGER: God’s people.

“and if the dew be on the fleece only,”—

What is the dew?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

Verse 36:

—“³⁶And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, ³⁷Behold I will put a fleece of wool in the floor; and if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said. ³⁸And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. ³⁹And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. ⁴⁰And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.” Judges 6:36-40

So, what is the story about? It is two classes of fleece, two types of sheep. One received the Latter Rain and one does not receive the Later Rain.

Sister White says in *Testimonies to Ministers*, beginning at page 506:

“‘Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.’ ‘He will cause to come down for you the rain, the former rain, and the latter rain.’ In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

...

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every

individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. 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.

We will be the fleece, the dry fleece.

Christ’s Object Lessons, beginning at page 406, says,

“In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ’s second coming. All have a knowledge of the Scriptures. All have heard the message of Christ’s near approach, and confidently expect His appearing. But as in the parable, so it is now. . . .

“Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.

“The class represented by the foolish virgins are not hypocrites.”—

They are just dry fleece.

—“They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man’s heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live.” *Christ’s Object Lessons*, 406–411.

Now, for these last two long quotes, I have been trying to remember a place in the Bible. It is hard to read (it is hard to read with meaning) and figure out the verse you are looking for at the same time. I think it is in Hosea, but I could be wrong. Hosea was coming into my mind.

Okay. Hosea, chapter 6, verse 1.

“¹Come, and let us return unto the LORD:”—

What does that mean?

FROM THE AUDIENCE: We are not with Him.

BROTHER PIPPENGER: We are not with the Lord.

“¹Come, 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.”—

When we are away from the Lord, we are having problems. He is willing to heal our problems. Verse 2.

“²And after two days will he revive us: in the third day he will raise us up, and we shall live in his sight.” Hosea 6:1-2 (KJV).

So, when are we raised up?

FROM THE AUDIENCE: In the third day.

BROTHER PIPPENGER: In the third day.

When are we raised up?

FROM THE AUDIENCE: The Third Angel’s Message.

BROTHER PIPPENGER: The Third Angel’s Message.

When are we raised up?

When is the ensign lifted up?

FROM THE AUDIENCE: At The Sunday Law.

BROTHER PIPPENGER: The Sunday Law.

So, how many days precede The Sunday Law?

FROM THE AUDIENCE: Three?

BROTHER PIPPENGER: Two; the third day you are raised up.

So, go back to Judges, and we just read 36 through 40 of Judges 6. Gideon wants to know if he is the one that is actually going to be lifted up as an ensign. He is the thresher that is going to finish the work; but, in order to know that, he is going to do the test of the fleece.

How many days does the testing of the fleece take?

FROM THE AUDIENCE: Two days.

BROTHER PIPPENGER: Two days.

And once he sees that he is the chosen one in this story comes the third day when he going to be lifted up.

THE CLEANSINGS

Okay. “The Cleansings.”

Signs of the Times, June 2, 1898:

“The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. ‘We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.’ ‘He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.’” *Signs of the Times*, June 2, 1898.

The ground of our faith is the Word of God, and the Word of God is the prophetic Word.
So, in Judges 7, verse 1, it says,

“¹Then Jerubbaal [*LET BAAL PLEAD*],”—*THAT IS GIDEON’S NAME*—“who is Gideon, [*WHICH MEANS ‘THRESHER’*] and all the people that were with him, rose up early,”—

They are rising up now.

—“and pitched beside the well of Harod [*WHICH IS THE SPRING OF TERROR OR TREMBLING*]: so that the host of the Midianites were on the north side of them,”—

So, who is the host of the Midianites? It is Midian, the Amalekites, and the children of the East; but, the entire host is the Midianites; but, where are they?

FROM THE AUDIENCE: The North.

BROTHER PIPPENGER: This is the King of the North. The King of the North is the symbol of modern Babylon, the threefold enemy.

—“so that the host of the Midianites were on the north side of them, by the hill of Moreh”—

They were on the North side of them,

—“by the hill of Moreh”—which means [*TEACHER OR EARLY RAIN*].

Before the battle starts, they are by the hill of Moreh. They are in the time period of the Early Rain when The Sunday Law comes, when the full outpouring begins.

—“in the valley.” Judges 7:1 (KJV).

Habakkuk’s Two Tables #71 (Continued) [Continuing with #72A Notes]

PART SEVEN: JOSIAH

*(The beginning of these notes were presented within the time and DVD allotted
for Presentation #71)*

THE GEOGRAPHY

Jerubbaal, [Let Baal Plead]—Mount Carmel; Megiddo; the valley is about 13 miles long with two mountains on the southern end—Ebal (the mount of cursings) and Gerezim (the mount of blessings).

So, let us set the geography: This valley of Jezreel is where Ahab's House made its fate. Okay?

How did Ahab's House meet its fate? Jehu, **Jehu**.

Mount Carmel is there.

This is where we find Megiddo (Armageddon). The valley is about 13 miles long.

There are two mountains on the southern end.

On the North side is Ebal (which is called the Mount of Cursings); and, on the South side is Gerezim (the Mount of Blessings).

And God's enemy is prophetically on the North.

So, this story of Gideon is a clear story of the end of the world.

So, let us have a word of prayer.

Benediction: Heavenly Father, we want to be among those that are represented by Gideon, that have the privilege of being the threshers in your hands that call people out of Babylon here at the end of the world. But, we understand from the story of Gideon that first we must remove the idolatry, we must remove Bel from our own hearts and our own homes and, if we will do this, you promise to pour your rain out upon us. We ask that you give us the courage to accomplish that work in ourselves through the power of the Holy Spirit. We ask that you give the courage to our brothers and sisters to do likewise. We thank you for bringing us this far in this LiveStreaming and blessing it up to this point, and we thank you for the work we are doing in recording the DVDs. And now we set before you this day and ask you to watch over us in whatever task we are doing, that we would be safe and that we would do it for your glory and honor. In Jesus's name, amen.

Habakkuk's Two Tables #71 (Continued)

[Balance of #72A Notes Only, no DVD]

PART SEVEN: JOSIAH

THE GEOGRAPHY

Jerubbaal, [Let Baal Plead]—Mount Carmel; Megiddo; the valley is about 13 miles long with two mountains on the southern end—Ebal (the mount of cursings) and Gerezim (the mount of blessings).

DANIEL 11:45

⁴⁵“And he shall plant the tabernacles of his palace between the seas in [AND] the glorious holy mountain; yet he shall come to his end, and none shall help him.”
Daniel 11:45 (KJV).

VALLEY OF JEZREEL

Review and Herald, February 26, 1914:

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed. ‘In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And **I will betroth thee unto me forever;** yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.’

“‘And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and **they shall hear Jezreel.** And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.’ Hosea 2:14-23.

“‘In that day, . . . **the remnant** of Israel, and **such as are escaped of the house of Jacob,** . . . shall stay upon the Lord, the Holy One of Israel, in truth.’ Isaiah 10:20. From ‘every nation, and kindred, and tongue, and people’ there will be those who will gladly respond to the message, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ They will turn from every idol that binds them to this earth, and will ‘worship him at that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that ‘keep the commandments of God, and the faith of Jesus.’ Revelation 14:6–7, 12.

“‘Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And **I will bring again the captivity of my people of Israel, and they shall build the waste cities,** and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13–15.’” *Review and Herald*, February 26, 1914.

JEZREEL: Strong’s Concordance, H3157—God will sow.

Hosea 10:12

“¹²Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: *for it is* time to seek the LORD, till he come and rain righteousness upon you.” Hosea 10:12 (KJV).

ACHOR: *Strong's Concordance, H5911*—From **H5916**; *troubled*; *Akor*, the name of a place in Palestine:—Achor. **5916**—A primitive root; properly to *roil* water; figuratively to *disturb* or *afflict*: - trouble, stir.

Isaiah 61:11-62:12; Zechariah 9:12-10:1

Isaiah 61:11-62:12

„Chapter 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; ²To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; ³To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

„⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers. ⁶But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. ⁷For your shame *ye shall have* double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. ⁸For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. ⁹And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed. ¹⁰I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels. ¹¹For 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.

„Chapter 62:1 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. ²And 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 shall name. ³Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. ⁴Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. ⁵For *as* a young man marrieth a virgin, so

shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

“⁶I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, ⁷And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. ⁸The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: ⁹But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

“¹⁰Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. ¹¹Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. ¹²And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.” Isaiah 61:1-62:12 (KJV).

Zechariah 9:12-10:1

“Chapter 9:12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee; ¹³When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. ¹⁴And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the LORD God shall blow the trumpet, and shall go with whirlwinds of the south. ¹⁵The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. ¹⁶And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. ¹⁷For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

“Chapter 10:1 Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.” Zechariah 9:12-10:1 (KJV).

A MOVEMENT—JUDGES 6:34–35

“³⁴But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. ³⁵And he sent his messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.” Judges 6:34-35 (KJV).

The Great Controversy, page 611:

“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 Great Controversy*, 611.

THE DOUBLE CLEANSING—JUDGES 7:2–7

“² And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. ³ Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. ⁴ And the LORD said unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. ⁵ So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. ⁶ And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. ⁷ And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.” Judges 7:2-7 (KJV).

Review and Herald, December 6, 1892:

“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.’ 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 plaques. For her sins have reached unto heaven, and God hath remembered her iniquities.’” *Review and Herald*, December 6, 1892.

JUDGES 7:8–15

⁸“So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

⁹“And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. ¹⁰But if thou fear to go down, go thou with Phurah thy servant down to the host: ¹¹And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host. ¹²And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude. ¹³And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. ¹⁴And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

¹⁵“And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.” Judges 7:8-15 (KJV).

Selected Messages, book 2, pages 105-106:

“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. 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, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By **the increase of knowledge a people is to be prepared to stand in the latter days. . . .**

“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.**” *Selected Messages*, book 2, 105–106.

Leviticus 23:16-17:

¹⁶“Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. ¹⁷Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.” Leviticus 23:16–17.

Signs of the Times, July 14, 1881:

“The apparently powerless condition of that little company of Israelites, compared with the vast host of the enemy, **was fitly represented by the cake of barley bread**. But as that loaf overthrew the tent upon which it fell, so would the handful of Israelites destroy their numerous and powerful enemies. The Lord himself directed Gideon’s mind in the adoption of a plan which the latter immediately set out to execute. He divided his three hundred men into three companies. To every man was given a trumpet, and a pitcher containing a lighted lamp. He then stationed his men in such a manner that they surrounded the entire camp of Midian. They had been previously instructed how to proceed, and at midnight, at a signal from Gideon, all the three companies blew their trumpets, uncovered their lamps, and broke the pitchers, at the same time shouting, ‘The sword of the Lord and of Gideon!’ The light of three hundred lamps, piercing the midnight darkness, and that mighty shout from three hundred voices, suddenly aroused the sleeping army. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. A terrible scene of confusion ensued. In their fright they fled in all directions, and mistaking their own companions for enemies they slew one another.

“As the news of Israel’s victory spread, many who had been sent to their homes returned, and joined in the pursuit of their fleeing enemies. Gideon also sent messengers to the Ephraimites, requesting them to seize the fords of the Jordan that the fugitives might not escape eastward.

“In this terrible overthrow, not less than one hundred and twenty thousand of the invaders were slain, and so completely were the Midianites subdued that they were never again able to make war upon Israel. A remnant of fifteen thousand who managed to escape across the river, were pursued by Gideon and his faithful three hundred, and utterly defeated, and Zebah and Zalmunna, two Midianite princes, were slain.” *Signs of the Times*, July 14, 1881.

THE LOUD CRY

Review and Herald, February 21, 1893:

“Those who have been, and who still are, diligent students of prophecy, are to ‘prepare the way of the Lord, and to make his paths straight.’” *Review and Herald*, February 21, 1893.

JUDGES 7:16-22

“¹⁶ And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. ¹⁷ And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do. ¹⁸ When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon. “¹⁹ So

Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands. ²⁰ And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon. ²¹ And they stood every man in his place round about the camp; and all the host ran, and cried, and fled. ²² And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, *and* to the border of Abelmeholah, unto Tabbath.” Judges 7:16-22 (KJV).

Patriarchs and Prophets, pages 548 – 554:

“By divine direction a plan of attack was suggested to him, which he immediately set out to execute. The three hundred men were divided into three companies. To every man were given a trumpet, and a torch concealed in an earthen pitcher. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon’s war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, ‘The sword of the Lord, and of Gideon!’” *Patriarchs and Prophets*, 548–554.

CLAY POTS

The Great Controversy, Introduction, vi-vii:

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to **earthen vessels**, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” *The Great Controversy*, Introduction, vi-vii.

Acts of the Apostles, page 330:

“‘We have this treasure,’ the apostle continued, ‘in earthen vessels, that the excellency of the power may be of God, and not of us.’ God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin.” *Acts of the Apostles*, 330.

LIGHT

The Desire of Ages, page 107.

“To sin, wherever found, ‘our God is a consuming fire’ (Hebrews 12:29). In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.” *The Desire of Ages*, 107.

Christ’s Object Lessons, pages 415 - -416:

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.” *Christ’s Object Lessons*, 415–416.

Testimonies, volume 7, pages 26 – 27:

“God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as **a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness.** Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man’s binding rules and cautious movements, they will join the army of the Lord.” *Testimonies*, volume 7, 26–27.

SWORD

“¹²For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12 (KJV).

TRUMPET

Patriarchs and Prophets, pages 548 – 554:

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

“The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon’s little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. Trust

in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him—with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is ‘able to do exceeding abundantly above all that we ask or think.’ Ephesians 3:20.” *Patriarchs and Prophets*, 548–554.

JOSHUA AND GIDEON

Signs of the Times, June 21, 1881:

“It is not safe for God’s people to adopt the maxims and customs of the ungodly. The divine principles and modes of working are widely different from those of the world. The history of nations presents no such victories as the conquest of Jericho or the overthrow of the Midianites. No general of heathen armies had ever conducted warfare as Joshua and Gideon had done. These victories teach the great lesson that the only sure ground of success is the help of God, working with human effort. Those who trust to their own wisdom and their own skill will surely be disappointed. The only safe course in all the plans and purposes of life is to preserve the simplicity of faith. Humble trust in God and faithful obedience to his will are as essential to the Christian in waging spiritual warfare as they were to Gideon and his brave associates in fighting the battles of the Lord.” *Signs of the Times*, June 21, 1881.

The Seventh-day Adventist Bible Commentary, volume 2, 1004.

“It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, ‘Not my will, but thine, O God, be done.’ Let men bear in mind that God’s ways are not their ways, nor His thoughts their thoughts; for He says, ‘As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,—that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, ‘The sword of the Lord, and of Gideon,’—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho!” *The Seventh-day Adventist Bible Commentary*, volume 2, 1004.

UNITY—JUDGES 7:23–8:3; ISAIAH 11:10–16

Judges 7:23-8:3

“Chapter 7:23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. ²⁴ And Gideon sent messengers throughout all mount Ephraim, saying, come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan. ²⁵ And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

“Chapter 8:1 And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. ² And he said unto them, What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? ³ God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.” Judges 7:23-8:3 (KJV).

Isaiah 11:10-16

“¹⁰ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. ¹¹ And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹² And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. ¹³ The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ¹⁴ But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. ¹⁵ And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. ¹⁶ And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:10-16 (KJV).

ENSIGN: 5251—from **5264**; a flag; also a sail; by impl. a flagstaff; gen. a **signal**; fig. a **token**:—**banner**, pole, sail, (en-)sign, **standard**. **5264**: to gleam from afar,

i.e. **to be conspicuous as a signal; to raise a beacon:—lift up as an ensign, standard bearer.** *Strong's*.

Evangelism, page 281:

“It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those that observe it are ignored and despised, the faithful few know that it is the time not to hide their face but exalt the law of Jehovah by unfurling **the banner on which is inscribed the message of the third angel**, ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Revelation 14:12.” *Evangelism*, 281.

Testimonies, volume 8, page 41:

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by **the bloodstained banner of Prince Immanuel**. Standard after standard was left to trail in the dust as company after company from the Lord’s army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. . . . The army following the banner with the inscription, ‘The commandments of God, and the faith of Jesus,’ was gloriously triumphant.” *Testimonies*, vol. 8, 41.

Review and Herald, March 19, 1895:

“Trials are to come upon God’s people and the tares are to be separated from the wheat. But **let not Ephraim envy Judah any more, and Judah will no more vex Ephraim**. Kind, tender, compassionate words will flow out from sanctified hearts and lips. **It is essential that we be united**, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit.” *Review and Herald*, March 19, 1895.

Review and Herald, January 3, 1899:

“Paul asks, ‘Is Christ divided?’ Have we not one spiritual Head? Christ has been the uniting stone, the chief corner-stone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. ‘The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’

“The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a

certain sound; when ‘Ephraim shall not envy Judah, and Judah shall not vex Ephraim’ any more.” *Review and Herald*, January 3, 1899.

A WOLF AND A RAVEN, (THE PAPACY AND THE TEN KINGS)—OREB & ZEEB

Judges 7:25

“²⁵And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.” Judges 7:25 (KJV).

ZEEB: “JACKEL OR WOLF” (DIED AT WINEPRESS)

Psalms 83; Revelation 17:12–14

Psalms 83

“¹Keep not thou silence, O God: hold not thy peace, and be not still, O God.
²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
³They have taken crafty counsel against thy people, and consulted against thy hidden ones. ⁴They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. ⁵For they have consulted together with one consent: they are confederate against thee: ⁶The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; ⁷Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre; ⁸Assur also is joined with them: they have holpen the children of Lot. Selah. ⁹Do unto them as *unto* the Midianites; as to Sisera, as *to* Jabin, at the brook of Kison: ¹⁰*Which* perished at Endor: they became *as* dung for the earth. ¹¹Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: ¹²Who said, Let us take to ourselves the houses of God in possession. ¹³O my God, make them like a wheel; as the stubble before the wind. ¹⁴As the fire burneth a wood, and as the flame setteth the mountains on fire; ¹⁵So persecute them with thy tempest, and make them afraid with thy storm. ¹⁶Fill their faces with shame; that they may seek thy name, O LORD. ¹⁷Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: ¹⁸That *men* may know that thou, whose name alone is JEHOVAH, *art* the most high over all the earth.” Psalms 83 (KJV).

Revelation 17:12-14

“¹²And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. ¹³These have one mind, and shall give their power and strength unto the beast. ¹⁴These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of

lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.” Revelation 17:12-14 (KJV).

Selected Messages, book 3, page 392:

“‘These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists.” *Selected Messages*, book 3, 392.

Testimonies to Ministers, page 38.

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.” *Testimonies to Ministers*, 38.

Revelation 19:17-21

“¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; ¹⁸ That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. ¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. ²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. ²¹ And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” Revelation 19:17-21 (KJV).

OREB: “RAVEN” (DIED AT ROCK)

Revelation 18:2

“² 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).

Isaiah 10 – 11

“Chapter 10:1 Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed; ² To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless! ³ And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? ⁴ Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

“⁵ O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. ⁶ I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. ⁷ Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few. ⁸ For he saith, *Are* not my princes altogether kings? ⁹ *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus? ¹⁰ As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria; ¹¹ Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? ¹² Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. ¹³ For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*: ¹⁴ And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. ¹⁵ Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, *as if it were* no wood. ¹⁶ Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. ¹⁷ And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; ¹⁸ And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. ¹⁹ And the rest of the trees of his forest shall be few, that a child may write them.

“²⁰ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. ²¹ The remnant shall return, *even* the remnant of Jacob, unto the mighty God. ²² For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. ²³ For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

“²⁴Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. ²⁵For yet a very little while, and the indignation shall cease, and mine anger in their destruction. ²⁶And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt. ²⁷And it shall come to pass in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. ²⁸He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages: ²⁹They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled. ³⁰Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth. ³¹Madmenah is removed; the inhabitants of Gebim gather themselves to flee. ³²As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. ³³Behold, the Lord, the LORD of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled. ³⁴And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

“^{Chapter 11:1}And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ³And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. ⁵And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. ⁶The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. ⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. ¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. ¹¹And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. ¹³The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. ¹⁴But they shall fly upon the shoulders of the Philistines toward the west; they shall

spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. ¹⁵ And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. ¹⁶ And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 10, 11 (KJV).

OREB AND ZEEB

Testimonies, volume 7, page 182:

“The world is filled with storm and war and variance. Yet under one head—**the papal power**—the people will unite to oppose God in the person of His witnesses.” *Testimonies*, volume 7, 182.

The Seventh-day Adventist Bible Commentary, volume 4, page 1169:

“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, 1169.

Testimonies, volume 1, pages 360 – 361:

“Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in **a divided state, and of a crumbling material, that will not hold together.** Prophecy shows us that the

great day of God is right upon us. It hasteth greatly.” *Testimonies*, volume 1, 360–361.

Luke 8:11

“Now the parable is this: The seed is the word of God.” Luke 8:11 (KJV).

Genesis 11:1-9

“¹And the whole earth was of one language, and of one speech. ²And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. ³And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. ⁴And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. ⁵And the LORD came down to see the city and the tower, which the children of men builded. ⁶And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. ⁷Go to, let us go down, and there confound their language, that they may not understand one another's speech. ⁸So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. ⁹Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.” Genesis 11:1-9 (KJV).

Youth Instructor, September 22, 1903:

“The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

“Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

“The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

“The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value (YI Sept. 22, 1903).” *Youth Instructor*, September 22, 1903.”

Habakkuk's Two Tables #71 (Continued) [#73A Notes Only, no DVD]

PART SEVEN: JOSIAH

BREAK DOWN THIS TOWER

JUDGES 8:4-9

“⁴And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*, ⁵And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. ⁶And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? ⁷And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers. ⁸And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.” Judges 8:4-9 (KJV).

Isaiah 2:12-22

“¹²For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low: ³And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, ¹⁴And upon all the high mountains, and upon all the hills *that are* lifted up, ¹⁵And upon every high tower, and upon every fenced wall, ¹⁶And upon all the ships of Tarshish, and upon all pleasant pictures. ¹⁷And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. ¹⁸And the idols he shall utterly abolish. ¹⁹And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles and to the bats; ²¹To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²²Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? Isaiah 2:12-22 (KJV).

The Desire of Ages, page 597:

“In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower was a symbol of the temple.**” *The Desire of Ages*, 597.

JACOB’S TIME OF TROUBLE: PENUEL

Judges 8:10-12

¹“Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

¹¹“And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. ¹²And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.” Judges 8:10-12 (KJV).

ZEBAH: “BORN ON THE DAY OF SACRIFICE”

Zephaniah 1 – 2:3

“Chapter 1:1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. ² I will utterly consume all *things* from off the land, saith the LORD. ³ I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked: and I will cut off man from off the land, saith the LORD. ⁴ I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the priests; ⁵ And them that worship the host of heaven upon the housetops; and them that worship *and* that swear by the LORD, and that swear by Malcham; ⁶ And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him. ⁷ Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests. ⁸ And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. ⁹ In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. ¹⁰ And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. ¹¹ Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

¹²“And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil. ¹³ Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof. ¹⁴ The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. ¹⁵ That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ¹⁶ A day of the trumpet and alarm against the fenced cities, and against the high towers. ¹⁷ And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. ¹⁸ Neither their silver nor their gold shall be able to

deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

“Chapter 2:1 Gather yourselves together, yea, gather together, O nation not desired; ² Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. ³ Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.” Zephaniah 1 – 2:3 (KJV).

ZALMUNNA: “SHADOW OF PROTECTION IS WITHHELD”

Isaiah 30:1–3; Psalm 91

Isaiah 30:1-3

“¹ Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: ² That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! ³ Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.” Isaiah 30:1-3 (KJV).

JUDGES 8:13-21 – MEN WHOM YE SLEW:

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.

SUCCOTH: [BOOTHS]

The Desire of Ages, pages 447 – 448.

“The Feast of Tabernacles was the closing gathering of the year. It was God’s design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

“The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem.

From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

“This feast was not only the harvest thanksgiving, but the memorial of God’s protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

“With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. ‘O give thanks unto the Lord; for He is good: for His mercy endureth forever’ (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.” *The Desire of Ages*, 447–448.

JUDGES 8:22-23

“²² Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. ²³ And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.” Judges 8:22-23 (KJV).

Signs of the Times, July 28, 1881:

“The people of Israel, filled with joy and gratitude at their deliverance from the Midianites, proposed to Gideon that he should become their king, and that the throne should be confirmed to his descendants. His answer shows how true and noble were the motives by which he was actuated. ‘I will not rule over you, neither shall my son rule over you. The Lord shall rule over you.’ At the divine command, Gideon had willingly gone forth to battle for Israel; he had not shrunk from duty, nor hesitated in the face of danger; but he nobly refused to accept from the people those honors which the Lord had reserved to himself the right to bestow.

“God had manifested special favor to Gideon, in selecting him as the instrument through whom to deliver Israel. While great responsibilities rested

upon him in this important crisis, Gideon's course was marked with humility and faithful obedience. God accepted his work, and crowned his efforts with success. **But now Gideon was assailed by temptation in a new form.** When the reprover of wrong has done his work, in obedience to God's commands, the period of inactivity which succeeds the struggle, is often the most dangerous. **This danger Gideon now experienced. A spirit of unrest** was upon him. Hitherto he had been content to execute the commands given him of God; but now, instead of calmly waiting for divine instruction, he began to devise and execute plans for himself. He had not learned to wait as well as to labor—to suffer God's will as well as to do it." *Signs of the Times*, July 28, 1881.

Review and Herald, February 21, 1888:

"No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment." *Review and Herald*, February 21, 1888.

JUDGES 8:24-29

"²⁴ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were *Ishmaelites*.) ⁵ And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey. ²⁶ And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks. ²⁷ And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. "²⁸ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. ²⁹ And Jerubbaal the son of Joash went and dwelt in his own house." Judges 8:24-29 (KJV).

Patriarchs and Prophets, page 574:

"It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, **a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary.**" *Patriarchs and Prophets*, 574.

Patriarchs and Prophets, page 351:

"Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue

from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, 'Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.' Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, 'I am poor and needy; yet the Lord thinketh upon me.' Psalm 40:17." *Patriarchs and Prophets*, 351.

Signs of the Times, July 28, 1881:

"Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. **The high priest** alone was authorized to wear them when he went in before the Lord." *Signs of the Times*, July 28, 1881.

Signs of the Times, July 28, 1881:

"The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with **superstitious** reverence." *Signs of the Times*, July 28, 1881.

Spirit of Prophecy, volume 4, pages 383 – 384:

"A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception.

"A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

"There is a striking similarity between the church of Rome and the Jewish church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do

Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny him whom it represents." *Spirit of Prophecy*, volume 4, 383–384.

Patriarchs and Prophets, page 317:

"How often, in our own day, is the love of pleasure disguised by a 'form of godliness'! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin." *Patriarchs and Prophets*, 317.

Signs of the Times, July 28, 1881:

"Satan is never idle. He is filled with hatred against God, and is constantly enticing men into a wrong course of action. After the armies of the Lord have gained a signal victory, the great adversary is especially busy. He comes disguised as an angel of light, and as such he endeavors to overthrow the work of God. Thus thoughts and plans were suggested to the mind of Gideon, by which Israel were led astray.

"The tribes on the east side of the Jordan were quite a distance from the tabernacle at Shiloh, to which all the men of Israel were required to repair three times a year, to attend the great annual feasts. This of course, required a considerable outlay of time and means. The thought was suggested to Gideon that it would be a great advantage to these tribes to have a place at home, for sacrifice and worship.

"Without waiting for the divine sanction, he determined to provide a suitable place and to institute a system of worship similar to that carried on at the tabernacle at Shiloh. . . .

"As is natural, even at the present day, the people of Israel were more ready to ascribe the honor of the victory to Gideon than to the Lord. They readily complied with the request. . . .

"Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. The high priest alone was authorized to wear them when he went in before the Lord.

"Because he had been commanded to offer a sacrifice upon the rock where the angel appeared to him, Gideon concluded that he had been divinely appointed to officiate as a priest, and that by instituting a service there, he might save the people the trouble and expense of their journeys to Shiloh.

"The Lord was not pleased with this arrangement, for it was contrary to the order which he had established. It was an assumption of authority on the part of Gideon which proved disastrous to himself and to all Israel. God designs that his people shall place a high estimate upon every provision for their salvation. He

desires them to appreciate his great mercy and condescension, and to manifest gratitude and zeal proportionate to the value of the great gift of the Son of God. But we are disposed to shun sacrifice and self-denial for our eternal interest, while we readily devote time and strength to seeking temporal advantage. Thus our conduct too often shows that we place a higher estimate upon earthly things that upon the heavenly treasure.

“It is the work of God’s true people to advance his glory in the earth. Through connection with him, they will be imbued with divine wisdom, which will lead them to place a right estimate upon eternal things. The Lord desired his people to go up to the tabernacle at Shiloh, at the stated seasons, even though it might require considerable sacrifice. That very effort would lead them to place a higher value upon their religious privileges.

“In seeking to bring the worship of God nearer home, Gideon was but providing to indulge the people in their indolence. This would have no beneficial influence upon them. All plans based upon human reasoning should be looked upon with a jealous eye, lest Satan insinuate himself into the position which belongs to God alone. The course pursued by Gideon proved a snare, not only to himself and family, but to all Israel. The irregular and unauthorized worship led the people finally to forsake the Lord altogether, to serve idols. The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with superstitious reverence. The services at the place of worship were celebrated with feasting and merriment, and at last became a scene of dissipation and licentiousness. Thus Israel were led away from God by the very man who had once overthrown their idolatry.

“If men could foresee the result of their course, if they could realize the influence which they exert upon their own families and upon society, they would move with greater caution, and would maintain a firmer reliance upon God. The misconduct of parents frequently produces the most ruinous effects upon their children and associates, after the actors themselves have been laid in the grave. There is no evil which man should so much dread, as being given up to his own lusts. This was the fate of Israel. After Gideon’s death, the people, especially his own house, plunged into the grossest idolatry.

“Thus the snare which Gideon had so unwittingly set, entrapped the unwary feet of thousands. A snare,—how many snares are to be found in our path today! There is need that light from above be constantly shed upon our way, that we may see the snares laid for our feet. Oh, that fathers and mothers could realize the dangers that beset their path and the path of their children!

“Those who are placed in the highest positions may lead astray, especially if they feel that there is no danger. The wisest err; the strongest grow weary. Excess of caution is often attended with as great danger as excess of confidence. To go forward without stumbling, we must have the assurance that a hand all-powerful will hold us up, and an infinite pity be exercised toward us if we fall. God alone can at all times hear our cry for help.

“It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong

habit, may result not only in our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, ‘Follow me.’ Our constant prayer should be, ‘Hold up my goings in thy path, O Lord, that my footsteps slip not.’

“The Israelites needed the benefits of assembling for worship and entering into covenant together to serve the Lord. In separating themselves from the place of worship divinely appointed, they lost much. God had servants whose lips he unsealed to speak words of warning, encouragement, and reproof, so that the light received from Heaven by one shone not for himself alone, but to lighten the path of others. God knows best what his people need. His words come down to us, in warning and instruction,—‘Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.’

“At the present day, as in ancient times, the people of God plead their own ease or convenience as an excuse for neglecting divine service. They will devise means to preserve the Christian name without making any sacrifice of time or means. God requires his people to maintain his worship. And those who are burdened with care and responsibility, should be the last to excuse themselves from religious privileges. They need wisdom from above. They need to be constantly reaching upward to lay hold on the divine arm, lest they stumble and fall. They can walk safely, only as they fear God, and obey his voice. Those whom God has burdened with a place in his work, need not be left to their own judgment, as was Gideon, to lead men away from the right path. The feet that God is guiding will press on in a way which leads straight forward, ever ascending, and ever brightening, until it reaches the brightness of eternal day.

“All wrong-doing is forsaking the path where Jesus leads, turning aside to the crooked ways of darkness. Those who are determined in the strength of Jesus to make the most of their opportunities, seizing every ray of light that Heaven sheds on their pathway, will go straight forward, fulfilling their duty to God and to their fellow-men. They will not fall, nor stumble. A divine Guide goes before the faithful, encouraging them with his voice, aiding them with his hand, and they need never mistake the way.” *Signs of the Times*, July 28, 1881.

Habakkuk’s Two Tables #71 (Continued) [#74A of Notes Only, no DVD]

PART SEVEN: JOSIAH

THE FOUNDATION

2 CHRONICLES 35:19-25

“¹⁹In the eighteenth year of the reign of Josiah was this passover kept.

“²⁰ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. ²¹ But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not. ²² Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. ²³ And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. ²⁴ His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. ²⁵ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.” 2 Chronicles 35:19-25 (KJV).

Bible Commentary, volume 2, page 1039:

“Those who will not take God’s Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, ‘He shall guide you into all truth.’ Reject not the light given.

“Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

“But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

“Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. **When the Lord gave the king of Egypt orders** that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, **a battle that he should not have had anything to do with.** The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

“In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?” *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

Christ's Object Lessons, page 152:

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was ‘not as other men are.’ When Christ on the eve of His betrayal forewarned His disciples, ‘All ye shall be offended because of Me this night,’ Peter confidently declared, ‘Although all shall be offended, yet will not I.’ Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.” *Christ's Object Lessons*, 152.

1 KINGS 13

JOSIAH: *Strong's Concordance*, **H2977**—From the same root as H803 and H3050; *founded of Jah*; *Joshijah*, the name of two Israelites: - Josiah. **H803**—Foundation.

Testimonies, volume 8, pages 296 – 297:

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. ‘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.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

A MOVEMENT: 2 KINGS 22:1-7

“¹ Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. ² And he did *that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

“³ And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, ⁴ Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: ⁵ And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, ⁶ Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. ⁷ Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.” 2 Kings 22:1-7 (KJV).

The Great Controversy, page 611:

“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 great work** of the gospel is not to close with less manifestation of the power of God than marked its opening.” *The Great Controversy*, 611.

ISAIAH 58:12—BUILD; RAISE UP; REPAIR AND RESTORE

“¹² And *they that shall be of thee* shall **build the old waste places**: thou shalt **raise up the foundations of many generations**; and thou shalt be called, The **repairer of the breach**, The **restorer of paths** to dwell in.” Isaiah 58:12 (KJV).

THE OLD WASTE PLACES

Isaiah 61:1-4

“¹ The spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; ² To proclaim the acceptable year of the LORD, and **the day of vengeance of our God**; to comfort all that mourn; ³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called **trees of righteousness**, the planting of the LORD, that he might be glorified.

“⁴ And **they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, **the desolations of many generations.**” Isaiah 61:1–4 (KJV).

Luke 4:18-20

“¹⁸ THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE HATH ANOINTED ME TO PREACH THE GOSPEL TO THE POOR; HE HATH SENT ME TO HEAL THE BROKENHEARTED, TO PREACH DELIVERANCE TO THE CAPTIVES, AND RECOVERING OF SIGHT TO THE BLIND, TO SET AT LIBERTY THEM THAT ARE BRUISED, ¹⁹ TO PREACH THE ACCEPTABLE YEAR OF THE LORD. ²⁰ And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.” Luke 4:18–20 (KJV).

OLD: Strong’s Concordance, H5769—From H5956; properly **concealed**, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*. **H5956**—A primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively):—X any ways, blind, dissembler, **hide** (self), secret (thing).

WASTE: Strong’s Concordance, H2723—properly *drought*, that is, (by implication) **a desolation**: - decayed place, desolate (place, -tion), destruction, (laid) waste (place).

FORMER: Strong’s Concordance, H7223—From H7221; **first, in place, time or rank** (as adjective or noun):—**ancestor**, (that were) before (-time), **beginning**, eldest, first, fore [-father] (-most), **former (thing), of old time, past**. **H7221**—a *beginning*: - **beginning**.

P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, page 22:

“William Miller, when applying his hermeneutic, noticed in the various apocalyptic passages a recurring theme of controversy between the people of God and their enemies. In his analysis of the persecuting powers of God’s people throughout the ages **he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church.** It was the motif of the two abominations that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

REPAIRER: Strong’s Concordance, H1443—A primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer.

RESTORER: Strong’s Concordance, H7725—A primitive root; **to turn back** (hence, away) transitively or intransitively, literally or figuratively (not

necessarily with the idea of *return* to the starting point); generally to **retreat**; often adverbially *again*.

JEREMIAH 6:16

“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 therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.” Jeremiah 6:16 (KJV).

THE FOUNDATIONS OF MANY GENERATIONS

Isaiah 28:9-13

⁹ Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ¹⁰ For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: ¹¹ For with stammering lips and another tongue will he speak to this people. ¹² To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. ¹³ But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.” Isaiah 28:9-13 (KJV).

2 KINGS 22:8-10

“⁸ And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD, And Hilkiyah gave the book to Shaphan, and he read it. ⁹ And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work that have the oversight of the house of the LORD. ¹⁰ And Shaphan the scribe shewed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king.” 2 Kings 22:8-10 (KJV).

THE 2520

“I [William Miller] had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was

satisfied that the **seven times** terminated in 1843. **Then I came to the 2300 days;** they brought me to the same conclusion.” Apollos Hale, *The Second Advent Manuel*, 65.

THE YEAR/DAY TEST

Isaiah 6, 7

“Chapter 6:1 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. ² 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. ³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. ⁴ And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. ⁵ 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 mine eyes have seen the King, the LORD of hosts. 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: ⁷ 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. ⁸ 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. ⁹ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰ Make the heart of this people 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. ¹¹ Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ¹² And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land. ¹³ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

“Chapter 7:1 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. ² And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. ³ Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; ⁴ And say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. ⁵ Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, ⁶ Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal: ⁷ Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

⁸ For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

⁹ And the head of Ephraim *is* Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. ¹⁰ Moreover the LORD spake again unto Ahaz, saying, ¹¹ Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. ¹² But Ahaz said, I will not ask, neither will I tempt the LORD. ¹³ And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

¹⁴ Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵ Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. ¹⁶ For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

¹⁷ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. ¹⁸ And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria. ¹⁹ And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. ²⁰ In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard. ²¹ And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep; ²² And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land. ²³ And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns. ²⁴ With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns. ²⁵ And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.” Isaiah 6, 7 (KJV).

2 KINGS 22:11–20

¹¹ And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. ¹² And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, ¹³ Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. ¹⁴ So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. ¹⁵ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me, ¹⁶ Thus saith the LORD, Behold, I will bring evil upon this place, and upon the

inhabitants thereof, *even* all the words of the book which the king of Judah hath read: ¹⁷ Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. ¹⁸ But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; ¹⁹ Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD. ²⁰ Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.” 2 Kings 22:11-20 (KJV).

A COVENANT—2 KINGS 23:1–8; EZEKIEL 37:15–28

2 Kings 23:1-8

“¹ And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. ² And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. ³ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. ⁴ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. ⁵ And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all he host of heaven. ⁶ And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. ⁷ And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove. ⁸ And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man’s left hand at the gate of the city.” 2 Kings 23:1-8 (KJV).

Ezekiel 37:15-28

“¹⁵ The word of the LORD came again unto me, saying, 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: ¹⁷ And join them one to another into one stick; and they shall become one in thine hand. ¹⁸ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? ¹⁹ 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. ²⁰ And the sticks whereon thou writest shall be in thine hand before their eyes.

“²¹ And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²² And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. ²³ Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴ And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵ And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. ²⁶ Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. ²⁷ My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. ²⁸ And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” Ezekiel 37:15-28 (KJV).

2 KINGS 23:1-3; ISAIAH 27:8-11; DANIEL 2:34-35; ISAIAH 41:15-16; JEREMIAH 51:33; MICAH 4:11-13

2 Kings 23:1-3

“¹ And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. ² And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. ³ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.” 2 Kings 23:1-3 (KJV).

Isaiah 27:8-11

“⁸ In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. ⁹ By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. ¹⁰ Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. ¹¹ When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favor.” Isaiah 27:8-11 (KJV).

Daniel 2:34-35

“³⁴ Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. ³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” Daniel 2:34-35 (KJV).

Isaiah 41:15-16

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

Jeremiah 51:33

“³³ For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.” Jeremiah 51:33 (KJV).

Micah 4:11-13

“¹¹ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. ¹² But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. ¹³ Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces

many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.” Micah 4:11-13 (KJV)

Habakkuk's Two Tables #72 [#72B of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that as we begin this LiveStreaming project over the next couple of months that you would bless our efforts, that you would make the production go smoothly and without glitches, and that the material also that we are recording the DVDs you would watch over and make that a successful work as well. And as we begin to bring the study of Habakkuk's Tables to a conclusion, we invite you to be with us. We want your Holy Spirit to guide and direct our considerations. We want you to take control of the words and the concepts that I would share, overrule my humanity that what is taught would be from the Throne Room on High. We ask that you would pour the Latter Rain out upon at this time by opening our understanding to your Word, and we ask that you bless not only those of us that are here at this worship this morning but those that are watching this on LiveStream, wherever they might be, and bless those that later on watch it on DVDs. Please help us to understand that we are now in the fulfillment of the Omega apostasy and that you have given us light about what transpires in this time, and help us access that light that we can be better prepared to navigate through this deceptive turbulous time. We ask this in Jesus's name, amen.

BROTHER PIPPENGER: This is #72²⁰ of Habakkuk's Tables, and we are now going to take up the part of the presentation where we take the truths that are on these [1843 and 1850] Charts and show them from the Bible. We are going to deal primarily with four truths on here [referring to the 1843 Chart]. We are going to deal with Daniel 2; we are going to deal with the 2520; we are going to deal with the Daily; and, we are going to deal with Islam, but we are going to deal with it from the Bible but also in the context of Present Truth.

We began this study by showing that Ellen White endorses the truths on these Charts, and she endorses the Charts in general; but, the specific truths on these Charts she endorses.

And then we spent the majority of our time looking at how these Charts and the truths on these Charts are typified in the Word of God; and, now we are going to show these truths from the Bible, defend them from the Bible. But, we are going to put it in the context of the Omega apostasy, or the strong delusion of 2 Thessalonians; because, that is where the Bible places these truths at the end of the world. This is the stumbling block or the Rock of Ages, whichever way you relate to it, that tests Adventism at the end of time. So, in order to rightly identify these truths from the Word of God, we have to place them in the context of the Omega apostasy. So, we are going to make some points along that line here in this presentation.

And certainly most of this week's presentations are going to be derived from truths that we have already put in place in the first 71 presentations [inclusive of notes for #72A through #74B, attached to Presentation #71 in the conclusion of the study on Josiah]; but, we are going to focus them in before we begin our study of these doctrines.

²⁰ Corrected to #72 (with notes identified as #72B) based upon a statement of a later presentation by Brother Pippenger that the two segments (#72A through #74A on Josiah) were skipped over to enter into the Conclusion of the Habakkuk's Two Tables series.

THE VERY LAST DECEPTION

We will begin with *Selected Messages*, book 1, page 48.

“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). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“**There will be** a hatred kindled against the *Testimonies* which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his **delusions** if the warnings and reproofs and counsels of the Spirit of God are heeded.” *Selected Messages*, book 1, 48.

So, a few things in here: The last deception that confronts Adventism has to do with the Spirit of Prophecy; so, we are going to show the last deception is also represented as the Omega Apostasy and we argue, therefore, that the Omega Apostasy includes the testing in relation to how we relate to the Spirit of Prophecy.

And, if the Spirit of Prophecy is rejected, she says that Satan will have the ability to bring in his delusions (in the plural). We are going to consider delusions here a great deal this week. We are going to show that Isaiah 66 delusions, the Lord is going to choose the delusions of Adventists in the Omega prophecy, that those delusions in Isaiah 66 are also the strong delusion of 2 Thessalonians. And in both those cases, in Isaiah and 2 Thessalonians, it is portrayed as if God sends them strong delusions; but, here we see that it is Satan that brings these delusions, and this is similar to Pharaoh. The Bible teaches that Pharaoh hardened his own heart, but that God hardened Pharaoh’s heart. So, these delusions in this passage that we looked at that come from Satan, these delusions are allowed to take place by the Lord. So, from one aspect, they are satanic delusions; but, the Lord takes credit for them from another angle.

DELUSIONS

In the next quote we can see this: *Testimonies*, volume 8, pages 249-250. It says,

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light:**”—

And we have already established in this study that the expression, “those who have had great light and opportunities” are Seventh-day Adventists.

—“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light:** ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and

chose that in which I delighted not.’ **‘God shall send them strong delusion, that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’** Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’” *Testimonies*, volume 8, 249–250.

So, the very last deception of Satan has to do with making of none effect the Spirit of Prophecy; and, those people that set aside the Spirit of Prophecy, in one way or another, will be opened to satanic delusions. But, the satanic delusions that will come in the last deception—and this would be the Omega Apostasy—are the delusions that the Lord selects for those people, according to Isaiah, in chapter 66; and, those delusions are summarized as the strong delusion of 2 Thessalonians. And, this is definitely the end of the world, because this last phrase speaks about the men who have once known the truth (that is Adventists who knew the truth in the beginning), but they are Laodiceans: they are rich and increased with goods and in need of nothing. It is the end of the world. Laodicea is about ready to be spewed out of the mouth of the Lord, and they are going to receive strong delusions.

But, the strong delusion that I receive, if I receive it, may very well be different than the strong delusion that you receive. The Lord is going to choose our delusions. And, those that are being deluded, one of their fundamental misunderstandings is, they think they are building on the right foundation, but they are building on the wrong foundation. And this theme of the two foundations we are going to note as we proceed. It says, “What strong delusion can beguile the mind than the pretense that you are building on the right foundation . . . ? So, one of the big errors has to do with which foundation you are building upon.

THIS WILL SAVE US FROM ACCEPTING STRONG DELUSION

From *Spalding and Magan*, we are going to look at this next quote in a very different sort of way. But, what we are saying here is that the last apostasy in Adventism, based upon the light Sister White has given us in the Alpha history of John Harvey Kellogg, the last apostasy is the Omega Apostasy; but, the last apostasy is to make none effect the Spirit of Prophecy. So, I am saying that the Omega has to do with the Spirit of Prophecy; but, what it also has to do is with the right or wrong foundation. These are the points that we are trying to build as we proceed.

Spalding and Magan, page 324:

“Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. Wake up, brethren, wake up. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given in the spirit of prophecy.** We must love and

obey the truth for this time. **This will save us from accepting strong delusions.** God has spoken to us through his Word. **He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy.** The warnings that have been given, **line upon line, precept upon precept,** should be heeded. If we disregard them, what excuse shall we offer?

“The new theories in regard to God and Christ, as brought out in *The Living Temple*, are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. He did not represent God as an essence pervading nature, but as a personal being. Christians should bear in mind that God has a personality as verily as has Christ.” *Spalding and Magan*, 324.

Now, in this quote, *Spalding and Magan* is a collection of letters that Sister White sent to Spalding and Magan. So, this is not any compilation here. Okay? *Spalding and Magan* is not a compilation.

And, when she is talking about the delusions that we can be saved from, she is specifically saying there that our protection is not only the Bible but the Spirit of Prophecy.

Did you see that in there?

FROM THE AUDIENCE: Yes, in the *Testimonies*.

BROTHER PIPPENGER: In the *Testimonies*, in the books that she has written.

But, she says the warning has been given line upon line. Okay? So, this is familiar ground for us that are studying these truths, according to Isaiah 28. This is William Miller’s Rules of Prophetic Interpretation. This is proof-texting. This is “true education,” as opposed to the “false education” that is in Adventism today.

And then as she is talking about “these perilous times” and the inference by the strong delusions—she is talking about the Omega time period, the time when the Spirit of Prophecy has been set aside—she references John Harvey Kellogg and *The Living Temple*, which is noted as the Alpha Apostasy. Okay?

But, I want you to take note here that in *Spalding and Magan*, in what we just read, these are letters that she wrote. This is not something that was put together as a compilation, taking this paragraph from here and this paragraph from there. Do you follow what I am saying? Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Now, notice this next quote; because, this next quote is from *Testimonies*, and it is the identical quote. But in *Testimonies*, once again the *Testimonies* are not a compilation. These are things that even if they were compilations, Sister White was overseeing the compiling of them, even if they were. This is to be related to as if this is one thought. And you will notice from *Testimonies*, volume 8, page 298, that the first paragraph is identical; it is the same paragraph.

“Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through **the spirit of prophecy**. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. **He has spoken to us through the testimonies to the church, and through the books that have helped to**

make plain our present duty and the position we should now occupy. The warnings that have been given, **line upon line, precept upon precept**, should be heeded. If we disregard them, what excuse can we offer?—

But, the second paragraph in *Spalding and Magan*, she referenced *The Living Temple*, the Alpha Apostasy, and John Harvey Kellogg.

But, the second paragraph here in *Testimonies*, volume 8, she does not reference John Harvey Kellogg. She says,

—“I beseech those who are laboring for God not to accept the spurious for the genuine.”—

Was *The Living Temple* the spurious for the genuine?

Now, she says in that first paragraph, the second to the last sentence, “The warnings that have been given,” how?

How has the warnings been given?

FROM THE AUDIENCE: Line upon line.

BROTHER PIPPENGER: Line upon line.

So, we have the right here to take these two references and bring them together line upon line. Do you follow what I mean?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: These two statements in *Spalding and Magan* and *Testimonies*, volume 8.

And, therefore, *Testimonies*, volume 8, is giving us further information on what *The Living Temple* (the Alpha Apostasy) and John Harvey Kellogg represent.

So, this second paragraph says,

—“I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reasoning be placed where sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. **Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.**” *Testimonies*, volume 8, 298.

So, what I want you to see here is, if you will, generally when Adventists go into the Alpha Apostasy and John Harvey Kellogg in the book, *The Living Temple*, they focus on the spiritualistic doctrine of Pantheism. Okay? That is the primary thing that they see, is this doctrine of God pervading everything. It is in all nature.

But here, using line upon line, Sister White, the warning that she is sending to us is that what is represented by *The Living Temple* and John Harvey Kellogg, and therefore the warning that we should derive from the Alpha Apostasy, is the work of taking human reasoning and placing it above God’s Word, which is spiritualism, which was *The Living Temple*. But, she adds the light that this work that will happen is going to take us off the platform of eternal truth and remove us from the fundamental principles of Adventism. It is a warning that this human reasoning being placed above God’s Word is actually an attack upon the Foundations of Adventism; and, this is also a theme that is repeated in the history of John Harvey Kellogg and

that crisis. But, this broadens our understanding of the Omega, because it is telling us, “Oh, we don’t simply need to look for the manifestation of Pantheism. What we need to be watching for is the effort to place human reason above God’s Word, and this effort will be used to lead people off the foundation or platform of Adventism.”

Do you follow my logic?

FROM THE AUDIENCE: Amen.

OMEGA

BROTHER PIPPENGER: So, we are going to continue to develop this thought. We are saying that the Omega Apostasy (the last Apostasy) has to do with this making none effect the Spirit of Prophecy, and that the illustration of the Omega is found in the history of John Harvey Kellogg, which is the Alpha. And those people that get on the wrong side of this issue in the Omega, they are going to think they are building on the right foundation, when really they are building upon the wrong foundation. So, the foundation becomes one of the points of this Omega Apostasy.

In *Selected Messages*, book 1, page 198, it says,

“Be not deceived; **many will depart from the faith**, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. **The omega will be of a most startling nature.**” *Selected Messages*, book 1, 198.

So, here Sister White is clearly—and she does it other places—using the Alpha to prefigure the Omega. And she says in the Omega many will depart from the faith.

DEPARTING FROM THE FAITH

So, what is the faith that they are going to depart from?
Review and Herald, April 14, 1903:

“Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,”—

And, by the way, if you go test this as you should—you should test everything that I say—you will find that this is cut from a passage where she is dealing with the medical leaders that should have been recognizing what was going on with John Harvey Kellogg. So, this is in the context of the Alpha Apostasy; but, I cut it off to make a point.

And what point am I trying to make? At this point, I am trying to make that in the Omega Apostasy we are told in the Bible and in the Spirit of Prophecy (because, Sister White was just quoting the Bible) that many will depart from the faith in the Omega. So, we want to know what the *faith* is. Okay?

“Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the **platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages.** It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

So, in the Omega Apostasy, when many will depart from the faith, the Foundation of the Faith, according to the Spirit of Prophecy—and you best accept the authority of the Spirit of Prophecy or you are fulfilling the last deception of Satan—according to the Spirit of Prophecy, the Foundation of the Faith is the messages that came in 1842, and 1843, and 1844; and, those messages are represented on this [1843] Chart. This is the Foundation of the Faith that many will depart from in the Omega time period.

Do you see the logic?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER:

A FALSE FOUNDATION

In *Acts of the Apostles*, page 596, it says,

“The apostles built upon a sure **foundation**, even **the Rock of Ages.**”—

And who is the Rock of Ages?

That is an easy one.

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

Sister White, in this last quote, has said that the messages that came in 1842, 1843, and 1844 are the Rock of Ages.

Now she is going to talk about the Rock of Ages in the time of the Apostles.

—“The apostles built upon a sure **foundation**, even **the Rock of Ages.** To this **foundation** they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of **those who were building upon a false foundation.**”—

Now you see, once again, in the time of the Disciples, they were building upon a foundation; but, the enemies against them were doing what? Building a false foundation.

So, in each of these histories, you will see a true and a false foundation. But, she is going to add another line of Bible truth to this.

Speaking of the Disciples, she says,

—“Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah’s day, of whom it is written: ‘They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon.’ Nehemiah 4:17.” *Acts of the Apostles*, 596.

Now, I mean this being the 72nd presentation with some breaks in between these presentations, probably only someone that is actually in possession of the DVDs after this presentation, and is going through them in an organized, systematic fashion and not taking time, will remember everything in the first 71 presentations [inclusive of notes for #72A - #74A only, without DVDs, on the topic of “Josiah”]. I do not expect everyone to remember that; but, I do want to show something here just to remind us.

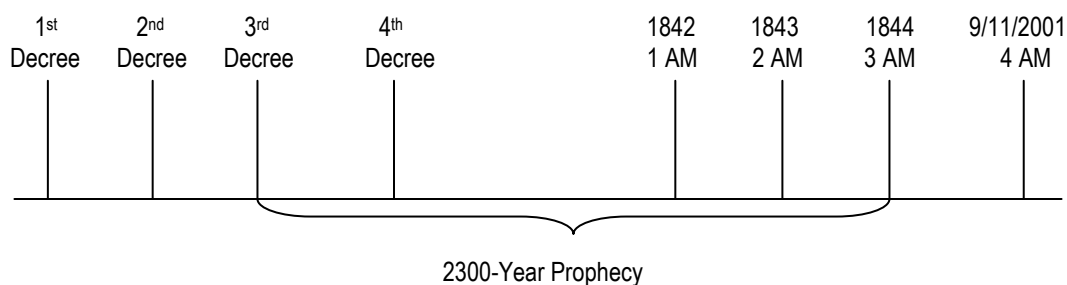


Figure No. 141.

In the history of Nehemiah, there were three decrees. The Third Decree here starts the 2300-year prophecy. But, Nehemiah, he secures the Fourth Decree.

Okay. The 2300-year prophecy ends at the Third Message, the First Message arriving in 1798, the Second in 1842, and the Third in 1844.

But, down here in our time period, we are in the Fourth Angel’s Message.

So, I want you to see that when Sister White is talking about the work of the Disciples in building upon the foundation that had been laid in their time period that they were struggling against enemies that were building on a false foundation; and, then she takes that history—and, of course, all the prophets are speaking more about our day than the days in which they lived—and she is applying this history of the Disciples to us. But then she incorporates into it the history of Nehemiah, and Nehemiah is prefiguring our history. So, she is using both the history of Nehemiah and the history of the Disciples to talk about the work that will go on during the time period of the Latter Rain and the Fourth Angel’s Message when there will be a foundational work, and in that foundational work the enemies of that work will be under great deception; because, we have already read what greater deception can come upon the human mind other than to believe that they are building upon the right foundation, when they are not.

I hope you see that connection there, between those two Biblical histories.

THE FOUNDATION OF SAND

Okay. Now, dealing with the history of the Alpha [Apostasy], in order to illustrate the Omega [Apostasy], the omega is the last letter in the Greek alphabet; the alpha is the first; thus, part of the prophetic relevance, the significance of the Omega Apostasy is this is the last

apostasy, and the last deception of Satan is to make of none effect the Spirit of Prophecy. So, the Omega, the Spirit of Prophecy, and the struggle over the true and the false foundations are what we are dealing with so far.

But, speaking of the Omega Apostasy from the time period of the Alpha, Sister White says, in *Selected Messages*, book 1, pages 204 – 205,

“In a vision of the night I was shown distinctly that these sentiments”—

And she is referring to, if you read this whole quote, the sentiments of *The Living Temple*.

—“I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a **platform**,”—

In Sister White’s terminology, *platform* and *foundation* are interchangeable terms; and, we have already shown that the Foundation of the Faith, therefore the Platform, are the messages that came in 1842, 1843, and 1844. So, when she was shown a platform, in once sense she was shown this [1843] Chart, right here.

—“I was shown a **platform**, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this **platform**.”—

So, when we come to the nuts and bolts of the history of the Alpha, it was an attack upon the Foundational Truths, and thus it was prefiguring that in the Omega it would be an attack against the Foundational Truths.

—“Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion?’—

And who is standing on the walls of Zion?

Of course, you cannot know the answer to that because this is a question that originates in my head; but, based upon this presentation, who have we seen in this presentation standing on the walls of Zion?

FROM THE AUDIENCE: Nehemiah.

BROTHER PIPPENGER: Nehemiah; with a work implement in this hand [indicates his right hand], and a weapon in this hand [indicates his left hand]. Okay? And they were watching. They were working, but they were watching to see if the enemies were going to come at them.

—“Where are the watchmen that ought to be standing on the walls of Zion?”—

And if you run *NEHEMIAH*—*NEHEMIAHS*, let us put it in the plural—in the Ellen White CD-ROM, you will find 18 references to *NEHEMIAH*. A few of them are repetitious, but the point is that you can find abundant quotes where Sister White says that what God’s people need to be in this day and age are *NEHEMIAHS*. So, she specifically ties us in with that history.

—“Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This **foundation** was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny the past experience of the people of God?** The time has come to take decided action.”—

Now, there are all kinds of light in there.

This foundation is going to be tested by storm and tempest; but, we have already seen that in the controversy over this foundation [the 1843 Chart], what else is there going to be? There is going to be a false foundation.

So, if this foundation [the 1843 Chart] is going to be tested by storm and tempest, is the false foundation going to be tested by storm and tempest, too?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes! That takes you right into the parable in Matthew 7 [Matthew 7:24-27], that those that built their house (and every house has a foundation) upon the rock, as opposed to those that built their house upon the sand.

Continuing on:

—“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded.”—

That is past history, Brothers and Sisters. Both the reorganization and the principles of truth have been discarded.

—“Our religion would be changed.”—

Our religion has been changed. Okay? When we boil our religion down to one of the lowest common denominators is that we are supposed to be those that proclaim the Third Angel’s Message, and the Third Angel’s Message is a warning about receiving the mark of the Papacy. And in Daniel 11:14, we are told that Rome establishes the vision.

And, we have already read a quote where Sister White quoted from the Bible where it says, “Where there is no vision, the people perish.”

And Sister White says, concerning Rome, “All those that become confused on the meaning of antichrist will ultimately end up on the side of antichrist.”

Well, our religion is the religion that is to proclaim and identify who the antichrist is and what his mark is. That is the Third Angel’s Message. And we legally in a court of law, our General Conference President years ago said that we have taken the teaching of the Papacy being the antichrist and we have assigned that to the historical trash heap. That is a legal document. Our religion has been changed.

Back to the quote:

—“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”—

The Biblical Research Institute will tell you that the 2520 is erroneous; the Pioneer understanding of the Daily is erroneous; the Pioneer understanding of Islam is erroneous; and, as they do that, they do not realize that they are destroying the Biblical basis for proving the 2300 years. And these are the fundamental principles that were the Foundation that sustained the message for the first 50 years.

—“The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established.”—

And it has; and, Sister White has a very nice—I do not know that it is very nice—but, she has a very clear dream about this new organization. She was in her house. She saw a procession of men coming to her house. She looked the other way, and when she turned back, the procession had turned into a Catholic procession; and, she said she knew those men well.

And where she was living when she had this dream was in Battle Creek. The men she was working with well at that time were the leadership of the Adventist Church, and she had seen them change from a procession of men to a procession of Catholics.

—“A new organization would be established. Books of a new order would be written.”—

And they have been written and are still being written.

—“A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in **the way of the new movement.**”—

Now, Brothers and Sisters, this is part of the story. The Millerite Movement ended in 1863 when the Seventh-day Adventist Church was founded; but, when Sister White talks about the Mighty Angel of Revelation 18, she says it is a “Movement.” From 1863 until the Mighty Angel of Revelation 18 comes down, you have a church; but, when that Angel comes down, now you have a Movement of the Fourth Angel. But, that Movement is in controversy with a new movement that is being discussed here. There are two movements. One is a false movement and one is a true Movement. Both of those movements are based upon a foundation: one is the true foundation, and one is the false foundation.

—“Nothing would be allowed to stand in **the way of the new movement.**”—

And the rest of this week we are going to deal with this reality. This new movement, it is going to cast out those people that are in the Movement of Revelation 18; because, those people that are in the Movement of Revelation 18, according to God’s Word, are going to be lifted up as an ensign at The Sunday Law. But, those that are lifted up as an ensign, according to God’s Word, are the outcasts of Israel.

—“The leaders [*OF THIS NEW MOVEMENT*] would teach that virtue is better than vice, but God being removed,”—

God is removed. They are going to remove God!

—“The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. **Their foundation would be built on the sand, and storm and tempest would sweep away the structure.**”— (*Selected Messages*, book 1, pages 204 – 205, [to be continued following the Scriptural cite of Matthew 7:24-27])—

Here is the foundation built on sand, as opposed to this Foundation [the 1843 Chart] that is built upon what?

FROM THE AUDIENCE: The Rock of Ages.

BROTHER PIPPENGER: The Rock of Ages.

MATTHEW 7:24-27

Okay. These two movements, these two foundations—go to Matthew 7—these two foundations, these two movements, they are a subject, a specific subject of Bible prophecy. We are not going to spend time in Matthew 7. We are just going to put this into the record.

Beginning in verse 24—of course, it is even better to go before verse 24 and discuss how you know people by their fruits, and identify that some people that were involved with teaching the message are going to find that God never knew them. But, in verse 24, it says,

“²⁴Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:”—

What do you build a house upon?

FROM THE AUDIENCE: A foundation.

BROTHER PIPPENGER: A foundation. They built their house upon the foundation. And all the prophecies are speaking about the end of the world; so, this house here that is built upon the rock is built upon the foundation that Ellen White has identified that is the foundation at the end of the work. It is the truths that we received in 1842, 1843, and 1844.

Verse 25:

—“²⁵And the rain descended,”—

There is the Latter Rain marking the testing time for this foundation.

—“and the floods came,”—

And the floods are a symbol of the Papacy and The Sunday Law.

—“and the winds blew,”—

And these are the Winds of Strife that are held, but slip through the angels' hands increasingly. They are held until human probation closes.

And you will see the rain, and the floods, and the winds, marking a threefold testing process.

—“and beat upon that house; and it fell not: for it was founded upon a rock.

²⁶And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷And the [LATTER] rain descended, and [THE PAPACY] the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” Matthew 7:24-27 (KJV).

So, when Sister White says, “Their foundation would be built on the sand, and storm and tempest would sweep away the structure,” she is saying The Sunday Law storm is going to sweep away the corporate structure of the Seventh-day Adventist Church.

She continues on and says in *Selected Messages*, book 1, pages 204 – 205,

—“Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?” *Selected Messages*, book 1, 204–205.

So, we are broadening the characteristics of the Omega Apostasy. We are saying the Omega Apostasy has to include a rejection of the Spirit of Prophecy, because we are told that is the last deception of Satan.

And, we have thrown in that the delusions that come upon Seventh-day Adventists because they failed the Omega testing process is the strong delusions of 2 Thessalonians, chapter 2; but, it is also the many delusions of Isaiah 66. And I am putting that in place because Jesus illustrates the end from the beginning, and I want to put it in our memory banks before we get to studying the Daily, that the place in the Scriptures where William Miller came to understand that the Daily represented Paganism is 2 Thessalonians, chapter 2, the very place where the strong delusion is referenced; and, we are going to make part of our study concerning the Daily the fact that the Daily is the symbol that is the truth that is rejected that brings the strong delusion. It is the symbol of these Truths [referring to the 1843 Chart].

All these truths that we are dealing with have a doctrinal understanding, but they also have an experiential understanding. And of these truths, the Daily, the experiential understanding is self-exaltation, and it is the self-exaltation that is represented as the Daily that brings upon the strong delusion to Seventh-day Adventists. So, I want to mark that in our memory banks about these delusions that take place in the Omega time period; and, the Omega time period is going to be an attack against the true Foundation and an emphasis upon the false foundation. And the true Foundation is the Rock of Ages, and the false foundation is sand.

And what we derive from the Alpha that is prefiguring this time period is that it is accomplished by placing human reasoning above God's Word.

So, let us make sure that we are clear about the Platform and Foundation.

Selected Messages, book 1, page 200:

“But we must firmly refuse to be drawn away from **the platform of eternal truth, which since 1844 has stood the test.**”—

So, when Sister White says the Foundation of our Faith is the messages that came in 1842, 1843, and 1844, the Foundation of our Faith has stood the test since that time.

And what time was that? 1844, right here [referring to the 1843 Chart], these truths here.

Now, after 1844 was the time—or at the end of 1844, they began to understand what the Pillars are that are represented in the [lower left-hand] corner of this [1850] Chart. But, the truths that have stood since 1844 that are the Platform of Eternal Truth are these truths [as reflected on the 1843 Chart], according to the Spirit of Prophecy. And if you do not accept the authority of the Spirit of Prophecy, then you are probably accomplishing the fulfillment of the prophecy of the last deception of Satan, is to make of none effect the Testimonies of God’s Spirit, and you are on the verge of receiving strong delusion.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —“But we must firmly refuse to be drawn away from **the platform of eternal truth, which since 1844 has stood the test.** I am instructed to speak plainly. ‘Meet it,’ is the word spoken to me. ‘Meet it firmly, and without delay.’ But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book *Living Temple* there is presented the alpha of deadly heresies. **The omega will follow, and will be received by those who are not willing to heed the warning God has given.**

“Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, **holding fast the beginning of their confidence [STEADFAST] unto the end.**”
Selected Messages, book 1, 200.

THE BEGINNING OF OUR CONFIDENCE

So, what is “the beginning of their confidence”; because, that is what we are supposed to hold steadfast to the end.

Testimonies, volume 8, page 511, says,

“‘These things . . . are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. The warning comes sounding down along the line to our time:

“‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ,—

How?

FROM THE AUDIENCE: “IF. . .”

—“**if we hold the beginning of our confidence steadfast unto the end;**”—

Do you know what that means? Whatever the beginning of our confidence is, if we do not hold it steadfast to the end, then we are not partaking of Christ.

Is that what it means to you? That is what it means.

—“we are made partakers of Christ, *[ONLY]* **if we hold the beginning of our confidence steadfast unto the end,**—

So, we need to know what the beginning of our confidence is, right? Because, if you do not know what it is, you cannot hold it; and, if you do not hold it, you do not have Christ; and, if you do not have Christ, you are lost.

Continuing on,

—For we are made partakers of Christ, **if we hold the beginning of our confidence steadfast unto the end**, “while it is said,

Today if ye will hear His voice,

Harden not your hearts, as in the provocation.

‘For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.’ Hebrews 3:12–16.

“Cannot we who are living in the time of the end realize the importance of the apostle’s words: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God’? Verse 12.

“Upon us is shining the accumulated light of past ages. **The record of Israel’s**”—

Israel’s what?

FROM THE AUDIENCE: Forgetfulness.

BROTHER PIPPENGER: Forgetfulness.

—“**The record of Israel’s forgetfulness has been preserved for our enlightenment.** In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. **Years ago** the inhabitants of the earth would have been warned, the closing work would have

been completed, and Christ would have come for the redemption of His people.”
Testimonies, volume 8, 115.

NUMBERS 14:11-23, 34

Now, I want to give a little bit of an explanation on this. Sister White has just—we are trying to find out what “the beginning of our confidence” is that we need to hold to, if we are going to partake of Christ. And, Sister White has just referenced the history of Ancient Israel as found in Numbers 14. And you have that in your notes. We do not have to go there; but, we have studied this already in Habakkuk’s Tables.

“¹¹And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? ¹²I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. ¹³And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up the people in thy might from among them:) ¹⁴And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. ¹⁵Now *if* thou shall kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying, ¹⁶Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. ¹⁷And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, ¹⁸The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*. ¹⁹Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. ²⁰And the LORD said, I have pardoned according to thy word: ²¹But *as truly as I live*, all the earth shall be filled with the glory of the LORD. ²²Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; ²³Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: . . . ³⁴After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.” Numbers 14:11-23, 34 (KJV).

The beginning of Ancient Israel is marked by a rebellion, and that rebellion is part of Numbers 14:34, which is the year-day principle.

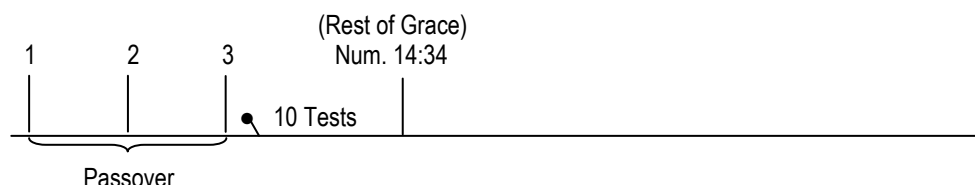


Figure No. 142.

And this rebellion is after how many tests?

FROM THE AUDIENCE: Ten.

BROTHER PIPPENGER: Ten tests that began at the Red Sea crossing.

Okay. Let us make this Passover (the Plagues of Egypt), Moses's message.

The disappointment that began here by the Red Sea begins ten tests that culminate here in Numbers 14.

And Sister White uses that history, along with Paul in Hebrews, saying that to not enter into this rest that they were rejecting here, which Sister White identifies as the Rest of Grace, is unbelief and brings death. She uses this history of the Hebrews, and what did she say was the problem for the Hebrews in this history?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: What was their problem?

FROM THE AUDIENCE: Forgetfulness.

BROTHER PIPPENGER: Forgetfulness.

What did they forget?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: They forget this history right here, where the Lord delivered them out of Egypt; and, she compares that very history with the history when these truths [referring to the 1843 Chart] arrived in Adventism. So, what she is saying is these things are written for our admonition, is that this is another way to illustrate that the tests, the Omega Apostasy at the end, has to do with forgetting the Foundations, the beginning work that Christ accomplished for the Hebrews in that history and for us in the Millerite History.

And what is that? And I am trying to draw this down to the point: What is that?

FROM THE AUDIENCE: Forgetting our history.

BROTHER PIPPENGER: It is the beginning of our confidence. This history here [referring to Figure No. 142 in type to the 1843 Chart] is the beginning of our confidence; and, we have to hold this steadfast to the end if we are to—what?—partake of Christ. And, if we do not partake of Christ, we are lost.

THE OLD PATHS

So, still dealing with Platform, Foundations, this is *Testimonies*, volume 8 again, pages 296 – 297. It says,

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days.”—

The enemy is seeking to prevent God's people from developing country property. Is that what she said?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: From—I will not use examples, because people will misunderstand them.

What the enemy is seeking to prevent us from doing is—what?—preparing a people to stand in the last days.

Now, if you do not accept William Miller's Rules of Prophetic Interpretation, you can put a lot of meaning into that sentence; but, if you use Miller's Rules (proof-texting), then when a prophet talks about God's people standing here [gestures to his left], and another prophet talks about God's people standing here [gestures to his right], and another prophet talks about God's

people standing here [gestures to his front], you know all the prophets are speaking about the end of the world; so, all three of them are talking about God's people standing up at the end of the world. And the work that the enemy is seeking to prevent is the work that prepares God's people to stand up at the end of the world. Okay? Just put that in your memory banks as we go through this.

—“The enemy is seeking to divert the minds of our brothers and sisters from **the work of preparing a people to stand in these last days**. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people.”—

They estimate as nothing the Book of Revelation.

—“They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin”—

And what do they do?

—“and **rob the people of God of their past experience**,”—

Right here [indicating the Passover time of Figure No. 142], the beginning of our confidence.

—“giving them instead a false science.

“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.’ Jeremiah 6:16.

“Let none seek to tear away the **foundations** of our faith—the **foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation.”—

So, the beginning of our work, the foundations at the beginning of the work, are the beginning of our confidence but they are also the Old Paths of Jeremiah; they are also the Rock of Ages; they are also the messages that came in 1842, 1843, 1844; and, they are also the truths that are represented on Habakkuk's Table there [referring to the 1843 Chart].

Do you follow all that logic, of course?

—“Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that **they can lay a stronger foundation**”—

Here is the false foundation.

—“than that which has been laid. But this is a great deception.”—

To think that you can prepare a different foundation is a great deception.

—“Other **foundation** can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for **it was not founded upon the Rock.**”—

She is consistent in her testimony about these truths.

—“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other **foundation** can no man lay than that is laid’? 1 Corinthians 3:11.

“So we are to hold **the beginning of our confidence steadfast unto the end.**”—

So, what is the beginning of our confidence? It is the Platform. It is the Foundation. It is the 1843 Chart. It is the truths that we received in 1842, ’43, and ’44. And, the Omega Apostasy is going to seek to establish a false foundation that is upon the sand, not upon the Rock; and, there will be a false movement connected with this Omega Apostasy, in opposition to the Movement of Revelation 18.

—“Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” *Testimonies*, volume 8, 296–297.

THE WORK OF PREPARING A PEOPLE TO STAND IN THESE LAST DAYS

Ezekiel 37:1-14

“¹ 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, ² 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. ³ And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. ⁴ Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. ⁵ Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: ⁶ 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. ⁷ 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.”—

So, what is the work of preparing God’s people to stand?

Go to Ezekiel 37. All the prophets agree with one another. In Ezekiel 37, in verses 1 through 14, we are going to cut into those verses; but, here we see Ezekiel looking at a valley of dead, dry bones, which Sister White Repeatedly teaches is the Seventh-day Adventist Church at the end of the world. And Ezekiel is told to present two prophecies, and the first prophecy brings

the bones and the flesh together; but, they are not living. They have to have the breath of God breathed upon them in order to what?

FROM THE AUDIENCE: To stand.

BROTHER PIPPENGER: To stand upon their feet.

The enemy is seeking to prevent the preparation of God's people standing. The enemy is seeking to prevent the second message of Ezekiel 37 from being recognized and received by God's people; because, that is the message that causes God's people to stand.

Let us take it up in verse 9 of Ezekiel 37.

⁸ 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. ⁹ Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds,"—

Do all the prophets agree with one another?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Well, these "four winds," they have to correspond to the Four Winds of Revelation 7, because God is not the author of confusion.

There is a breath that comes from these Four Winds.

—"O breath, and breathe upon these slain, that they may live. ¹⁰ 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."—

What prepares God's people to stand is this breathing that comes from the Four Winds.

—" ¹¹ 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 for our parts. ¹² Therefore prophecy and say unto them, Thus saith the Lord GOD; Behold, O 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. ¹³ 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, ¹⁴ 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 47:1-14 (KJV).

THE BREATH OF PENTECOST

Okay. If you will go to your notes, from *Spirit of Prophecy*, volume 4, page 243, it 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.

Now, we have dealt with this, also.

When did Christ breathe upon His Disciples?

Well, he had just resurrected and Mary was about to hold Him. And what did He tell Mary?

FROM THE AUDIENCE: Do not touch me.

BROTHER PIPPENGER: “Do not touch me. I have not yet ascended.”

And then the next thing that happens is He appears before His Disciples and He breathes upon them. So, if He had ascended to His Father, when He comes to breathe upon them, what did He just do?

FROM THE AUDIENCE: He came down.

BROTHER PIPPENGER: He just came down from out of Heaven. Okay?

And, “The act of Christ breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops **before** the plentiful shower . . .”

Right here is the sprinkling, represented by the breath, that comes before the plentiful showers on Pentecost.

THE MESSAGE OF THE FOUR WINDS: EZEKIEL 37 / REVELATION 7

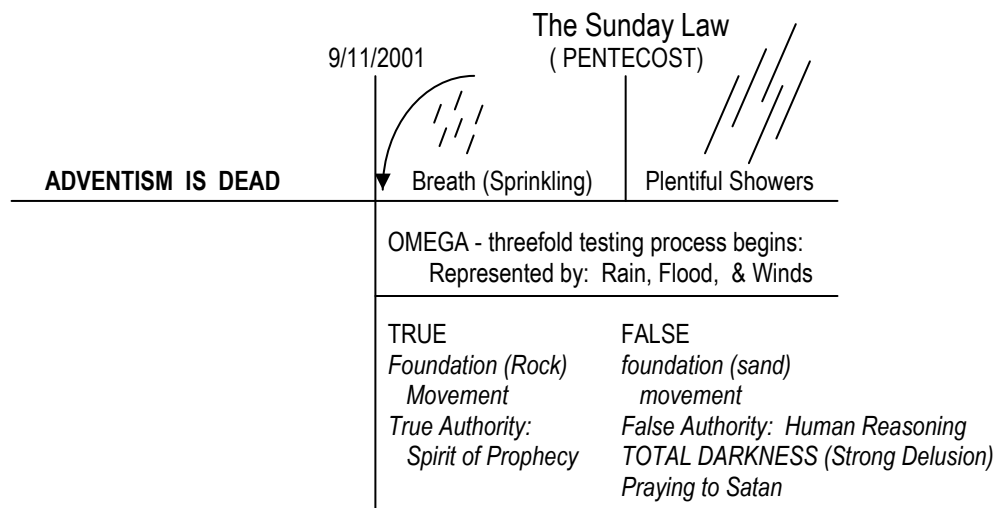


Figure No. 143.

Right?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And then in *Testimonies to Ministers*, page 507, it says,

“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.

So, there is a time period in Adventism when it is sprinkling.

And in the time of Christ, what begins the sprinkling?

FROM THE AUDIENCE: The breathing.

BROTHER PIPPENGER: The breathing.

In Ezekiel 37, when the message of the Four Winds is breathed upon the dead, dry bones, what do they do?

FROM THE AUDIENCE: They stand up.

BROTHER PIPPENGER: They stand up.
And what is the enemy seeking to do?

FROM THE AUDIENCE: (Multiple responses.)

BROTHER PIPPENGER: Prevent the preparation of God's people standing up.
So, he is trying this prophetic message about the breathing and the Four Winds.
Whatever that prophetic message is, Satan is seeking to prevent God's people from understanding that prophetic message.

REVIVAL

Sister White says in *Bible Training School*, December 1, 1903:

“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.

The breath brings them to life.

Selected Messages, book 1, page 121, says,

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121.

Adventism is dead here! **Adventism is dead here.** They need this message breathed upon them that they might be resurrected to life.

And in *Testimonies to Ministers*, pages 112 – 114, it says,

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.” *Testimonies to Ministers*, 112–114.

There is something in the Books of Daniel and Revelation that brings God's people to life, and we are saying it is Revelation 7, the message of the Four Winds; because, that is what Ezekiel 37 says.

And Sister White says in *The Great Controversy*, page 341,

“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,**”—

What ripens the harvest?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: So, what is the Latter Rain?

FROM THE AUDIENCE: It is a message.

BROTHER PIPPENGER: It is a message.

—“**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.” *The Great Controversy*, 341.

A MESSAGE

So, the Latter Rain Message, it comes from the Book of Revelation, and it finishes the work for the two classes in Adventism and for the two classes in the world. And Revelation 7 is the Message of the Four Winds; but, in Ezekiel 37, Ezekiel was to breathe upon the dead, dry bones the Message of the Four Winds.

Manuscript Releases, volume 12, page 205²¹, says,

“What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

So, this breath that Ezekiel is referencing with the Four Winds is a life-giving message, and it is the message of Christ’s Righteousness.

MANUSCRIPT RELEASES, VOLUME 20, PAGES 216 - 217

In *Manuscript Releases*, volume 20, beginning at page 216, it says,

“Angels are holding the four winds,”—

There you go. That is Revelation 7 and Ezekiel 37.

—“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.”—

And the angry horse of Bible prophecy is right here on this [1843] Chart, and right here on this [1850] Chart [referring to the lower right-hand corners of both Charts]. It is Islam, and we are living in the time period when Islam is seeking to break loose and bring death and destruction over the whole world.

And for those of you who are thinking, “Oh, well, Islam is not really doing as much as it did in the past few years,” WAKE UP! If Islam puts all its bombs and its guns away and just waits for ten years, by population they are going to take control of Europe. And once they have Europe, it is all over! They are seeking to break loose, even though at this time they may be restrained. ISLAM IS THE ANGRY HORSE OF BIBLE PROPHECY, and it is this message that prepares God’s people to stand that Satan is trying to prevent God’s people from recognizing. That is what his work is.

²¹ Corrects misspeak of page 204 to 205 as reflected in the presentation notes.

But, this message can only be recognized by Seventh-day Adventists if they stand upon this Foundation [referring to the 1843 Chart].

If they take the understanding that proves that this First Woe is Islam, and this Second Woe is Islam, then they have the Biblical reference to prove that the Third Woe is Islam, and it arrived on 9/11/2001, when the Angel came down and the sprinkling, the breathing began, and God's people stood upon their feet, a mighty army.

And, the only way that you can prove this about Islam is to stand on this [1843] Chart. So, the obvious thing is that 9/11, you are forced by the logic of it to return to the Foundation.

And here is where the controversy is over the true and the false foundations begin. Here is where the Omega sets in; and, here is where you start to deciding whether you accept what Sister White says about these foundations and platforms. Here is where you are tested on how you understand the authority of the Spirit of Prophecy.

—“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. 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**. 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.” *Manuscript Releases*, volume 20, 216-217.

Sister White is here telling us that the Four Winds of Revelation 7 are the same four winds of Ezekiel 37, and she is saying that these Four Winds are represented by the angry horse of Bible prophecy.

A FIRM PLATFORM

One long quote in closing, in *Early Writings*, beginning at page 259, it says this—now, this is a prophecy, and I am going to try to use this prophecy to bring this to a conclusion.

I am saying that after 9/11, we enter into the Omega testing process. There is going to be a true [Foundation] and a false foundation in this time

There is going to be a True [Movement] and a false movement.

The deceptions that come in this time period are in large part going to be brought about because of an unwillingness to accept the authority of the Spirit of Prophecy.

So, you are going to have a True Authority and a false authority. The True Authority is the Spirit of Prophecy; and, the false is just like John Harvey Kellogg: it is human reasoning.

And in this period there is going to be a threefold testing process to demonstrate whether your foundation is upon the Rock or upon the sand; and, that threefold testing process is represented by Rain, Flood, and Wind.

So, let us try to tie this off and bring it to a conclusion.

Early Writings, beginning at page 259:

“I saw a company who stood well-guarded and firm, giving no countenance to **those who would unsettle the established faith of the body.**”—

What is “the established faith of the body”?

What is it? It is the truths we have received in 1842, and 1843, and 1844.

There is a company right here in this history [Figure No. 143] that is going to attempt to—how does she say it?—“unsettle the established faith of the body.”

—“God looked upon them with approbation. I was shown three steps—“

Are there three steps in this history [Figure No. 143] that we have already identified?

—“the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages.’—

Who is her accompanying Angel?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: Gabriel.

Now, how can you claim that? Well, upon proof-texting. We are told that the Angel that went to John the Revelator was Gabriel. We are told that the Angel that went to Daniel was Gabriel. Upon the testimony of two, the Angel that goes to the prophets is the Light Bearer: it is Gabriel.

Said Gabriel,

—“‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. **The destiny of souls hangs upon the manner in which they are received.**’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable **platform**. I saw individuals approach the **platform** and examine the **foundation**. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the **foundation**. They wished improvements made, and then the **platform** would be more perfect, and the people much happier. Some stepped off the **platform** to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the **platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm **platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the **platform**, and they with humble look again stepped upon it.”—

She is describing this history right here, from 9/11 until The Sunday Law, the controversy in Adventism over the true or the false foundation.

But, Sister White is going to explain this to us now by going back into history. She is going to give us two witnesses to what goes on.

The next paragraph says,

—“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus.”—

What was John’s message? Life or death; **life or death.**

—“Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. **But the Jews were left in total darkness.** They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet **they had no knowledge of the change.** Therefore they could not be benefited by the mediation of Christ in the holy place.”—

They end up in total darkness. That is strong delusion, **strong delusion.** They cannot see the change; they cannot see the change from the earthly to the heavenly.

But, she gives them another witness, another historical witness to our history in the next paragraph. She says,

—“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message”—

Those that rejected the message of John the Baptist.

—“Those who rejected the first message”—

Could not be benefited by the teachings of Jesus.

—“could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages,”—

So, what do these messages represent? Jesus.

—“and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 258–261.

The Jews were in total darkness, but in the Millerite History they are praying to Satan. These two histories are used to identify this history [Figure No. 143], and this history is the history of the Omega Apostasy, and this history is the history of Paul’s strong delusion,

And Paul’s strong delusion in 2 Thessalonians, chapter 2, is because of a rejection of the truth. And the truth that Paul is setting forth in 2 Thessalonians, chapter 2, is the very truth, the very passage, where William Miller came to understand that the Daily was Paganism.

And we will deal with that more in detail as we proceed; but, Lord help us that we can see that Christ has come down and breathed upon the dead, dry bones, and the testing process is well underway now, 12 years later [following 9/11/2001].

Shall we pray?

Benediction: Heavenly Father, we want to be weaned from the satanic technique of trusting in human wisdom above your Word. I ask that you would convict those that are hearing this presentation, whether LiveStreaming or DVD or in this room, of their responsibility of testing these things, making sure that they are so. We want to be among those that are building upon the Rock of Ages and not among those that are building upon the sand. So, we want to be weaned from our confidence in human beings, and more fully drawn into a trust, of faith, in your Word. We ask that you would continue to bless these presentations. We have other speakers coming in the following weeks. We ask that you bring them here safely and that you continue to accomplish the LiveStreaming in a successful fashion and the recording. We want these messages to be part of the awakening process for Adventism, and we ask that you would use them in this fashion according to your will. In Jesus’s name, amen.

Habakkuk's Two Tables #73

[#73B of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another good night's rest and another day that we have opportunity to serve you. As we begin this day we ask you to grant us the presence of your Holy Spirit. And as we open your Word, consider these truths this morning, we ask that you would take control of the study and that you would give us light that would better prepare us to reflect your character to those we come in contact with, to better prepare us to give us a winning and a decisive message to those that want to understand these things as we are understanding them. We want to consider the role of William Miller in the message that we hold and present. We ask that you enlighten us into this fact, into these truths about William Miller this morning. We thank you for all these things. We pray that you would pour your Latter Rain out upon us and overrule any human thoughts or ideas that I have that they might simply be truths that you are trying to convey to your people and that you would also prepare their hearts and minds to receive these things. In Jesus's name, amen.

WILLIAM MILLER

BROTHER PIPPENGER: I do not know why, but yesterday at the end of the presentation, after we turned the mic off, Sister Tara Marie asked me if I thought William Miller was a prophet. And the easy answer is, no, not in the sense that we define a prophet; but, there is something about William Miller that is—perhaps does not qualify in the fullest sense of a prophet, but there are things about William Miller that sets him out as something different than simply one of the students of prophecy in that history.

WILLIAM MILLER

WILLIAM: “will” and “helmet.”

MILLER: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

In the notes there you see his name, *WILLIAM*, meaning “will” and “helmet.” And, of course, we have addressed this before. Prophets names correspond to their ministry, and William Miller is definitely someone that did the will of the Lord in his history, and he presented the message of salvation; and, of course, the helmet is a symbol of salvation in God's Word.

And *MILLER* is a person who owns or operates a mill and grinds grain into flour. But, anyone that operates a mill does not simply grind grain into flour. They are going to have to separate the wheat from the chaff, and this was the work of William Miller. As he began to study God's Word, he was separating the truths of God's Word from the chaff of men's ideas.

So, we see that William Miller's name did correspond to his ministry.

And, of course, we know from our study of prophets that at the end of every time prophecy that deals with God's people, the Lord raises up a prophet at the end of that time period; and, the message of that prophecy that is fulfilled in that history becomes present truth unto the remnant that are raised up in that history. And a prophet that is raised up at that time, the message of that prophecy becomes the focus of the ministry of that prophet.

I am not saying that William Miller is a prophet. I do not want to fight that battle. We expect the predictions of prophets to be 100 percent true, and we know that this is one of the things that William Miller did not accomplish in terms of what he was presenting prophetically.

But, when we first came to understand that at the end of every time prophecy that dealt with God's people that the Lord raises up a gathering prophet, and that message of the prophecy is present truth unto them, and it is present truth unto the remnant that is raised up at that time period, when we first recognized that principle and that truth, we had not recognized the 2520. So, we simply saw 1798 as a prophecy dealing with Papal Rome. But, once you understand that 1798 is also the fulfillment of the 2520 that was accomplished against the Northern Kingdom, then 1798 does not simply become a prophecy about Papal Rome; it becomes a prophecy that marks the beginning of the gathering of God's people.

So, based upon the fact that upon the testimony of two or three a thing is established, you expect to see someone raised up in 1798, at the end of that prophecy, that scattering and gathering prophecy of the 2520 against the Northern Kingdom; and, sure enough, William Miller is there on the scene, but we are not calling him a prophet. We are just telling you that there is some evidence that sets him up at a level beyond simply a Bible student in that time period.

TYPIFIED

CALLED AS ELISHA

So, we are going to look at some of the ways that Ellen White has identified that William Miller was typified.

In *The Great Controversy*, page 331, it says that,

“As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was **William Miller called to leave his plow and open to the people the mysteries of the kingdom of God.** With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words.” *The Great Controversy*, 331.

Now, if you think about that, Elisha when he was called, he wanted to follow Elijah—right?—but he did not want to do it—he had some things he wanted to get done first. He wanted to go home and say goodbye to his mom and his dad, and settle some business at hand. But, Elijah did not let him go that route, did he?

And if you go back into the history of William Miller, there was no doubt a calling over a period of time but the story that comes to my mind is he had had for several years the voice in his mind saying, “Go warn the world about what you are learning here,” and he kept putting it off and putting it off. And there finally came a point in time where he struck a deal with the Lord saying, “Okay. You know, if I get invited to preach, then I will go.”

And he thought, “Ah, this is not going to happen, so I am safe.” And at that very moment there was a knock on the door and a young boy had been sent by his father saying, “Go and invite Brother Miller to come and present what he is understanding from the Bible tomorrow at church,” and Miller, frustrated with the covenant that he had just made with the Lord, you know, just walks out of his house and into the forest where he would pray. And the voice said, “You know, are you going to so quickly turn against the covenant you made with me?”

So, his calling is compared to Elisha's calling. William Miller had some things that were kind of holding him back, but he followed through. Elisha had some things that were kind of holding him back and following through.

And, yesterday, if you listened and you got the point that I was trying to make is that the Omega Apostasy is an attack against the foundational truths of Adventism; but, it is, simultaneously, a rejection of the Spirit of Prophecy. So, when those today argue against the emphasis that is placed upon William Miller, the emphasis that is placed upon the role of William Miller is established by the Spirit of Prophecy's comments about William Miller. So, when you are arguing against William Miller being anything special in the history of the Millerites, you are arguing against the Spirit of Prophecy.

So, the reason that we are starting off with the typifications of Elisha, I would suggest to those in Adventism that want to downplay the pieces of light that come from the study of the role of William Miller that they need to be careful that the bears do not come down and tear them apart; because, that is the story of Elisha. Questioning Elisha's role brings the bears upon you.

And Sister White is here comparing Elisha and William Miller.

MOSES IN DEATH

Sister White also compares William Miller's death with the death of Moses.

In her *Early Writings*, beginning at page 257, she says,

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.

So, his calling to his ministry is as Elisha's calling was. His death is as Moses's death.

Those typifications put an emphasis upon the work of William Miller that should not be missed.

Why should we not miss it? Because, if it was not important, you see, it would not be in the Inspired Record.

IN THE SPIRIT OF JOHN THE BAPTIST AND ELIJAH

In the spirit in which he prosecuted his work is mentioned many times. In *Early Writings*, page 233, it says,

“Thousands were led to embrace **the truth preached by William Miller**, and servants of God were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance.” *Early Writings*, 233.

So, here, in terms of the presentation of the message, Miller is compared to Elijah and John the Baptist. So, Elisha, Elijah, Moses, John the Baptist: you would think Seventh-day Adventists

would have a little bit of sacred respect for the role of William Miller. But, when you see these men that fight this message, on a regular basis they denigrate the role of Miller in that history.

THE MARK OF THE BEAST

Let us go to Isaiah. It is not in your notes, but let us go to Isaiah 8:18.

Now, I know some people that will already be typing me an email about me inferring that William Miller is a prophet; but, I am plainly saying that I am not making that claim. I am not trying to defend that every prediction that William Miller gave came true. All right? But, there is something about William Miller that is more than simply a Bible student, and he had a specific role in this sacred Reform Movement. I am leaving it there. This is not the purpose here, to fight this battle about whether Miller was a prophet. Okay? But, he is typified by Elisha, Elijah, John the Baptist, Moses, and others; so, I am going to make a claim here that may cause some of you some heartburn.

Now, Isaiah 8:18, Isaiah says,

“¹⁸Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.”
Isaiah 8:18 (KJV).

So, what I am going to say here is that—and there are other places in the Bible to prove the principle that I am going to point to—is that the prophets, and even the prophets’ children—okay?—and the prophets’ children is not necessarily a prophet, so this is broader than a prophet. They are signs. They are symbols. So, I am going to suggest here that William Miller is a symbol, and one of the things that he symbolizes is those Seventh-day Adventists at the end of the world that receive the mark of the beast.

Now, we have already read that William Miller is a saved man. Angels are waiting for the resurrection. So, I am not suggesting that William Miller is lost; but, I am suggesting that William Miller represents Seventh-day Adventists that receive the mark of the beast at the end of the world, and it is a very important recognition. Okay? It is not a minor one; it has got several characteristics with it that align with the message of the hour here at the end of the world; so, they are worth noting.

In *Christian Experience and Teachings of Ellen G. White*, on page 57, she says this—and this is her first vision. Okay? And I looked, but I did not look hard and long, but I looked. I could not find exactly when she received her first vision. It was in December of 1844, but I could not find the day that she received her first vision. But, the day that she wrote it out was December 20, 1844. So, that is when this vision takes place.

She says,

“It was not long after the passing of the time, in 1844, that my first vision was given me.”—

So, October 22nd, the month of November, and then in December, probably less than two months later, Ellen White receives her first vision. Okay?

—“I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar.

While we were praying, the power of God came upon me as I had never felt it before.

“I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.**

“If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Christian Experience and Teachings of Ellen G. White*, 57. (First written on December 20, 1844.)

Now, the reason why I am emphasizing that this is in December of 1844 is the historical context tells us that the primary person that this vision was given for was William Miller. It was given for everyone; it was given for us here today. But, if you go back into Millerite History, you will find that the Millerites fully believed that they were fulfilling the parable of the Ten Virgins. And from the very beginning of Miller’s work, he understood that the message that he was proclaiming, that he began to proclaim right at the beginning, was the Midnight Cry. And when he addressed the message that he was sharing with the world, it was to him the Midnight Cry from the parable of the Ten Virgins.

But, in the Summer of 1844, when The True Midnight Cry arrived, when Samuel Snow came to the camp meeting at Exeter and presented the evidence from the Scriptures that not only would the Lord return in 1844, but it would be on October 22, 1844, because Snow was employing the feasts of the Bible to reach that conclusion. When that Midnight Cry Message arrived, those that had been leading out in the Millerite Movement were the very last ones to accept that message. The people at the Exeter camp meeting, they accepted it. They left that camp meeting on fire with the Midnight Cry Message. But, the very last person in the Millerite Movement to accept that that was the Midnight Cry was William Miller.

William Miller for 20 years had been saying his message in general was the Midnight Cry; and, now, just a couple of months before October 22, 1844, there is new light and the new light is identified as THE Midnight Cry Message, and Miller was the last to receive it.

And, of course, there is a lesson from there that we are not looking at. When this history is repeated, you can show that those people that have been doing the Lord’s work prior to the Final Warning Message coming, the leaders that were leading out in genuine service for the Lord before this message arrives in history will be the last to accept it, as prefigured by Miller. But,

we are not dealing with that part. We are just dealing with the fact that Miller was the last to accept that Samuel Snow's presentation identifying October 22, 1844, was The True Midnight Cry. He had to set aside his former teaching. Okay?

So, when you go back into Ellen White's first vision, she sees the Midnight Cry set up behind God's people on this path to Heaven, and she sees people denying that the Midnight Cry was of the Lord. And, what she is referencing is right after October 22, 1844, when all the disappointment and confusion set in, is there comes a point in time where William Miller rejects that Samuel Snow's True Midnight Cry Message was the Midnight Cry and he returns to his previous understanding of what the Midnight Cry was. In other words, he was rejecting the bright light that was set up behind them, and he was falling off the path to the wicked world below. And, at the very time that Miller is doing this is when Ellen White receives this vision that gives the warning about this very thing.

So, the historical context of this vision in connection with William Miller is good to put in your head.

THOSE WHO ACCEPTED THE MIDNIGHT CRY

Another quote about what happens when you reject the Midnight Cry is *Selected Messages*, book 1, page 63. It says,

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness.”—

Now, that is not Miller. That is the people that rejected the First and Second Angels' Messages. But, now Sister White is going to talk about the Midnight Cry.

—“**And those who accepted it [THE FIRST AND SECOND ANGELS' MESSAGES] and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**” *Selected Messages*, book 1, 63.

That is just another way to say that if they rejected the Midnight Cry, they fell off the path to the dark and wicked world below.

LOW HAMPTON CONFERENCE OF ADVENTISTS, DECEMBER 28-29, 1844

So, notice, in December 28 and 29, there is a conference in 1844 in Low Hampton. We are going to read from Gerhard Damsteegt's book, *Foundations of the Seventh-day Adventist Message and Mission*, pages 133 – 114.

And it is here, just a couple of months, this is the end of December; so, it is two months after the Disappointment, Miller and Himes are calling a conference, and we will read what they do at the conference.

“At the Low Hampton Conference of Adventists (**December 28, 29, 1844**) Himes urged three aspects of future of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand;”—

They are trying to figure out how to keep going with this Movement that just collapsed before their very eyes on October 22, 1844.

—“(2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to “preach the Gospel of the Kingdom to all the world,” in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept”—

We are not dealing with that. That is part of that history that we should understand. And, the reason that we should understand it is we find in the beginning of Adventism, right here in this history, there was a controversy over the shut door; and, here at the end of the world, there is, once again when Millerite History is repeating, there is a controversy over the shut door. The controversy here at the end of the world is, “Does probation really close for Seventh-day Adventists at The Sunday Law that is represented in Daniel 11:41?” And the answer is, yes, probation closes. There is a shut door for Adventists at The Sunday Law; but, most of Adventism refuses to wrap their minds around this truth. It is the controversy once again over the shut door that was prefigured over the controversy over the shut door at the beginning of Adventism in the Millerite History. But, we are not dealing with that here.

—“Miller became gradually less dogmatic on the extreme shut door concept and **after the Jewish Karaite year 1844 had passed he gave it up and returned to his original view of the midnight cry.**”—

Now, we know that the Karaite year of 1843 ended on March 21, 1844. So, there may be some variation in the Biblical year. I have not looked at when the Karaite year ended in 1844; but, let us say it is going to roughly end in March of 1844.

So, by March of 1844²², William Miller has fully rejected that The Midnight Cry Message brought by Samuel Snow to the Exeter camp meeting is The True Midnight Cry Message, and he goes back to his original understanding that his message in general was the Midnight Cry.

So, what is he doing? He is rejecting the bright light that was set up behind the Advent people to lead them to Heaven. He has been forewarned by a vision a few months before in December. The Lord places this vision in the record for us, for all of Adventism; but, the primary point of reference was for William Miller, because the Lord knew that William Miller was about to reject the Midnight Cry.

Continuing on:

—“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement”—

²² Corrected by Brother Jeff Pippenger to 1845 [see intro dialogue in presentation #77 of Notes, and #77 of DVD.

That is Samuel Snow's Message.

—“and some kind of shut door concept, and created a strong controversy—even fanaticism—among Adventists.

“At the end of **April 1845** at Albany, New York, a conference of Adventists was called together by Himes with the object of ending confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’”—

By 1845, there is so much confusion over what went on, on October 22, 1844, that Miller says that the Movement has turned into Babylon.

—“At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment.**”—

There he is rejecting the theological interpretations that people like Joseph Bates, and James and Ellen White were understanding that had taken place on October 22, 1844, when Christ moved into the Most Holy Place.

So, in April of 1844²³, Miller has rejected the Midnight Cry, and now he is rejecting the light that would allow him to understand what happened.

—“Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.” P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

Okay. Now, what am I doing here? What I am doing here is I am saying that William Miller not only was typified by Elisha, Elijah, John the Baptist, and Moses, but William Miller himself typifies Seventh-day Adventists at the end of the world that receive the mark of the beast.

THE THIRD ANGEL'S MESSAGE

In *Early Writings*, beginning at page 257—we will pull this together in a moment, after this quote here—*Early Writings*, page 257, it says,

“My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I **saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God.**”—

²³ Ibid.

What was the Third Angel's Message and the commandments of God that they were afraid that William Miller was going to accept? The Sabbath. Okay? He had already rejected the Midnight Cry, but now they were understanding the Law of God, because they had moved into the Most Holy Place; and, now, Miller has the opportunity to accept the Sabbath truth. But, leading men, men that were surrounding him, they were watching him, and they were going to prevent him from accepting this.

She continues on:

—“And as he would lean toward the light from heaven, **these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth.** At length William Miller raised his voice against the light from heaven.”—*AGAINST THE SABBATH*—“He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom”—

And I want you to see this. Mark this. Understand this.

The first thing that William Miller does is he rejects the Midnight Cry, and then he begins to trust in human beings. He is leaning upon human wisdom: First, the Midnight Cry; and, then human wisdom. And because of the human wisdom, what does he do? He rejects the Sabbath.

Okay. There is a three-step process there that William Miller went through.

—“He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. **But his brethren professed so deep love and interest for him, that he thought he could not tear away from them.** His heart would incline toward the truth, and then he looked at his brethren; they opposed it. **Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.**

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land.”—

We have read this already.

—“So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.

So, what I want you to see is, what I am suggesting is that William Miller went through a threefold testing processing that concludes the third test, his rejection of the Sabbath. His first

test was the Midnight Cry. His second test was trusting human wisdom. And at the end of the world, those Seventh-day Adventists that look back at the Millerite History and have the ability to see that the Midnight Cry represents the Latter Rain at the end of the world, when they reject that Midnight Cry history, they are doing the same thing that William Miller did. And as they reject that Midnight Cry history as the point of reference for the Latter Rain at the end of the world, they are then going to turn away from the influence of God's Word and start trusting in the leadership at the end of the world that is telling them, "This isn't the Latter Rain." They are going to trust in human wisdom, and the next step is they are going to receive the mark of the beast at The Sunday Law. And this has all been typified in the life of William Miller.

ZECHARIAH 10:1

In Zechariah 10:1, it says we are to pray for the Latter Rain in the time of the Latter Rain.

"¹Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field." Zechariah 10:1 (KJV).

And Sister White agrees with this, *The 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. 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. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God." *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

And the whole Earth is to be filled with the glory of God when the Mighty Angel of Revelation 18 comes down; but, we have to recognize when that Angel comes down. And how could you possibly fulfill the passage in Zechariah 10:1 and pray for the Latter Rain in the time of the Latter Rain if you did not know that you were in the time of the Latter Rain? You need to recognize it.

And RECOGNIZE, the definition is in your notes:

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*.

So, the essence of the word *RECOGNIZE* has to do with being able to recognize that object, thing, or whatever, based upon the fact that you have seen it before.

So, if we are to recognize the Latter Rain, the way that we are going to recognize the Latter Rain is that we have seen it before. And what we have seen before, where we have seen the Latter Rain before, is in the Midnight Cry. We have to see that the Midnight Cry is typifying the Latter Rain in order to recognize it.

We have to do what? We have to go back to the Millerite History of 1840 to 1844. We have to stand on that Platform of Truth in order to have the ability to recognize the Latter Rain at the end of the world. Okay?

And if we do not recognize it, we are going to receive the mark of the beast.

RETURNED TO HIS ORIGINAL VIEW OF THE MIDNIGHT CRY

And this next thought might be a little bit tricky for me to convey.

When William Miller was rejecting the Midnight Cry, what did he do?

I just told you this morning. What did he do? He reverted to his old view of the Latter Rain.

And, you will find that as you go out in Adventism and you meet these opponents to this message, and you say, “Look, the Latter Rain began when Islam was restrained on September 11, 2001, that was typified by the restraint of Islam on August 11, 1840, when Islam was restrained and the Mighty Angel came down, thus prefiguring the Mighty Angel of Revelation 18 coming down,” when you go out in Adventism and tell them this, they say, “Well, I admit we are supposed to understand that we are in the time of the Latter Rain, but the time of the Latter Rain began in 1888.” They revert to the old view of the arrival of the Latter Rain, with Jones and Waggoner, to prevent the conviction that 9/11 marks the arrival of the Latter Rain in our day and age.

Miller reverted to a former view of the Midnight Cry. Here at the end of the world, those people that are walking in the footsteps of Miller, they revert to a former identification of the Latter Rain. They revert to 1888, and then they start saying, “Oh, you know what, we are supposed to be preaching the message of Jones and Waggoner and none other; and, the Latter Rain has been falling since 1888. So, yeah, I can see why you are saying that the Latter Rain is falling now, but you are misrepresenting it.”

Not so! Sister White is clear that the Latter Rain of 1888 ended.

But, let us read some information on this, *Selected Messages*, book 1, page 235.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them.”—

So, what is she saying?

God longed to impart the Latter Rain in 1888; but, Satan used the leadership of the Adventist Church to prevent it from happening. So, to say that the Latter Rain arrived in 1888 and in one sense it has been sprinkling ever since is a misrepresentation of the truth.

—“The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, book 1, 235.

Go to Jeremiah 3:3. It is in your notes. Jeremiah 3:3; all the prophets are speaking about the end of the world.

—³“Therefore the showers have been withholden,”—

What showers at the end of the world?

What are the showers at the end of the world?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

What does it mean, they have been withholden? They have been held back.

The Lord wanted to pour them out in 1888, but they have been held back.

—³“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.”
Jeremiah 3:3 (KJV).

Why is the Latter Rain held back? Because the people that prevented it—I do not know how to articulate it—but they have “a whore’s forehead.”

There is a contrast of two classes of worshippers throughout the prophetic message, whether you have the false foundation we mentioned yesterday and the True Foundation, or the false movement or the True Movement. And at the very time that the Lord is making God’s people’s head as a diamond by putting His name upon their forehead, sealing them in their forehead, the other class is developing a whore’s forehead. Okay?

JEREMIAH 5:20-31

Go to Jeremiah 5, verses 20 through 31.

—²⁰Declare this in the house of Jacob, and publish it in Judah, saying,
²¹Hear now this, O foolish people,”—

Who is to hear this?

It is at the end of the world. Who are the foolish people at the end of the world?

FROM THE AUDIENCE: The foolish virgins.

BROTHER PIPPENGER: The foolish virgins in Adventism. Okay?

—²¹Hear now this, O foolish people, and without understanding;”—

What understanding do they not have? They do not understand the increase of knowledge. Okay?

—²¹Hear now this, O foolish people, and without understanding, which have eyes, and see not; which have ears, and hear not:”—

Who is that people? Well, that is the same people here in Isaiah 6 that the Lord told Isaiah, “You are going to deal with.” And in Isaiah 6, verse 3, Isaiah puts in place when you begin to deal with these foolish people that have eyes that do not see, and ears that do not hear. It is when the

whole Earth is lightened with the glory of the Lord. Isaiah 6:3 says this experience begins on September 11, 2001.

Verse 22:

—“²²Fear 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? ²³But this people hath a revolting and a rebellious heart; they are revolted and gone. ²⁴Neither 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.”—

If nothing else, this is telling you that the Latter Rain has a specific time that God governs, controls, watches over it, it to take place at a specific time.

Verse 25:

—“²⁵Your iniquities have turned away these *things*,”—

The iniquities of the brethren in 1888, in that time period, they turned away the Latter Rain. So, to suggest that when we get to the genuine fulfillment of the Latter Rain at the end of the world that the illustration that the Latter Rain is something that came in 1888 and it has been sprinkling upon Adventism ever since is to revert to a former view of what the Latter Rain was, just like Miller reverted to a former view of what the Midnight Cry was.

If you are seeing this logic, say, “Amen.”

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Verse 25 again,

—“²⁵Your iniquities have turned away these *things*, and your sins have withholden good *things* from you. ²⁶For among my people are found wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men. ²⁷As a cage is full of birds,”—

What is “a cage full of birds”?

These wicked men are now being described as a cage full of birds. What is the cage full of birds in the Scriptures?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: It is Babylon.

—“a cage full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.”—

Who are *waxen rich*? Laodiceans.

—“²⁸They 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. ²⁹ Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

“³⁰ A wonderful and horrible thing is committed in the land; ³¹ 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 5:20-31 (KJV).

So, what I am saying here, if you will see it, is that the argument that 1888 is the arrival of the Latter Rain and that the Latter Rain has been sprinkling in a general sense since that time period, that is absolutely not true. The Bible and the Spirit of Prophecy identifies that the Lord wanted to pour the Latter Rain out in 1888; but, due to the wickedness of God’s people, it was stopped.

So, now, when the Latter Rain truly arrives, these people that want to say, “Oh, I don’t want to accept the implications of 9/11. I want to fight against this message, and I want to defend it by going back to the messages of Jones and Waggoner and the history of 1888,” they are paralleling William Miller as he reverted to his original view of the Midnight Cry.

ISAIAH 28:14-18

“¹⁴ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. ¹⁵ Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: ¹⁶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. ¹⁷ Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. ¹⁸ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28:14-18 (KJV).

When the Latter Rain arrives, there is a group of men that begin to hide behind lies.

And Jeremiah just said something about the foolish people in Adventism. What did he say? That the congregation of the foolish people in Adventism, they love to have it so. They love for their leaders to give them lies about this history, and they are going to stand with their leaders. And what is that?

FROM THE AUDIENCE: It is human reasoning.

BROTHER PIPPENGER: It is human reasoning. That is where William Miller went next, after he rejected and reverted to the former Midnight Cry. Then he began to rely upon human understanding. The next step is to start following the leadership that is building a covenant with death by hiding underneath lies, “And my people love to have it so.”

Well, what follows that is that William Miller, he rejects the Sabbath.

In *Testimonies*, volume 5, page 211, it says,

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given

great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust.”—

Now, Sister White here is talking about Ezekiel 9—chapters 8 and 9—but Ezekiel 9, when the Sealing Angel is going through and placing a mark on the foreheads of those that sigh and cry for the abominations that are done in Adventism. And the first of those that are going to be judged and dealt with are the leadership of the Adventist Church. That is Isaiah 28:14, the scornful men which rule this people that are in Jerusalem. They get dealt with first.

But, why? What is it that this leadership does? What is the lie they hide behind? The next sentence in this passage says, these ancient men,

—**“They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed.”**—

They have taken the position that we do not believe that the history of the Midnight Cry is prefiguring the Latter Rain and that it is going to be repeated at the end of the world. They reject the Midnight Cry.

And what happens to them? They fall off the path.

—“These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

So, what I am saying is, Miller also typified Seventh-day Adventists at the end of the world that receive the mark of the beast; but, fortunately for Miller, he is going to be saved. But, the people that he is typifying in Adventism here at the end, they are going to be lost for eternity, and they are going to be lost for eternity because they are going to accept the lie that we need not look for miracles and the marked manifestation of God’s power as in former days.

Was the Midnight Cry a marked manifestation of the power of God in the history of the Millerites?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Absolutely! “We don’t believe that is going to be repeated. We do not believe that the Millerite History is repeated at the end of the world to the very letter; therefore, we don’t believe that Jesus is the First and the Last, that He illustrates the End from the Beginning; therefore, we are going to build up a foundation of lies to hide under, and it is going to lead us to The Sunday Law.”

So, what I am saying is, when it comes to William Miller, those people that take such a shallow view of his work and his role at the beginning of Adventism, the bears are about to be let loose upon them.

HIS MESSENGER

William Miller may not have been a prophet, but he was God's messenger, whatever that may mean.

Notice Malachi 3:1.

¹"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." Malachi 3:1 (KJV).

And this is identifying John the Baptist as the messenger that prepared the way for Christ to suddenly come to His temple, to suddenly come to His temple twice in the Beginning and End of His ministry when He cleansed the temple, and to suddenly come to the Temple in Heaven at Pentecost.

So, John the Baptist is here typified; but, we have already read a quote where Sister White—and it is not the only one—where Sister White compares William Miller with John the Baptist. William Miller was the messenger that prepared the way for Christ to suddenly come to the Most Holy Place aspect of His temple on October 22, 1844. He was that messenger. He is marked in God's Word.

Sister White says this of William Miller in *Spirit of Prophecy*, volume 4, page 219:

"William Miller was disturbing Satan's kingdom, and the arch-enemy sought not only to counteract the effect of the message, but to destroy **the messenger himself**."—

He is the messenger that prepares the way for Christ to come to the Most Holy Place.

—"As Father Miller made a practical application of Scripture truth to the hearts of his hearers, the rage of professed Christians was kindled against him, even as the anger of the Jews was excited against Christ and his apostles. Church-members stirred up the baser classes, and upon several occasions enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord, and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose." *Spirit of Prophecy*, volume 4, 219.

ACCOMPANIED BY ANGELS

"Angels of God accompanied William Miller in His mission." *Early Writings*, 232.

HIS ANGEL

And this is the next part. This is where people really have a—they really stumble. The *Desire of Ages*, page 99, says,

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it **by His angel** unto His servant John.’ Revelation 1:1.” *The Desire of Ages*, 99.

Sister White just identified that Gabriel is “His angel.” That is a term for Gabriel. So, in *Early Writings*, page 230, Sister White says this,

“God sent **His angel**”—

Who is His angel?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: —“God sent His angel [*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”—what?

FROM THE AUDIENCE: Chosen one.

BROTHER PIPPENGER: —“that **chosen one**,”—

He was not just a messenger of Malachi 3; he was the chosen one, typified by Elisha, Elijah, John the Baptist, Moses.

—“to guide his mind and open to his understanding prophecies which had ever been dark to God’s people.”—

If you ever accept this truth—and people fight this truth. Sometimes you wonder why they fight this truth—but, if you ever accept this truth that it was Gabriel that was laboring with William Miller, and then you go back into some of the biographies of William Miller and he talks about, “And the thought came into my mind . . . ,” who gave him that thought? You know? It is Gabriel, right? But, if you do not accept it, you will not see that.

And I do not know that you necessarily need to see it, but it really brings the testimony of William Miller to life if you have that understanding, that it was not just his Guardian Angel; it was the same angel that directed every prophet that recorded words in the Bible and the Spirit of Prophecy, the same angel.

—“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 we are making the claim—started to make the claim yesterday, but I am going to point it out to you here—that when it comes to these Foundational Truths [indicating the 1843 Chart], and

the argument over these Foundational Truths, to reject these Foundational Truths is to reject the Spirit of Prophecy.

So, you have got to wrap your mind around this right here. Sister White just said that Gabriel gave William Miller the commencement to the chain of truth. Do you believe that or do you not believe that?

Is this inspired? Is this authoritative in your life? Because, perhaps this means something.

—“**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*, 230.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

So, now, here is what William Miller says about “the commencement.” Ellen White says that Gabriel was leading William Miller, and she says he was given the commencement to the chain of truth, and he was led to all the links in the chain of truth. And here is what William Miller says about the commencements that he was given.

William Miller, *Advent Review and Sabbath Herald*, April 18, 1854:

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence**”—

Notice the word.

—“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**.” William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

Sister White says Miller was given the commencement of the chain of truth, and Miller says the three commencements that he was given was the starting point for the 2520, the 2300, and the 1335.

So, who gave him those commencement points?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: Gabriel.

And who is Gabriel?

FROM THE AUDIENCE: Christ's angel.

BROTHER PIPPENGER: Christ's angel.

So, who gave him those commencement points?

FROM THE AUDIENCE: Christ.

BROTHER PIPPENGER: Christ.

So, when we are going to argue about 677BC really commencing any prophecy, are we arguing against William Miller or are we arguing against Gabriel? We are fighting against God.

MILLER'S RULES

Okay. William Miller's Rules, Sister White says, from *The 1888 Materials*, page 403,

"We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received,

We dealt with that yesterday. What is the faith that we have received? The messages that came in 1842, 1843, and 1844. This is the beginning of our confidence. We should know this.

But, also, she says, "We should know for ourselves . . ."

—"what are the Bible rules—the rules given us from the highest authority."

The 1888 Materials, 403.

What are the Bible Rules?

FROM THE AUDIENCE: William Miller's Rules.

BROTHER PIPPENGER: Well, Sister White is clear, the rules that were given to us from the highest authority.

And if you track William Miller's comments on how he comes to understand these Rules, who was giving them to him? Gabriel. Is he a representative of the highest authority?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Absolutely.

Review and Herald, November 25, 1884, it says,

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

And you can reverse this around and say, "Those who are not using the same rules that Father Miller adopted are not giving the Third Angel's Message, even if they claim to be doing so."

—“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon **the same plan that Father Miller adopted**. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

“[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.

We should know what are the Bible Rules given to us from the highest authority, and those Rules are the Rules that the Lord used William Miller to assemble at the beginning of Adventism.

MILLER’S CONCORDANCE

I like this comment here that I have in here about William Miller’s method of study from a biography of him that was written by Sylvester Bliss. This is from page 244 – 246 of *Memoirs of William Miller*. It says—

And we, in our worships here recently, our morning worships, a group of us have been reading through F. D. Nichols’s book, *The Midnight Cry*. Every Seventh-day Adventist should read through that book. If you can get on the internet, you can find that book in a PDF form that you can download and print out for free: *The Midnight Cry*, by F. D. Nichols.

And there is a point here. I never knew this until I started reading through this book about how sickly William Miller was. By the time you got to the heart of the Movement, the 1840 to 1844 time period, he was so wore out that many of the conferences that they were holding, the important conferences, he could not make it there. He was too sick.

And he had a couple types of sicknesses, but one of them was boils. And we were just reading here the other day where the author of *The Midnight Cry*, Nichols, quoted one of Miller’s letters, telling his friend that he had, I think, 27 boils currently on his body; and, Nichols commented that it was like Job. Okay? So, I am adding this in here from Sylvester Bliss, just as an observation. I am not saying that Job typified William Miller, but just as an observation.

It says,

“He has brought up eight children, two others having died in early life. His whole family, like Job’s, originally consisted of seven sons and three daughters. Four of them are now in the house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potato weighing two pounds and seven ounces. . . .”—

That is a nice potato.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: But, I like the next part. It says,

—“We were interested”—

Some people were coming to his farm.

—“We were interested in seeing his old family Bible, which cost \$18.50, and **his quarto copy of *Cruden’s Concordance*, which was originally purchased, in 1798, for \$8.**”—

So, Miller bought his *Concordance* in 1798, the time of the end when the Book of Daniel was unsealed and many began to run to and fro and knowledge was increased.

Of course, he was not going to get into it until 1816. But, why do we have to know about that *Concordance* in 1798? I do not know exactly why, but it is kind of like icing on the cake.

Continuing on,

—“These two books were almost the only ones he looked at while preparing his lectures.”—

You know, Vance Ferrell came out with an attack against the truth here recently, and then there has been two other ministries that took Vance Ferrell’s work (*Shared Chronicles*). Bob Trebes, he echoed Vance Ferrell’s charge; and, another guy, but it does not matter. And Vance Ferrell’s charges are all a bunch of foolishness; but, one of them is that he claims that Miller took his understanding of the 2520 from someone else. Okay? I do not know where he pulls that out of his hat from, but it is a denial of the testimony of the biographies of Miller and of Miller himself. And I do not know why someone would be wanting to twist the words of someone that we have been told that was being directed by Gabriel; but, we do so when we fight this message.

It says,

—“A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. ‘That is his library,’ said she.”—

“Well, I thought he got his information from other people.” That is not the testimony. His library was a Bible and a *Concordance*.

—“‘That is his library,’ said she.”—

Of course, some people like to note that where he sat in his room was in the northeast corner, and they like to note that because they understand that the message of the hour is illustrated in the last six verses of Daniel 11, and in verse 44 it says, “Tidings out of the east and the north shall trouble the King of the North,” of the Papacy, “and he shall go forth to destroy and utterly make away many.” And the tidings of the East and the North is Daniel’s way of articulating the Third Angel’s Message. And the tidings of the East and the North means so many things in the Scriptures that it takes a whole presentation just to define the East and the North. But, to keep it simple, **the twofold message of the East and the North, the North is the message of Daniel 11:40-45, the message of the King of the North, his final rise and fall. And the East is the message of the children of the East that come back into prophetic history at 9/11.**

Okay. So, the tidings of the East and the North in Daniel 11:44 is a summary of the Final Warning Message to Planet Earth at the end of Adventism; and, at the beginning of Adventism,

the message that was brought to Adventism was brought by William Miller, and where William Miller did his study was in the northeast part of this room.

Okay. That is a minor point, but it is a nice observation.

FROM THE AUDIENCE: It was not just of the room but the whole house.

BROTHER PIPPENGER: The whole house.

Some people are focused on this, and this is good! I like that. Okay?

—“Those two books, and no others, lay upon the table. ‘That is his library,’ said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago.” Sylvester Bliss, *Memoirs of William Miller*, 244–246.

Okay. So, where Vance Ferrell pulls that out of his hat, and others are quick to jump on, is a denial of the record, the historical record, of William Miller.

THE DAILY

Okay, “The Daily.” Here—I think Apollos Hale, is it not?—Apollos Hale from that time period is going to describe how William Miller applied his Rules; and, in so doing, he is going to address the Daily.

And we are almost at the conclusion of this presentation, and this is going to be pulling Miler into the Daily. So, bear with me now. We are coming to a conclusion, even though you see a lot of notes still ahead.

Apollos Hale, *The Second Advent Manuel*, 65–66, quoting William Miller:

“During, the twelve years I was a deist, I read all histories I could find; but now I loved the Bible It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend! To whom I made a visit, and who had known and hear[d] me talk while I was a deist, he inquired, in rather a significant manner, ‘What do you think of this text, and that?’ referring to the old texts I objected to while a deist. I understood what he was about, and replied—If you will give me time, I will tell you what they mean. ‘How long time do you want?’ I don’t know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution **the thought came to me**”—

Where did he get this thought?

As soon as he determined, “Okay. I am going to study the Bible,” a thought comes to him, and this is in his head.

—“—**‘Suppose you find a passage that you cannot understand, what will you do?’ This mode of studying the Bible then came to my mind:**—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way.”—

Who told him to do this proof-texting?

FROM THE AUDIENCE: Gabriel.

BROTHER PIPPENGER: Gabriel.

—“I had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk,”—

In the Northeast corner of his house, not just the room.

—“and read nothing else,”—

And “read nothing else,” in spite of what men may say.

—“except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843.”—

That is the 2520. He was satisfied that the 2520 ended in 1843.

And, this is an important point here coming in this next sentence.

—“**Then I came to the 2300 days;**”—

FROM THE AUDIENCE: Oh, yeah!

BROTHER PIPPENGER: So, what did Miller discover first?

FROM THE AUDIENCE: The 2520.

BROTHER PIPPENGER: And why would he do that?

FROM THE AUDIENCE: He started at the beginning.

BROTHER PIPPENGER: He began at the beginning of the Bible and the 2520 is in Leviticus, and the 2300 is in the Book of Daniel. Okay? So, he comes to the 2300 after the 2520.

—“**Then I came to the 2300 days;** they brought me to the same conclusion; but I had no thought of finding out when the Savior was coming, and I could not believe it; but **the light struck me so forcibly I did not know what to do.** Now, I thought, I must put on spurs and breeching;”—

What does that mean, [Sister] Autumn?

FROM SISTER AUTUMN IN THE AUDIENCE: (Inaudible).

BROTHER PIPPENGER: What?

SISTER AUTUMN: (Again, inaudible on the DVD).

BROTHER PIPPENGER: He is riding a horse. He is going to put on—what would we call these things that—

SISTER AUTUMN: Chaps.

BROTHER PIPPENGER: —chaps and spurs.

Why? Why do you have those? Because you are riding a horse.

What are the spurs for?

SISTER AUTUMN: To get him to go.

BROTHER PIPPENGER: To control the horse—right?—not just to get him to go, but to control him.

SISTER AUTUMN: That is right.

BROTHER PIPPENGER: Because, Miller, not, he is going to get on this horse in studying the Bible and he wants to control it. The Holy Spirit wants to make him run full speed ahead, and he wants to go full speed ahead; but, if the Holy Spirit wants him to slow down, he is going to slow that horse down. That is what I think he is saying here.

—“Now, I thought, I must put on spurs and breeching, I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand.”—

Now, this is Apollos Hale. He says, and this is the next paragraph,

—“So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us—the meaning of ‘the daily.’”—

Okay. So, now he is going to give us an example of how he drew conclusions through this method of proof-texting; and, Apollos Hale is going to give us an example, and he reaches into Miller’s own testimony to do so.

—“‘I read on,’ said he, ‘and could find no other case in which it was found, but in Daniel.’”—

Speaking of the Daily, and then he is going to quote from Daniel.

—“‘I then took those words which stood in connection with it, ‘take away.’ He shall take away the daily, ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7–8.’”—

And we dealt with this yesterday. This is the passage that brings on the strong delusion to Adventism.

—“‘For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is ‘the daily!’ Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism;

and this [1843] Chart was published in May of 1842. So, I mean, this is the one, two, punch.

And who published this [1843] Chart [in Figure No. 145]? The same guy, Joshua Himes.

So, this [Figure No. 144] is Joshua Himes first chart.

And this [Figure No. 145] is the [1843] Chart that Sister White says was directed by the hand of the Lord and should not be altered.

And when you come to this [1843] Chart in AD508, all it says is “*The taking away of the Daily sacrifice. Dan. 12:11-12.*”

And people will argue, “Well, This [1843] Chart really doesn’t identify the Daily as *Paganism*, because it is not clearly represented there. It just talks about the Daily. You can put any definition on the Daily you want and not find it on this Chart.” But, we are going to try to show you why that is absolutely foolish reasoning.

Over here [Figure No. 144], what Froom is talking about, here [referring to the altar scene in the center of segment 3 of Figure No.144] it says “508” and “538.” And here is an altar [under “508”], which is a Pagan altar, which a Pagan priest is offering an offering on.

And here is a Catholic altar [under “538”], with a Papal priest offering.

And here, under this “508,” it says, “Paganism taken away, 508.”

And here, under “538,” it says, “Papacy began, 538.”

It [this chart in Figure No. 144] is talking about these two abomination powers, Paganism and Papalism.

We will go back to Froom.

—“‘Pagan Rome, the Continual or Daily,’ from 158 B.C. to A.D. 508. Then, at A.D. 508 stands a smoking altar with its pagan priest in color, and the words, ‘Paganism taken away’; and at A.D. 538 is a cross—surmounted Catholic altar, before which stands a Catholic priest with his smoking censer, and the expression, ‘Papacy began.’ **This feature however, soon disappears in the large ‘1843 Chart,’ which becomes the standard, used subsequently by all the Millerite ministers both before and during the actual year ‘1843.’**” LeRoy Froom, *The Prophetic Faith of Our Fathers*, volume 4, 725–727.

So, this chart [Figure No. 144] and this 1843 Chart [Figure No. 145] are invented by the same guy, Himes.

Here [in Figure No. 144] it is just absolutely clear that in AD508 it is teaching that Paganism is taken away; but, that illustration, that expression does not take away from this 1843 Chart [Figure No. 145].

So, you can argue, “Well, Paganism wasn’t necessarily understood to be the Daily.”

But, Brothers and Sisters, this is like yesterday and the next day, by the same guy. Historically, you have to understand that Himes knew that AD508 [in Figure No. 145] meant the same thing that Himes meant over here [in Figure 144] the day before.

But, more than that, when you get to this Chart in 1850, where Sister White says, “I saw that God was in the publishment of this Chart,” when it comes to AD508, it says, “Pagan Dominion or Daily taken away. Dan. 11:31. 508.”

So, you have got three witnesses there that the Millerite understanding, based upon William Miller’s conclusion, was that the Daily was Paganism.

Do you see the point of putting this in the record?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: I wish we had a colored one [referring to Hime's Pictorial Chart in Figure No. 144].

THE SIMPLE ENGLISH

So, let us go to "The Simple English." Now we are doing just review, just review of where we started.

Where we started was that Ellen White agreed with the Pioneer understanding represented on this [1843] Chart.

So, you see there from *Early Writings*, page 74, that Sister White says,

"Then I saw in relation to the 'Daily' (Daniel 8:12) that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text, and that **the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily";** but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test. {EW (*Early Writings*) 74.2}

What is the view of the Daily before 1844 that they were united on?

This view [Figure No. 144] is real easy: "Paganism taken away, 508."

Sister White just placed a black-and-white endorsement on Miller's understanding of the Daily.

MANUSCRIPT RELEASES, VOLUME 20, 17-22

And then you have *Manuscript Releases*, volume 20, pages 17-22, which is already in the record in Habakkuk's Tables—and we have already dealt with this—the teaching that the Daily represents Christ's Sanctuary ministry that was being pushed by W. W. Prescott and A. G. Daniells (and Willie White behind the scenes), those three men. But, in this letter she is dealing with Prescott and Daniells; just some snippets. It is already in the record.

The reason why I have this subtitled here, "The Simple English," Ellen White says in simple English that Miller's understanding of the Daily was correct. And in simple English she says that the understanding that the Daily is Christ's Sanctuary ministry came from angels that were expelled from Heaven.

So, do you accept the authority of the Spirit of Prophecy?

Here are some of the things she said about Brothers Daniells and Prescott:

- "And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were **being worked by the angels that were expelled from heaven.**"
- "And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. **Should Satan's wiles be brought in, should this 'Daily'—**

Right there, she just defined Prescott's and Daniells's definition of the Daily as "Satan's wiles."

—"Should Satan's wiles be brought in, should this 'Daily' be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be."

These are just snippets. This is already in the record.
Speaking to Daniells, she says,

- "I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the 'Daily' and suppose your influence would decide the question.**"

And then she says,

- "Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and **drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the 'Daily,' the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.**"

So, on a simple level, Sister White says that the Daily is Paganism, and that teaching the Daily represents Christ's Sanctuary ministry came from Satan. Those are her words.

EARLY WRITINGS – AN EVOLUTION

Now, we went through—and we are not going to go through this again,—we went through the evolution of *Early Writings*. The book, *Early Writings*, is where people tried to make their argument to try to reject the view that the Daily represents Paganism. And the first record of the vision where she makes her statement about the Daily gets changed as it is published throughout history. It was published three times, and it ends up in *Early Writings*, teaching a completely different thing than the original statement.

You will notice in your notes under "Early Writings – An Evolution," from *Review and Herald*, November 1, 1850, the first paragraph begins with,

“September 23d,”—

That is always there in each three times that it is printed, “September 23d.” We want to mark that and now move away from it.

—“**the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.”—

The second paragraph said,

—“**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should 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.

“**Then I saw in relation to the ‘Daily,’** that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that **the Lord gave the correct view of it to those who gave the judgment hour cry.** When union existed, before 1844, nearly all were united on **the correct view of the ‘Daily;’** but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.” *Review and Herald*, November 1, 1850.

Now, if you go to the next page [of your notes]—and this is almost impossible, I think, to convey verbally. If you are watching this LiveStream or on a DVD, you need to get the notes [Note: included within this transcript as follows] and make this comparison; because, this vision is going to get printed within a couple of years (maybe just a year) in *Experience and Views*, and they begin to change some of the words to try to make them probably more modern or more clear for that time period. I do not know that I have a problem with that. But, they also combine a paragraph [from the original printing], and you have to see how they combined the paragraph; because, it begins to change things:

“**September 23d**, the Lord shewed [**formerly—“showed”**] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for

any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **[Removed: “It is as necessary that the truth should be published in a paper, as preached.”] [Paragraphs Combined]** I have seen **[formerly—“the Lord showed me]** that the 1843 chart was directed by the hand of the Lord, **[formerly—“by His hand”]** and that it should not be altered; **[formerly—“no part of it should 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.” *Experience and Views*, 61-62.

TIME NOT CONNECTED WITH THE THIRD ANGEL

And they also, on page 48, there is a paragraph that has nothing to do with this vision. It came from another vision. And you see that “Time Not Connected with the Third Angel,” in the center of the page of your notes. In this paragraph from *Experience and Views*, page 48—

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” *Experience and Views*, 48.

—it is from a totally different vision. It is found on page 48 of *Experience and Views*.

And the passage that is ultimately going to be in *Early Writings* is found on page 61 of *Experience and Views*. They are two different *Experience and Views*, which is the second time that this passage is printed.

These two paragraphs are from two different visions.

But, when you get to *Early Writings*, which is the third manifestation of this evolution, they take this paragraph from page 48 and they put it right into this paragraph that they have molded a little bit from *Experience and Views*, and they make it sound like her emphasis of a message not being hung up on time has something to do with the Daily and the 1843 Chart, and it has nothing to do with it. It comes from a completely different vision:

“September 23, . . . 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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some

were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . ." *Early Writings*, 74—76.

But, if you think that this is making a mountain out of a mole hill, then you need to do your diligent study and go back and find that Willie White bases his rejection upon the Daily upon this paragraph that is stuck in there! He starts arguing that the only way to understand the Daily correctly is to see that Sister White was worried about time prophecy being reset; and, he is basing it upon this paragraph from page 48 of *Experience and Views* that is 20—13 pages away from another vision that gets combined in *Early Writings*, leading a reader to believe—if you have Willie White and then his son, Arthur White, telling you that Sister White was just worried about time setting. It gets combined in the book, *Early Writings*, and it makes it appear to the shallow surface reader that the emphasis about the Daily was with time setting, and there is no reference in there at all. It says, "Time has not been a test since 1844, and it will never again be a test." That is in the original; but, this other paragraph was not.

That is part of our original studies.

So, what I am saying is, when you look at *Early Writings*, and if you do not think that the quote in *Early Writings* where Sister White says, "I was shown that those that gave the judgment hour cry had the correct view of the 'Daily,'" if you do not think that that passage in *Early Writings*, page 74, is part of the subject of the Daily here at the end of the world, then you have your head in the sand. Okay?

Because, when the controversy of the Daily came into Adventism after the beginning of the 20th Century, in the 1910 to 1915 time period, Stephen Haskell, who was trying to defend the Pioneer position that the Daily is Paganism, what did he do? He reprinted this [1843] Chart, just like this [Figure No. 145], with one exception. He put this quote from *Early Writings*, page 74, at the bottom of this [reprinted] chart: "I was shown that those that gave the judgment hour cry had the correct view of the Daily."

If you do not understand that this passage in *Early Writings* is part of the controversy, then your head is in the sand. It is part of the controversy.

And, you need to understand that through going back to the original source, the emphasis that is being placed upon the passage in *Early Writings* that tries to uphold the teaching that the Daily represents Christ's Sanctuary ministry, which came from angels that were expelled from Heaven, that is made by an evolution of thought. The original vision has no justification for doing that.

TWO HISTORICAL WITNESSES

SEPTEMBER 23

CROSIER'S ARTICLE REPRINTS – SEPTEMBER 1850

THE ADVENT REVIEW – VOLUME I; AUBURN, NY, NUMBER 3

THE ADVENT REVIEW – VOLUME 1; AUBURN, NEW YORK, NUMBER 4

THE ADVENT REVIEW – VOLUME 1; AUBURN, NEW YORK, SPECIAL

Now, every time that it was printed, whether it was in the *Present Truth* the first time, or in *Experience and Views* the second time, or in *Early Writings* the third time, the passage begins with “The Lord showed me on September 23d.” We have dealt with this also.

September 23, 1850, the Lord showed Sister White that since 1844 there had been incorrect views of the Daily that were being introduced.

And we have already been over this at the beginning of this presentation. This is just a reminder.

And in the beginning of September 1850, James White printed the *Advent Review and Herald* article in which he included Crosier’s article which had the wrong view of the Daily. And it was a long article, so he had to put it in two publications. There were two *Advent Reviews* in September that were printed, to get all of Crosier’s article in it.

Then on September 23rd of the very same month, Ellen White gets a vision where she says, “I was shown that since 1844 other views of the Daily have been introduced, and it is bringing darkness and confusion.”

So, what did James White then do? The same month, September 1850, he printed a third *Advent Review and Herald*, and he reprinted Crosier’s article which he had just printed at the beginning of the month, only in his reprint, in this third time around, he removed from Crosier’s article the teaching that the Daily represents Christ’s Sanctuary ministry.

Why did James White do that? Well, because the prophetess was his wife; and, in September 23 of that month she was given light that these other views of the Daily are bringing darkness and confusion and, James White, as the husband of the prophetess immediately went out and rectified that error.

So, you have an historical witness by what took place in that history that the Whites understood that the Daily was Paganism.

Now, in *Manuscript Releases*, number 15, page 210, she says,

“Monday we returned to Dorchester where our dear Brother Nichols and family live.”—

That is this Nichols, “Brother Nichols.” This [1850 Chart] is published by Otis Nichols. It is in the same history. This is September 1850 when this is going on with the Crosier article. And Ellen White comes to—I do not what happened. I am making this all up—and Ellen White comes to James and says, “Look at what the Lord just showed me. The other views of the Daily that have been coming in. I received this yesterday on September 23rd.”

And James White goes, “I gotta fix this one!” and he immediately goes and reprints the article to fix it. This is September 1850.

Okay. So, in November of 1850, how much longer is that?

FROM THE AUDIENCE: Two months.

BROTHER PIPPENGER: It is the same history. Okay?

—“Monday we returned to Dorchester were our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart** [BROTHER PIPPENGER POINTS TO THE 1850 CHART]. I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls

to come to the knowledge of the truth.” *Manuscript Releases*, number 15, 210—November, 1850.

So, in this very same history, not only does James White remove Crosier’s false teaching of the Daily after he is—“rebuked” might be too strong for promoting the false view in the *Advent Review*—but, he participates with Nichols in making this {1850} Chart within two months.

1850 CHART

<i>Ten HORNS arose</i>	490
<i>Pagan Dominion or</i>	
<i>The DAILY taken</i>	
<i>away. Dan 11:31</i>	508
<i>Papacy set up.</i>	538

And what does this Chart say right here [referring to the center midsection of the 1850 Chart]? “*Pagan Dominion or The DAILY taken away.*” So you have two historical witnesses. You have the activity in the *Review and Herald* in September, in response to the vision that appears in *Early Writings*, page 74; and, you have the publication of this [1850] Chart showing that two months after James White removed Crosier’s false teaching of the Daily out of the article, that they emphasize this very clearly. So, historically, the Whites understood that the Daily was Paganism, and that understanding came from William Miller, who received that understanding by following the impressions of the Angel Gabriel.

Shall we pray?

Benediction: Heavenly Father, we do not want to be of the type of people that have often been your people that resist and mock the prophets. I am not concerned whether William Miller was a prophet at this point, but it is clear that as the messenger that you sent, the chosen one, that the role that he fulfilled was sacred and holy. And for us to downplay, misrepresent, and reject that message, we are accomplishing the same work that your people have done throughout history, in persecuting the men that you selected to bring the message to them in that history. Forgive us for doing so; but, more than that, allow us to understand the light that we can receive from that history that would better prepare us to navigate this history in a successful fashion, one that would achieve for us personal salvation and help others to that goal and, more importantly, one that would glorify you. We thank you for the wonderful truths that you are opening to your people, and we ask that your Holy Spirit would be allowed to make these truths a reality in their experience, for we can see on the near horizon a tremendous crisis that we need to be prepared for. Prepare us for that we ask in Jesus’s name. Amen.

Habakkuk's Two Tables #74

[#74B of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask your presence as we begin the next presentation in the series of Habakkuk's Tables. We want to see how the history connected to the 2520 connects with our history. We want to put it in its proper place as a waymark that we can understand the role that it plays here at the end. And in order to do this correctly, we need the direction of your Holy Spirit, so we ask that you grant us your Holy Spirit at this time and that you would open our understanding to your Word by pouring your Latter Rain out upon us. We know that as human beings we are corrupt and possess our own preconceived opinions. We ask that you would overrule my words and my thoughts and hide me behind your cross that I can simply convey the words that you have for us at this time. And we pray that your Holy Spirit will do the same for those that are hearing this message. We want to be blessed with light from your Throne Room, and we ask that you would accomplish this at this time. In Jesus's name, amen.

BROTHER PIPPENGER: We are in the conclusion phase of Habakkuk's Tables, and since Sunday we have put a few things in place. We are going to put one more thing in place.

And just for those of you who are watching LiveStream, tomorrow we are going to try to tie this presentation with the previous two together in a way that I am under conviction needs to be recognized. So, try to wrap your mind around what we are saying today in preparation of pulling several things together tomorrow.

THE 2520

On Sunday we looked at the fact that the enemy is trying to prevent God's people from standing up, and we briefly referenced that God's people stand up in Ezekiel 37, verses 9 through 11. And the message that begins the sprinkling that causes them to stand up is the message of Islam being restrained. And in order to understand the role of Islam in Bible prophecy, you have to return to the Pioneer logic as represented on these two charts behind me. If the First Woe was Islam and the Second Woe was Islam, the Third Woe would be Islam.

And, we looked yesterday at and reminded ourselves that Sister White placed her seal of approval on William Miller's understanding that the Daily in the Book of Daniel represents Paganism. We looked at the role of William Miller, as far as a prophetic type, and put that in place. We have much more to say about the Daily as we proceed.

And today we want to say a little bit about the 2520. These are the three primary truths on the [1843] Chart that we are going to be dealing with; so, we are going to touch briefly on some aspects of the 2520, without really dealing with it as a doctrine.

TEACHING AND LEARNING

In *Life Sketches*, page 196, it says,

“We have nothing to fear for the future, **except as we shall forget the way the Lord has led us, and His teaching in our past history.**” *Life Sketches*, 196.

All the prophets are speaking about the end of the world; so, [this is] what we have to fear at the end of the world.

If we remember how the Lord taught us and led us in the past, we have nothing to fear; but, if we are going to be among the fearful in Adventism at the end of the world, we see this represented in Isaiah 66.

Isaiah 66:4

“⁴I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.” Isaiah 66:4 (KJV).

And we are spending some time in Isaiah 66 here this whole week and maybe the beginning of next week. But, if you go to Isaiah 66, verse 4—we dealt with Isaiah 66, verse 4, a couple of presentations ago, showing that the delusions that the Lord is going to choose for God’s people are the strong delusion of 2 Thessalonians, chapter 2. Sister White ties this verse together with 2 Thessalonians’s strong delusion—but, in verse 4, it says, “I also will choose their delusions, and will bring their fears upon them; . . .”; but, they have nothing to fear for the future, except as they forget the Lord’s teaching and leading in their past experience. So, their fears are directly related to their forgetfulness concerning the Lord’s leading and His teaching in their past experience. And, because they forget that, they will receive the strong delusion.

Now, why is it that we should remember the Lord’s leading and teaching in the past history?

In *Publishing Ministry*, page 175, Sister White says,

“**Again and again**”—

She is placing an emphasis upon this.

And if you take the various ways that Sister White says that history can be repeated, there are some places where she says, “history will be repeated,” or in this quote she is going to say, “history will repeat itself.” There are various expressions that she uses to emphasize the repeat of history. And if you run that through the CD-ROM, she repeatedly, **repeatedly**, identifies this principle.

And, in fact, this principle here that history repeats itself, when it is brought down to the end of the world (because all the prophets are speaking about the end of the world), the very essence of this principle is that the Millerite History is repeated in the history of the 144,000 to the very letter.

And this principle is the parallel principle to the year-day principle for the Millerites. The rule of Bible prophecy that established and empowered the Millerite message in their history is paralleling the principle for our day and age, which is that the Millerite History is repeated in the history of the 144,000. And Sister White repeatedly speaks about history repeating.

And here she says,

—”**Again and again** I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. **The record is to be kept in mind, for history will repeat itself.**” *Publishing Ministry*, 175.

So, the reason that we should remember the Lord’s leading and His teaching in our past history is because that past history is going to be repeated.

The Teaching

Okay. So, what were the teachings? We want to look at the teachings that she says that we should not forget.

In *Manuscript Releases*, volume 15, page 371, says,

“The truths that we received”—

“The truths . . . ,” that would be the teachings, the doctrines.

—**“The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied”—**

You are studying something. It is a teaching, it is a lesson.

—**“are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the **future** be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 371.

So, the teachings that we are not to forget are the teachings of 1840 to ’44 (here she is saying 1841, ’42, ’43, ’44). So, what were the teachings that they were given in that history? And following I have them broken down:

May, 1842—Habakkuk 2:2

March 22, 1844—Habakkuk 2:3, Matthew 25:5

Summer 1844—Revelation 14:8

August 11–17, 1844—Daniel 9:25, Leviticus 16:29–30; Matthew 25:6

October 22, 1844—Daniel 8:14, Matthew 25:10, Revelation 3:7

The only one that I might have left out here but was not germane to what we are looking at is, in this history the state of the dead was also introduced into the Millerite Movement by George Storrs.

But, for purposes of what we are looking at, in 1842, the understanding of Habakkuk 2:2 came into that history; and, the understanding of Habakkuk 2:2 is, “Write the vision and make it plain upon tables. [Gestures to the 1843 and 1850 Charts.]” **That was in May of 1842.**

And **then in March 22, 1844**, Habakkuk 2:3 was recognized, because they recognized then that the vision tarried in Habakkuk 2:3; and, this tarrying time is also referenced in

Matthew 25:5, the tarrying of the Ten Virgins. That was a teaching from that history [of the Millerites].

And **then in the summer of 1844**, they recognized another teaching, “Babylon is fallen,” the Second Angel’s Message proclaimed in the summer of 1844.

And **then in August 11-17, 1844**, they recognized the light that is identified as the Midnight Cry. **It was based upon Daniel 9:25**, from the going forth of the commandment to restore and rebuild Jerusalem. They realized that the commandment to restore and rebuild Jerusalem began in the fall of the year, not at the beginning of the year as they first thought. They combined that with the types of the Old Testament, **Leviticus 16:29-30**, that it was on the 10th day of the 7th month that the Day of Atonement was to take place; and, **at that point, Matthew 25, verse 6, was fulfilled**, “Behold, the bridegroom cometh. Go ye out to meet him.” So, that was a teaching of that history that was recognized.

And **then on October 22, 1844**, they recognized the closed door of Christ moving into the Most Holy Place. **Matthew 25:10**, the door was closed on the virgins. **Revelation 3:7**, the door into the Holy Place is closed and into the Most Holy Place is opened.

So, when Sister White says the truths we received in 1841, ‘42 ‘43, ‘44 are now to be studied and to be proclaimed, the truths that they received, the truths that they understood in this history were those truths.

Now, why do we want to understand that? Because, history will be repeated, and we have nothing to fear for the future, except we forget the Lord’s teaching and His leading in our past history, not just His teaching but how He led us.

THE LEARNING

So, we will look at His leading now.

“We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency.”—

Assured that He will lead us, right? We can go forward, trusting that He is going to lead us; and, that is what we are talking about here, how the Lord led us in the past.

—“In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906,”—*HE WILL BE WITH US IN 2013*—“**as He was with us in 1841, 1842, 1843, and 1844.**” *Loma Linda Messages*, 156.

So, the teachings and the leadings that we are not to forget, because history is going to be repeated, are the teachings and the leadings that are referenced from 1841 to 1844.

So, how did the Lord lead the Millerites in that history?

May, 1842—1843 Chart produced
March 22, 1844—The tarrying time arrives
Summer 1844—Separation from churches
August 11–17, 1844—Midnight Cry arrives
October 22, 1844—The door shuts

Well, once again **in May of 1842**, He led them to produce this [1843] Chart; and, they all gave testimony that this was a fulfillment of prophecy, the production of this Chart was a fulfillment of prophecy, and that they had been led to do this. This was part of the Lord leading them in that history.

And then they were led into the Tarrying Time, the First Disappointment; and, it is repeatedly identified by Ellen White that this First Disappointment was designed by God. God designed this Disappointment to begin the separation process of those in the Millerite Movement that were there for the right purposes and those that were there for the wrong purposes. This was part of His leading. He brought them to the Tarrying Time **on March 22, 1844**.

He brought them to **the Summer of 1844** where the Second Angel's Message was to be proclaimed and the separation from the churches took place. He led them to this experience. And, we will show you a nice little detail to show that the Lord was leading in this in a moment.

And then He led them to the Exeter Camp Meeting **of August 11-17, 1844**, where the Midnight Cry Message was proclaimed and recognized and received, and then carried to the United States. And it is nice to go back and look in that history. Joseph Bates was leading in that camp meeting, and the Lord had told him—I do not know if it was an audible Voice or just an impression—there would be new light at this camp meeting. So, he went there knowing to be open for a message that Samuel Snow was ultimately going to bring. So, you see that the Lord led in that whole experience.

And then the Lord led them into the Shut Door **on October 22, 1844**.

So, when Sister White says we have nothing to fear for the future, except we forget the Lord's leading and teaching in our past history, and then she isolates exactly what history that is, the history of 1841 to '44, and you look at what they learned in that history, what they were taught and what their experience was, you are putting together light that should provide you with some understanding about what is going to happen here at the end of the world.

HIS LEADING AND HIS TEACHING

Now, when it comes to His leading and teaching, when you look at these two different breakdowns that we have given, this here [the 1843 Chart], this represents the teachings of the Millerites, but it also represents the leading of the Millerites; because, we have a nice quote here where James White basically says it was required that this Chart was published. They had to publish this in order to get their mindset, in order to get it established in their minds that in 1843 was the year of the coming of the Lord. It had to be published in order to lock them into that in order for the First Disappointment to accomplish its work. Okay?

Sister White says in *Early Writings*, page 74,

“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.

THE CHART

Joseph Bates says in *The Autobiography of Joseph Bates*, page 263, about this [1843] Chart—and what I am saying is that this Chart represents the teachings of that history and the leadings of that history, at least a certain portion of it:

“In May, 1842, a General Conference was convened in Boston, Massachutes. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience.”—

Now, yesterday we dealt with a little bit about William Miller, and I hope you got what I was trying to say and infer, is that Gabriel was leading William Miller. And if that is too much for you to accept, it is unfortunate because it is true, but at minimum you can understand that an angel was leading William Miller. And there are places, and we referenced one and maybe two yesterday, where William Miller suddenly has an idea, and you can see there is the Angel Gabriel giving him that idea. And this brother here that is being discussed, Brother Fitch, we know he had a good experience with the Lord because Sister White saw him in the Earth made new. He is a saved man. There are very few people that she actually says Brothers Fitch and Stockman were there in the Earth mad new. It tells you that their experience was correct, because Elder Fitch died before October 22, 1844. So, in the time period leading to his death, he must have had a genuine walk with the Lord, because he is in the Earth made new. So, all I am saying is, logic tells me that when he is saying, “A thought came to my mind that I should produce this Chart,” that it was not a human thought. It was an angel leading him, just like William Miller had been led; because, they were being led to produce this Chart.

That might be problematic for some of you, but okay.

—“Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, **he had thought** if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway.**”—

This is Joseph Bates writing. He is recognizing that this [1843] Chart was more light on their pathway.

—“These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, ‘**Write the vision and make it plain** upon tables, that he may run that readeth it. For the vision is yet for an appointed time.’ Habakkuk 2:2.”—

They understood the production of this Chart was a fulfillment of prophecy.

—“After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called ‘the ‘43 charts.’ This was a very important Conference.” *The Autobiography of Joseph Bates*, 263.

So, how many of them **thought** that this Chart was a fulfillment of prophecy?

FROM THE AUDIENCE: All.

BROTHER PIPPENGER: According to the record, it was unanimous. Okay? So, they knew that this [1843 Chart] represented their teachings, but they also recognized that the Lord had led them to do this. Okay?

LEADING THROUGH PROPHECY

James White says—James White actually here is making a very sober prediction about himself. Okay?

Second Advent Review and Sabbath Herald, volume 1, number 2, James White, says,

“It was the united testimony of Second Advent lecturers and papers, **when standing on ‘the original faith,’** that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. **It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’** or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

He is saying that it was necessary that this [the 1843 Chart] gets published in order for 1843 to be marked, in order to create the Disappointment and fulfill Habakkuk 2:3, which says, “Though the vision tarry, wait for it.” Okay? He is seeing that the production of this Chart is a fulfillment of Habakkuk 2:2, but he is also seeing that the Year 1843 had to be put in place to fulfill Habakkuk 2, verse 3. And, of course, in 1863 he steps off this platform.

LEADING THROUGH HIS PROVIDENCE

I have another quote here from Joseph Bates, in a different publication of Joseph Bates’s, and it is almost identical to the one that we just read from Joseph Bates; but, I want to show you one other thing in it. This one is from *Second Advent Way Marks and High Heaps*, page 53, by Joseph Bates. It says,

“In May, 1842,”—

It tells the same story about the Chart being published; and, I am going to drop down to where he quotes from Habakkuk, and it says,

—“a general conference was again convened in Boston, Mass. At the opening of this meeting Brother Charles Fitch and Apollos Hale of Haverhill, presented us the *Visions of Daniel and John* which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Brother Fitch, in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Habakkuk 2468 years before, where 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.”—

Now, this is where it is a little bit different than the previous quote. It says,

—“This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it. **A camp meeting also was appointed for the first time**, and convened the last week in June, at East Kingston, New Hampshire, where an immense multitude assembled to hear the glad tidings of the reign of Christ.” Joseph Bates, *Second Advent Way Marks and High Heaps*, 53.

At the same meeting where they unanimously voted to produce this [1843] Chart, they voted to set up the first Millerite camp meeting. The point about that is, is this [1843] Chart is what is going to close the doors of the churches against the Millerites, and the Lord was leading in this. This was the Lord leading, and He knew, the Lord knew, the churches were going to close their doors. So, at the same time He is producing the Chart that is going to make the doors close, He is having them get prepared to do camp meetings outside the church. So, this was the Lord’s leading in this history.

REMOVING THE “IF”

William Miller gives us explanation, if we will see it, why this [1843] Chart is what forces the churches to close their doors against them. This is William Miller from his *Apology and Defense*, page 24:

“I had never been positive as to any particular day for the Lord’s appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, ‘about the year 1843.’ In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842,**”—

That is when they published this [1843] Chart. That is when they unanimously voted to publish this Chart.

And this Chart says specifically, 1843 is the end of the world. So, Miller says,

—“**In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF.**”—

How did they preach “with great positiveness” with this Chart? This [1843] Chart was nailing it down, “The Lord is returning in 1843,” and now they turned to William Miller and said, “Hey, get your “IF” out of your presentations. We want to stand united on this presentation.”

He continues on,

—“The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord’s Advent.”—

He had not done that, but the press was saying that he had done that.

—“Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.”—

Miller had written an article suggesting that maybe the clue to identifying when the 2300 Days would end would be in the types, well before Samuel Snow saw it. Samuel Snow uses this identical logic to arrive at October 22, 1844. So, Miller was seeing the glimpses of that, even before Snow.

But, now he continues on,

—“**During the year ‘43, the most violent denunciations were heaped upon me,**”—

Why? Because, now he was not saying, “1843, maybe a little bit before, or maybe a little bit after.” Now he was saying, “The Lord is returning in 1843, period,” and that is what gave the ammunition for the false-hearted in the Protestant world to start calling them fanatics and a diluted people.

—“**During the year ‘43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits.** Our motives were assailed, our principles misrepresented, and our characters traduced.”—

What is *traduced*? *Traduced* is when you cut someone in half with a sword. Okay? Which would be a more familiar term back then, because the wars that we were fighting in those times were using swords; not exclusively, but they were still using swords.

—“**Time passed on:** and the 21st of March, 1844 went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us.**” *William Miller’s Apology and Defense*, 24.

So, on March 22, 1844, there is a large group of the Millerites that turned away from that. Okay? That is where the separation process begins.

And the separation process was accomplished by whom?

FROM THE AUDIENCE: The Lord.

BROTHER PIPPENGER: By the Lord.

How did He do it?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: By introducing this [1843] Chart. And by introducing this Chart, he [William Miller] was being very dogmatic that the Lord was going to return in 1843. He was setting them up for a test to demonstrate who was really in the Movement for the right reason. It was the Chart that was leading them. He [the Lord] was using the Chart to lead them.

While at the same time, the Chart represents the teachings; and, what we are looking at is the fact that we have nothing to fear for the future, except as we forget the Lord's leading and His teaching in our past history. Okay? So, that is why we are emphasizing these things.

THE SEPARATION PROCESS BEGINS

So, with the First Disappointment on March 22, 1844, the separation process begins.

Now, Sister White comments about this history, and this is where we are dealing with the 2520. This is the passage in the Spirit of Prophecy where Sister White conclusively, directly, absolutely airtight places her seal of approval on the 2520. She says, and this is a comment in reference to *Early Writings*, page 74, which we have already read, that she says that the 1843 Chart was directed by the hand of the Lord, but the Lord held His hand over a mistake in some of the figures.

The Lord held His hand over this portion up here [referring to the upper right-hand portion of the 1843 Chart], with these figures [2520, 2300, and 1843].

She says from *Early Writings*, pages 235 – 237,

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them.”—

What does it mean “to prove them”?

FROM THE AUDIENCE: To test them.

BROTHER PIPPENGER: To test them.

—“His hand covered a mistake in the reckoning of the prophetic periods.”—

This is the same book where she says the Lord held His hand over a mistake in some of the figures. This is *Early Writings*. She is now giving the explanation of the Lord holding His hand over these figures [again referring to the upper right-hand portion of the 1843 Chart].

—“Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.**”—

It was God's design. It was His leading that this Tarrying Time arrived.

—“The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts.** They were the first to turn and ridicule the sorrowful, disappointed ones

who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.”—

He was leading them with this Chart.

—“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods.”—*PLURAL*—**“The hand of the Lord was removed from the figures,”**—

There was a singular mistake in some of the figures, she says in *Early Writings*, page 74; and, now she is saying they were led again to search out the prophetic periods and the Lord removed His hand from the figures, and the singular mistake,

—“**and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.**”—

The prophetic periods that they had been identifying concluding in 1843 were the 2520 and the 2300; but, the Lord removed His hand from that so that they could see their mistake and their mistake was the fullness of the year mistake that impacted these predictions.

So, when Sister White says they then saw that the same evidence that had proved that these prophecies had ended in 1843 and then was recognized to prove they ended in 1844, Ellen White is saying the same evidence that marks 1843 as a conclusion for the 2520 was then recognized to demonstrate the 2520 ended in 1844. This is an absolute, airtight proof that Ellen White supported the Millerite understanding of the 2520.

—“Light from the Word of God shone upon their position, and they discovered a tarrying time”—

Now they are going to see Habakkuk 2, verse 3, “the vision tarry, wait for it.”

—“—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, **they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones.** Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and

wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God's people, who were living out the heaven-sent message.

“The **believers in this message**”—

In what message? This is where you really need to be careful and specific.

“The believers in this message,” and the message here in context is the message that the evidence that we had thought proved the 2520 and 2300 and 1843 actually shows the 2520 and the 2300 ends in 1844.

—“The **believers in this message were oppressed in the churches**. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but **the passing of the time** revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844.**”—

So, after the Tarrying Time, what is the message that the true Millerites are then proclaiming? The historical logic will tell you this.

“We thought it was 1843, but now we see it is 1844,” is that what they are going to be explaining to people, logically? Yes, and this message becomes THE message. It is not anymore about Islam being restrained. It is not the other messages here. Now they are explaining to people why it is no longer 1843; it is 1844. And as they do so, the persecution in the churches is amped up.

—“With clearness the believers explained their **mistake** and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; **they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it.** Those who dared not withhold from others the light which God had given them, **were shut out of the churches;** but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 235–237.

I got an email yesterday from a brother in Tennessee that had just received an email from some brethren in Wales, and the brethren in Wales were telling him in their email to the brother in Tennessee that this weekend, I think it is—I think it was this weekend—that they [the church] are going to deal with them, disfellowship them over their association with this message.

And then this morning I got an email from a brother in Canada. His conference is going to deal with him now because he has continued to discuss the 2520.

So, all around the world, this experience here is being repeated over the very same message, the message being that the 2300 and the 2520 both are fulfilled in 1844.

Okay. So, at the Tarrying Time the separation process begins.

THE SUMMER OF 1844

The Great Controversy, pages 375 – 376, it says this,

“As his [Miller’s] work tended to build up the churches,”—

I mean, Miller was producing a revival in Christianity, his message. The Millerite preachers were preachers from all denominations, and the people that were receiving this message were being revived and awakened. And that was no problem for these Protestant churches to see their churches come alive. The problem came when they began to say the Lord was coming in 1843; and, then thereafter when He did not return in 1843, the Tarrying Time, the problem increased even more.

—As his [Miller’s] work tended to build up the churches, it was for a time regarded with favor. But **as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church.**”—

“You go to that meeting over there where they are talking about these things, you are going to be removed from the church.”

What things were they talking about? The things they were talking about is that the same evidence that had led them to first predict 1843 then proved that the prophetic periods, the 2520 and 2300, ended in 1844.

“You better not be going to those meetings!”

—“Thus the believers found themselves in a position of great trial and perplexity. **They loved their churches and were loath to separate from them; but as they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God’s word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’ Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.**” *The Great Controversy*, 375–376.

Okay. Now we are in the Summer of 1844, and the separation process is meeting its climax. This is when the Second Angel’s Message is proclaimed, because they realized that these churches that were fighting against this message were not in the pillar of the ground of Truth. Those churches had then become, in their understanding, part of Babylon and they separated.

Sister White says in *The Great Controversy*, page 389,

“The second angel’s message of Revelation 14 **was first preached in the summer of 1844**, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its

complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete.” *The Great Controversy*, 389.

FANATICISM

In this time period, in the time period of the Second Angel—and this is worth noting—this is where fanaticism comes in.

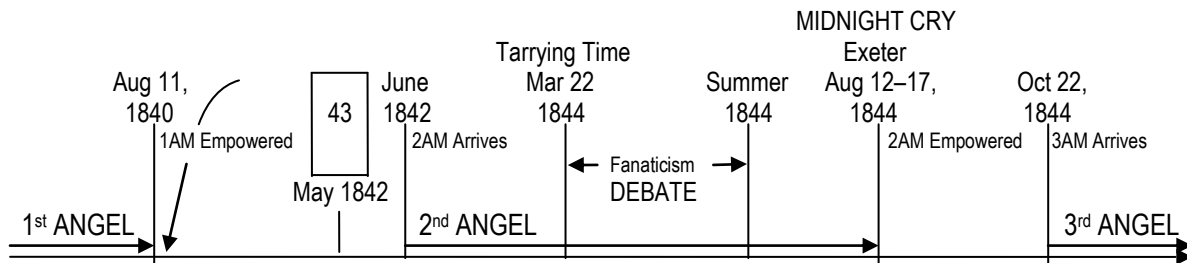


Figure No. 146.

Just so you can follow my logic [draws timeline upon the whiteboard], the First Angel’s Message was empowered when the year-day principle was confirmed on August 11, 1840, with the collapse of the Ottoman Empire, in fulfillment of Revelation 9, verses 14 and 15.

So, the First Angel’s Message, it has been proclaimed by Miller. He has understood it since 1818, and begins to publish it in 1831. But, here, this is the First Angel’s Message and it is empowered, and it begins to test the churches from August 11, 1840, onward.

Then in June of 1842, the process of the churches closing their doors against this message begins; because, in May of 1842 the Chart predicting the end of the world in 1843 is introduced.

And then on March 22, 1844, the Tarrying Time arrives, and the separation process begins in the Millerite History. And as in this history, the faithful begin to show that the same evidence that identified that the 2520 and 2300 ended in 1843 was then recognized to demonstrate that it ended in 1844, then the churches really began to reject this message.

And in the Summer of 1844, the faithful have determined that the Protestant churches had become Babylon because of their rejection of the message.

This here is the First Message going through history. It is empowered here [August 11, 1840]; the First Message is empowered. All the messages arrived and are thereafter empowered.

Here, the Second Angel’s Message arrived, but it gets empowered down here at the Exeter Camp Meeting. August 12-17, 1844, the Second Angel’s Message is empowered and leads to the arrival of the Third Angel’s Message.

And, of course, the Third Angel’s Message, as was the First and the Second, is not empowered until the Fourth Angel joins it on September 11, 2001.

So, let us go back to this quote now and try to make sure we understand the sequence of the history that Ellen White is dealing with.

The Great Controversy, page 398:

“It was not the proclamation of the second advent that caused fanaticism and division.”—

This here, the First Angel's Message when it was empowered, that did not cause fanaticism and division. Okay? That was the Mighty Angel of Revelation 10 that had come down, and Sister White said that was "no less than the personage of Jesus Christ." This Message was empowered, and it was so powerful that it prevented fanaticism from coming in.

—"It was not the proclamation of the second advent that caused fanaticism and division. **These appeared in the summer of 1844,**"—

What is the Summer of 1844? This is the time of the Second Angel's Message.

—"These appeared in the summer of 1844, when Adventists were in a state of **doubt and perplexity concerning their real position.** The preaching of the first angel's message and of the 'midnight cry' tended directly to repress fanaticism and dissension."—

No fanaticism and dissension in here [between August 1, 1840 and June 1842]; none in here, not with the Midnight Cry [between August 11-17, 1844 and October 22, 1844].

But, in here [between March 22, 1844, and August 11, 1844], fanaticism arrives. And the reason you want to see this is because history repeats. So, when we take this history down to our time period, we will realize that this time period of fanaticism that is being referenced is marking the strong delusion that comes to Adventism at the end of the world.

—"Those who participated in these solemn movements were in harmony;"—*THE MIDNIGHT CRY AND THE FIRST ANGEL'S MESSAGE*—"their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' Matthew 25:5-7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to **which it was afterward found that they extended,** the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'" *The Great Controversy*, 398.

So, in this history of the Midnight Cry, fanaticism melts away like dew with the morning sun.

The proclamation of the First Angel's Message, no fanaticism; but, in here, the Tarrying Time, the separation process, the uncertainty about what just took place, this is where the fanaticism arrives.

And those people that are getting drawn into fanaticism—you see, when the Tarrying Time arrives, two classes are demonstrated, right? We have just read that. Some people are led back to their Bible, and they discover that the same evidence that showed the prophecies ended in 1843 were then recognized to show they ended in 1844. But, as Miller said, "Many no more walked with us at that time period." There is a large body of Millerites at this point that turn

against the Message, and Sister White says they become the worst critics of those that are carrying on with the Message. Right?

Are you with me on that?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: So, these people that have lost their ways, they are getting drawn into fanaticism here [indicating the period of the Tarring Time]. They are still professing to be Christians, of no doubt; but, their views of truth are now out in darkness. And the reason for it is what? Why is that?

FROM THE AUDIENCE: Because they rejected the message.

BROTHER PIPPENGER: Because they rejected the light. When you reject the light, you go into darkness; and, in that darkness is where the delusions and the fanaticisms arrive.

Notice what Sister White says, *The Great Controversy*, beginning at page 430. And, this is a principle. She is not talking necessarily here about the Summer of 1844 but the principle of rejecting light and what happens.

“Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days,”—

Now, he went to Christ, and he jumps over Millerite History, and he brings it right down to our time period.

But, what we are looking at is the history of the Millerites when they rejected the light.

What light did they reject that brings on the fanaticism?

What was the teaching? What was the light that these people are going to go into delusion and fanaticism, what was the light that they rejected?

FROM THE AUDIENCE: The Tarrying Time?

BROTHER PIPPENGER: No. The Tarrying Time is the experience.

They rejected the light that the evidence that proved the 2520 ended in 1843 was then recognized to prove that it ended in 1844. That was the light that they were rejecting.

But, let us continue on here.

—“Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love.” *The Great Controversy*, 430–431.

Of course, if you are going to be a very literal person, if you understand that the Millerite History is repeated to the very letter, what light would it be that Adventists reject that bring the strong delusion, if we are going to use the Millerite History as a point of reference? Well, it would be the light about the 2300 and the 2520 ending in 1844 and not 1843.

Maranatha, page 173, says this:

“**When** those that ‘believed not the truth, but had pleasure in unrighteousness’ 2 Thessalonians 2:12, **shall be left to receive strong delusion** and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: ‘Come out of her, my people.’ Revelation 18:4.” *Maranatha*, 173.

The point being here is that Adventism goes into strong delusion before The Sunday Law. It is at The Sunday Law that God’s people are going to call God’s **other** children out of Babylon. But here, she says when those who did not receive the love of the truth receive the strong delusion of 2 Thessalonians, chapter 2, THEN (meaning *after*) God’s other children in Babylon are to be called out.

So, what I am saying is this darkness and fanaticism here [between March 22, 1844, and August 11, 1844], in this history of the Millerites, based upon the rejection of this message here [the Tarrying Time of March 22, 1844], the separation process begins, this is the history that is prefiguring the history of the strong delusion in Adventism at the end of the world.

THE MIDNIGHT CRY

What led to the message of the Midnight Cry, which is here [August 11-17, 1844]? It is a familiar quote, no doubt, from *The Great Controversy*, page 398.

“That which led to this movement”—*THE MIDNIGHT CRY MOVEMENT*—“was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.” *The Great Controversy*, 398.

And if you read on in this passage, she says from that point, once they realized that the decree was in the end of the year, in the Autumn of the year of 457BC, then the next step was that they went into the types and concluded that the Day of Atonement took place in the 7th month, the 10th day, which was also in the Autumn of the year, allowing them to determine that the 10th day of the 7th month in the Year 1844 would occur on October 22nd. So, this truth is what removes fanaticism here at the Midnight Cry. Now you have a group of people that are carrying the message to their world, and fanaticism is no longer in the Movement. The fanaticism is in here [from the Tarrying Time beginning March 22, 1844, to the Summer of 1844].

So, if this Midnight Cry experience is paralleling the Loud Cry experience when the message is carried to the world at our day and age, then the fanaticism, the delusion, is something that takes place before that time period: **Right now!**

THE THINGS SEEN IN 1843 AND 1844

Manuscript Releases, volume 21, page 437, says,

“All the messages given from 1840–1844 are to be made forcible now,”—

All the messages are to be made forcible now? Well, the message here [from March 22, 1844 in Figure No. 146] in this history that separated the believers and closed the doors of the churches against the Millerites is a message that the 2520 and the 2300 ended in 1844.

—**“All the messages given from 1840-1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. **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.

Now, Brothers and Sisters, she says, “Blessed are the eyes which saw the things that were seen in 1843 and 1844.” What was seen in 1843 and 1844?

WHAT WAS SEEN IN 1843 AND 1844?

THE PROPHETIC PERIODS ENDED IN 1844

Your next quote, we have already read it, but we are going to read a portion of it. It says, from *Early Writings*, page 236:

“The hand of the Lord”—

Right here [referring from March 22, 1844 (the Tarrying Time)].

—“The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 236.

That is what they saw! Blessed are the eyes that saw these things.

What did they see? They saw the 2520 ending in 1844, and she says there should be no delay in repeating this message, and she says it in the context of all the messages of 1840 to 1844 are to be made forcible now.

REVELATION 14:8—BABYLON IS FALLEN

What else did they see? In here [the Summer of 1844] they saw Revelation 14:8, “Babylon is fallen!”

They saw churches that were no longer the pillar and the ground of the truth. And why were the churches identified as no longer being the ground and pillar of the truth? Because, they had rejected the message that the 2520 and the 2300 ended in 1844.

THE TYPES—THE SHUT DOOR

What else did they see? They see the shut door. The message of the Midnight Cry is the Shut Door Message.

The Great Controversy, page 398:

“That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.” *The Great Controversy*, 398.

They believed the Lord was going to return to Earth and shut the door of probation for all mankind at that point in time, **point in time**; but, it was still a shut door message. And sure enough, on October 22, 1844, the door in the parable of the Ten Virgins was shut upon the virgins of the Millerites, and the door in the Holy Place was shut.

What they saw here at the Midnight Cry was the Shut Door Message. Okay?

THE MESSAGE THAT BROUGHT US OUT OF THE CHURCHES

Review and Herald, January 19, 1905:

“**God is not giving us a new message.** We are to proclaim **the message** that in 1843 and 1844 brought us out of the other churches.” *Review and Herald*, January 19, 1905.

What message in 1843 and 1844 brought us out of the churches?

“... They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 236.

We have no new message. The message of the 2520 and the 2300 ended in 1844 **is** the message that through the Lord’s leading brought them out of the churches. Had they not presented that message, they would have stayed in the churches and went into delusion and fanaticism that the churches went into. What brought them out was the message of the 2520 and the 2300.

THE CHART

Life Sketches, page 27:

“In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions, the different denominations closed the doors of their churches against Mr. Miller.** Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive.” *Life Sketches*, 27.

Right here [June 1842], the closing of the door begins. The reason it begins and the reason that we need to understand this is we have no new message. We are to present the message that 1843 and 1844 brought us out of the other churches. Right here the process begins.

The introduction of the 1843 Chart and the removal of the “IF” by William Miller saying the Lord is returning in 1843 begin this process. It is a Closed Door Message: “In 1843 the Lord is coming back to the Earth.” This Chart begins this process.

So, what I am saying is that there will come a time here at the end of the world where not this [1843] Chart but THESE CHARTS [the 1843 and the 1850 Charts] will be **introduced and they will begin the process of the churches closing their doors.** Okay?

But, what comes after this, once the process begins here [the Tarrying Time] and you get to this history [the Summer of 1844], then you begin to get removed from out of the churches. All right?

So, in this history right here [June 1842], Sister White just said that she was at the meetings at the Casco Street Church in Portland when Miller is giving his second course of lectures and the doors began to close. Ellen White is there in the audience hearing these things; and, during this time, she and her family and others begin to get disfellowshipped. All right?

Notice what she says from *Early Writings*, page 13.

“Most of my father’s family were full believers in the advent, and for bearing testimony to this glorious doctrine seven of us were at one time cast out of the Methodist Church. At this time the words of the prophet were exceedingly precious to us: **‘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.

“From this time, up to December, 1844, my joys, trials, and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning”—AND SHE DESCRIBES HER FIRST VISION, IN DECEMBER—“we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God’s glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below.” *Early Writings*, 13.

What I want you to see here, Brothers and Sisters, if you go to Isaiah 66 again, is there are a few places that Sister White quotes Isaiah 66, verse 5; and, of those few places, she always ties it in

to this history here [between March 22, 1844, and August 11, 1844], to when they were being cast out of the churches.

Isaiah 66, verse 4, says,

“⁴I also will choose their delusions, and will bring their fears upon them;”—

And we have already shown that this is the delusions of 2 Thessalonians, chapter 2.

—“because when I called, none did answer, when I spake, they did not hear:”—

They rejected the light. Just like in the time of Noah, Abraham, Christ, they rejected the light.

—“but they did evil before mine eyes and chose *that* in which I delighted not.

“⁵Hear 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 66:4-5 (KJV).

So, Sister White takes verse 5 and places it in this history [from March 22, 1844, to the Summer of 1844], this history right here, exclusively, when she uses that verse.

THE LORD’S HAND REMOVED

The Lord’s hand is removed from the figures here at the Tarrying Time. We are familiar with that from *Early Writings*, page 236.

“The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 236.

And then Sister White says, in *The Great Controversy*, page 372,

“Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope;”—

I have seen men do that.

—“but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: **‘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.” *The Great Controversy*, 372.

Isaiah 66, verses 4 and 5, is fulfilled right in here [the period from the Tarrying Time to the Summer of 1844] because it is the fanaticism that comes in, and it is the separation process that takes place.

But, 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 then in *Review and Herald*, August 18, 1890, it says,

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been**”—IN THE MILLERITE HISTORY—**“This parable has been and will be”**—IN OUR HISTORY—**“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.

This Millerite History here, it is going to get repeated to the very letter in our history.

Notice what she says about the Midnight Cry, from *Bible Echo*, May 4, 1896.

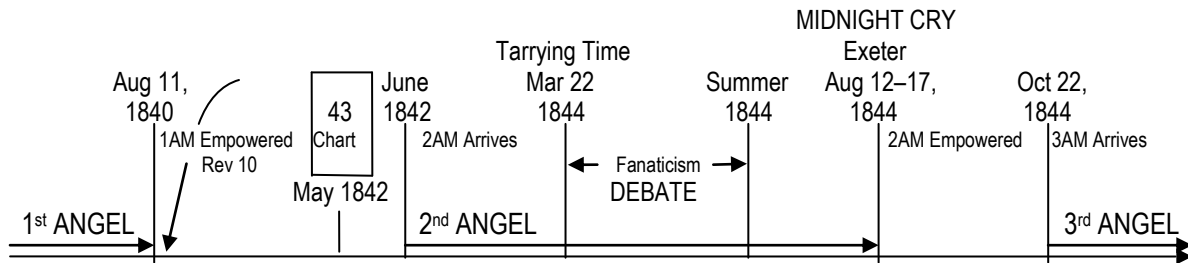
“There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind is carried to the future when the signal will be given, ‘Behold the Bridegroom cometh; go ye out to meet Him.’** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.” *Bible Echo*, May 4, 1896.

Her mind is carried to the future when this history here [referring to August 11-17, 1844] is going to be repeated. But, this history here cannot be separated from this history [from 1840 to 1844 of the Millerite History], can it?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: So, if this is going to be repeated, the Midnight Cry in here, then this is going to be repeated [history of the Summer of 1844]; this is going to be repeated [the history of the Tarrying Time]; this is going to be repeated [the history of June 1842]; and this is going to be repeated [the history of August 11, 1840 through May of 1843].

FANATICISM IN THE MILLERITE HISTORY



REPEAT OF THE MILLERITE HISTORY IN THE TIME PERIOD OF THE 144,000

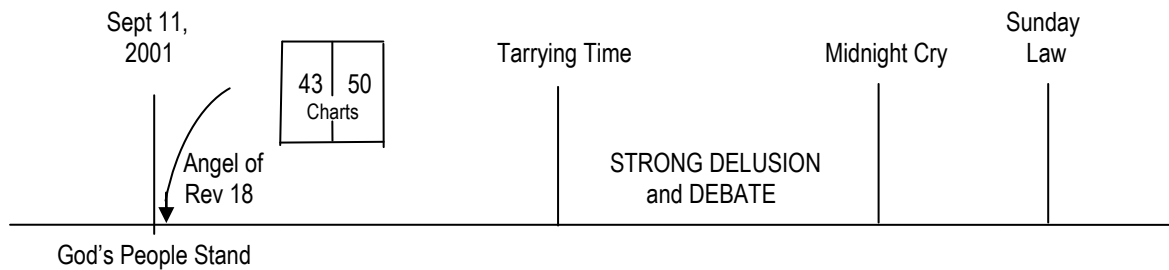


Figure No. 147.

There is going to come a time after the Angel comes down (this is the Angel of Revelation 10, Millerite History), there is going to come a time when the Angel of Revelation 18 comes down [September 11, 2001, Period of the 144,000]. He is going to come down for the same reason that this Angel [of Revelation 10 at August 11, 1840] came down: the restraint of Islam.

And what is the restraint of Islam? It is the message that prepares God's people to stand. They stand up here.

And then there is going to come a time where the [1843 and 1850] Charts are introduced in our history, and that is going to begin the closing of the doors in Adventism.

Then there is going to be a debate, Isaiah says in Isaiah 27, that begins in this history; and, the debate is going to be the same debate that went on here [in the Millerite History], that debate being that the 2520 and the 2300 were valid prophecies that came to a conclusion in 1844.

And here fanaticism arrives [between March 22, 1844, and August 11, 1844]; and here [in the History of the 144,000] strong delusion arrives.

Strong Delusion is Isaiah 66, verse 4; and, verse 5 says [paraphrasing], "They are going to cast you out of the churches. Your brethren, your church brethren that hate you, are going to cast you out of the churches; and, they are going to think that they are doing God's work and will, because when they cast you out of the churches, they are going to say, 'Let the Lord be glorified!' But, He will appear to your joy and to their shame."

CAST OUT

THE OUTCASTS OF ISRAEL

Isaiah 66:5; Isaiah 11:12; Isaiah 5:26; Numbers 2:1–2; Isaiah 18:3; Isaiah 11:10; Psalm 147:2; Zechariah 9:16; Isaiah 56:8; Isaiah 30:8–21; Isaiah 66:18–21

So, I am out of time; but, I am going to take just a little more time.

A few weeks ago I went to a Friday night and Sabbath meeting, to a brother who was a deacon and his wife was a deaconess in the church. And he had invited his pastor and his head elder to come to the Friday night meeting, which they did, and we went over this series of quotes here. And in this series of quotes, in the evening meeting in his home, the pastor and the head elder got a little bit uncomfortable with some of the conclusions that I was drawing, but they fulfilled the very thing that was going to happen (that is suggested here) within a week.

I will explain as we go along.

Isaiah 66, verse 5,

“⁵. . . Your brethren that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified.” Isaiah 66:5, in part (KJV).

So, those that are cast out, what are they? They are cast out of the church.

What is the church? **What is the church?**

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: The church is modern Israel, right? So, they are the ones that are cast out of Israel. So, who are they?

Go to Isaiah 11, verse 12. We are going to move real quick.

Isaiah 11, verse 12, says,

“¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Isaiah 11:12 (KJV).

Now, the ensign that is lifted up is what draws all the nations to the glorious Holy Mountain here at the end of the world; and, Sister White describes the ensign as Christ, as His Law, as His Sabbath, and as His people.

And Isaiah here is saying that the ensign is the Outcasts of Israel. And Isaiah is Isaiah. He is Isaiah in chapter 11 and he is Isaiah in chapter 66; so, he is not going to disagree with himself. He says, “Your brethren that hated you, cast you out of Israel,” out of modern Israel.

So, what bothered this head elder is that I said that the people who are the ensign that are going to get lifted up, they are going to get disfellowshipped from the Seventh-day Adventist Church over this Message, for the same reason that the Millerites were disfellowshipped from their churches in those time periods, because they are preaching the 2300 and the 2520 ended in 1844. And that made him nervous.

But, the next Sabbath after that when this friend of ours, that held the meetings that was a deacon and his wife a deaconess, went to church, it was put in the bulletin that they were no longer a deacon and deaconess. They had been cast out in one week without any church board meeting.

So, as I understand it, God’s Word never fails.

Go to Isaiah 5:26.

“²⁶And he will lift up an ensign to the nations from far and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: . . .” Isaiah 5:26 (KJV).

And the ensign is the Outcasts of Israel.

And he is going to lift up an ensign. What is an *ensign*?

Go to Numbers, chapter 2, verses 1 and 2.

“¹And the LORD spake unto Moses and unto Aaron, saying, ²Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house: far off about the tabernacle of the congregation shall they pitch.” Numbers 2:1-2 (KJV).

The *ensign* is a symbol of their father’s house. He is going to lift up an ensign, and the ensign that is a symbol of the Heavenly Father’s House are those that are cast out, the Outcasts of Israel.

And, Sister White only uses Isaiah 66:5 when she is describing those people that are cast out of the churches in this history of the Millerite time period; and, “We have nothing to fear for the future, except we forget the Lord’s leading and teaching in our past history.” This was the Lord leading. He led them into an experience where they were cast out.

And verse 4 of Isaiah 66 is that this casting out goes on in the time of fanaticism, or the time of strong delusion; and, it is for the identical reason, the identical message, the identical leading.

Go to Isaiah 18:3.

“³All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye.” Isaiah 18:3 (KJV).

He lifts up an ensign to bring God’s other sheep together with the Outcasts of Israel, and He does so when He is blowing a trumpet.

What trumpet gets blown in this history?

FROM THE AUDIENCE: The Third Woe.

BROTHER PIPPENGER: It is the Third Woe of the Seventh Trumpet. It is an identification that the world, that this period of time is being brought to its knees because the Third Woe of Radical Islam is bringing the world down. It is sinking the ships of Tarshish before their very eyes.

Go back to Isaiah 11, verse 10.

“¹⁰And in that day”—

And if you want to know what day it is, go back to chapter 10, verse 1, same vision.

Verse 1, of chapter 10, it says,

“¹Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; . . .” Isaiah 10:1, in part (KJV).

And in *Manuscript Releases*, volume 14, page 91, Sister White tells us that this unrighteous decree here is The Sunday Law.

So, in the history of The Sunday Law, if you go back to Isaiah 11, verse 10, at The Sunday Law, it says,

—¹⁰“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”
Isaiah 11:10 (KJV).

The Outcasts of Israel, those that get disfellowshipped in this history before the door closes, when the door closes at The Sunday Law they are lifted up as an ensign to bring the whole world to the glorious Holy Mountain to stand with God’s people.

Go to Psalm 147, verse 2. We will put this in the record. Hopefully we will deal with this within the next couple of worships. We are almost done here.

Psalm 147, verse 2:

—²“The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.” Psalm 147:2 (KJV).

Okay. The building up of Jerusalem is accomplished by the Outcasts of Israel.

And who are the Outcasts of Israel? They are those that were cast out by their brethren which did hate them, and thought they were doing God’s will.

Okay. So, the story of the Outcasts is the story also of building Jerusalem. And when you build Jerusalem, what are you going to have to do? You are going to have to get some tools.

And what are the tools that are referenced in the Bible for building Jerusalem? Well, there is a line stretched, there is a rod, there is a measuring that goes on.

And here in this history [of the Millerites], right after the Disappointment, Revelation 10:8-10, John is told to take the Little Book, and it would be sweet in his mouth and bitter in his stomach.

And then in verse 11, it says, “You must prophesy again before many nations, kindreds, tongues, and peoples.”

And then John is given a rod and told to do what?

FROM THE AUDIENCE: Measure.

BROTHER PIPPENGER: Measure the temple, but leave out the courtyard, for it is given to the Gentiles.

So, in this history [of the Millerites], Jerusalem is getting built once right here when the door closes [October 22, 1844].

And when the door closes at The Sunday Law for Seventh-day Adventists, prophetically Jerusalem is going to be built again. It is going to get built by the Outcasts of Israel.

A big story in a small amount of time.

Go to Zechariah, chapter 9, verse 16.

—¹⁶“And the LORD their God shall save them in that day as the flock of his people: for *they shall be as the stones of a crown*, lifted up as an ensign upon his land.”
Zechariah 9:16 (KJV).

And, we have already found out that the ensign is the Outcasts of Israel. They are going to be lifted up as stones on a crown, the Outcasts of Israel.

Isaiah 56, verse 8, says,

“⁸The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.” Isaiah 56:8 (KJV).

The Outcasts of Israel are the flock, His flock; but, He has other sheep that He is going to gather. There are two gatherings. The second gathering begins when the ensign is lifted up and the world is called to the ensign.

Okay. Go to Isaiah 30. I probably should pass over Isaiah 30, verses 8 through 21²⁴, and deal with it another time; because, there is so much light in that passage that you need sunglasses even to look it; but, we are out of time, and it takes a certain amount of time to consider these things.

So, Isaiah 30, verses 8 through 21, we will deal with that and Isaiah 66:18-21, tomorrow. We are out of time and these verses are just too profound to race through.

Shall we pray?

Benediction: Heavenly Father, we want to proclaim the message that brought the Millerites out of the churches in 1843 and 1844; and, we see very specifically that very message is the message that is causing a shaking in Adventism at this time. It is the message of the Chart, and now the Charts, and it is the message that upholds that the 2520 is a valid prophecy that ended in 1844. We want to uphold these teachings and present these teachings, but we also understand that these teachings in the Millerite experience produced an experience that you led them through, and that therefore you are also leading your people through this experience at this very time. And we want to be benefited by the light of the past that we might go through this testing process in a way that glorifies your name and secures us salvation. So, we ask that you would give us discernment to understand the significance of this past history and how it applies to us this very day. We thank you for the work that you are doing with the LiveStreaming and the DVD recordings, and ask for your continued blessing upon them. As we begin our work for you this day, we ask that you would keep us safe, watch over and protect us. In Jesus's name, amen.

²⁴ Corrects audibly on the DVD the cite reference from Jeremiah 30:8-21 to Isaiah 30:8-21 that appeared in instant presentation Notes as a typographical error.

Habakkuk's Two Tables #75

[#75 of Notes, with DVD]

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's rest and another day that we can serve you. As we take up our morning worship, we ask that you grant us the presence of your Holy Spirit, that you would come into each of us and enlighten our minds that we can receive the light that you have for us from this particular approach to your Word. We would ask that you would overrule my humanity, take control of my words and my thoughts that they might be of such a nature that they would glorify and honor you and that they would edify your people. And we would ask that you would a similar work for those that are hearing these things. We want to understand these truths. We want to receive them gladly and comprehend them, that we might eat them and they become part of us, that they would change us more fully into your image and better prepare us to teach these things to those that we come in contact with. We ask now that your Angels would be in attendance, that you would watch over the LiveStreaming that we are doing and the DVD production that they also might be a blessing beyond simply this study this morning. In Jesus's name, amen.

BROTHER PIPPENGER: I had hoped to get to a punch line today; but, when I went to Jeremiah, instead of Isaiah yesterday, it kind of threw me but it also gave me reason to go back to look more closely at that passage in Isaiah; and, this time I am going to go a little farther with it.

On Sunday we began our conclusion on Habakkuk's Tables, and virtually everything that we are sharing here, we have already shared in the previous presentations of Habakkuk's Tables. And pretty much everything that we have shared in Habakkuk's Tables, we have shared publicly before and I received a small amount of criticism that this is just repeating the old stuff; but, I do not accept that criticism. Repetition is good, and I am going through it from different approaches which is good. So, we understand that this is both a repetition of what we have already done in Habakkuk's Tables and what we have done publicly in other places; but, there is a purpose for some of it.

And Sunday, as we began our conclusion, we spent some time identifying the Foundation, the Platform, the Old Paths, the beginning of our Confidence, and the Established Faith as the same thing. Okay? They are the Truths as represented upon this [1843] Chart, which were gathered together by the Millerites in their history.

And we read a quote where the enemy was working to prevent God's people from standing. And, upon the principle that all the prophets are teaching the same thing at the end of the world, in Ezekiel 37:9-11 we see that what brings the bones and flesh to their feet is a second message in Ezekiel 37; and, the second message is the message of the Four Winds.

Sister White defines the Four Winds in Ezekiel 37 as the Four Winds in Revelation 7 that are restrained while the 144,000 are sealed; but, she also calls them "an angry horse that is seeking to break loose," thus it is restrained, just as it is in Revelation 7.

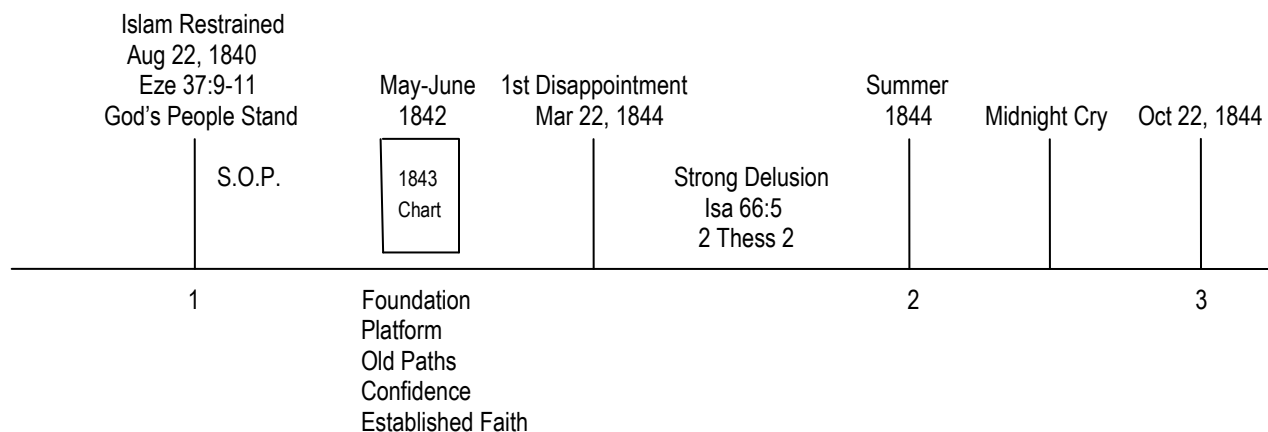


Figure No. 148.

And we know that the angry horse that is represented in the Foundation and on the Platform and in Old Paths at the beginning of our Confidence and the Established Faith of the Body is the angry horse of Islam, as represented in the First and Second Woes.

So, we see here in this waymark that we are putting up here that what causes God's people to stand is the restraint of Islam, which took place in the Millerite History on August 11, 1840, and took place in our history on September 11, 2001.

But, what we were doing in that first presentation and throughout all of these presentations is showing a direct connection with the Spirit of Prophecy to the Foundational Truths. If you throw out the Spirit of Prophecy, you are going to throw out the Foundational Truths; and, if you throw out the Foundational Truths, you are going to throw out the Spirit of Prophecy, even if you say otherwise.

There are many of those that are fighting against this message of the Foundations in Adventism that claim to be supportive of the Spirit of Prophecy, but they are not; because, they are denying the light of the Spirit of Prophecy on this subject.

And, we have been focusing in on Isaiah 66; particularly we begin with Isaiah 66:5 and show that Sister White talks about the delusions that the Lord will choose for God's people at the end of the world are the same as Paul's strong delusion in 2 Thessalonians, chapter 2.

One of the reason that we are putting an emphasis upon that is because in 2 Thessalonians, chapter 2, that William Miller discovers that the Daily, which is one of the Foundational Truths, that the Daily was Paganism. And if you take 2 Thessalonians, chapter 2, and grammatically analyze it, those people that receive strong delusion do so because they do so because they do not have a love of the Truth; but, the Biblical truth that is noted in 2 Thessalonians, chapter 2, is the truth that William Miller saw. It is the truth about the relationship of Paganism and Papalism, it is the truth about the Daily; therefore, there is one way to look at 2 Thessalonians, chapter 2, grammatically, and what it is saying is the reason that Adventists receive the strong delusion at the end of the world is because they reject William Miller's understanding is Paganism. And, that is in perfect agreement with the grammatical structure of 2 Thessalonians, chapter 2. And we are purposely, of course, putting that in there.

Yesterday we began to look at two aspects of this history, and we pointed out that Isaiah 66:5, in verse 4, that when the Lord is going to choose the delusions of these Adventists that receive the strong delusion, He is going to bring their fears upon them, and Sister White says, "We have nothing to fear for the future, except that we forget the Lord's teachings and leadings

in our past history.” So, we went and showed that the teachings of 1841, 1842, 1843, and 1844 were the teachings that she is referencing; and, that in connection with those teachings, the Lord was leading them through the providential understanding and fulfillment of those very teachings in that history. So, we identified that the messages that came that are represented on this [1843] Chart in 1840 to ’44, were the teachings; but, those teachings produced the experience, and the experience was accomplished by the Lord leading them through this history.

So, if we forget these teachings and that history, we have everything to fear, was one of the punch lines of that study.

And we noted that if we are looking at this [Figure No. 148] in terms of the Millerite History—and we can do either: we can put this in the Millerite History or in our history—that in 1842 we see the Chart (the 1843 Chart) comes into history; and, this begins the separation process we looked at yesterday, because once the Chart was in history the Millerites said to William Miller, “Take the ‘IF’ out of your presentation,” and this begins the churches identifying that what Miller and his associates were preaching were “fanaticism.” So, the door begins to close.

And then, this [the 1843 Chart on the timeline of Figure No. 148], let us put May-June, because the doors begin to close at this time. The Chart is produced in May [1842].

And then we have the First Disappointment, March 22, 1844; and, from this point on, fanaticism arrives, the separation process begins.

Sister White has a quote where she says in this history, which is the First Message, there was no fanaticism. When they had the year-day principle confirmed for them, the fanaticism did not stand up to that. There was too strong of an argument.

But, then after the First Disappointment when, as Miller said, many walked no more with them, a large portion of the Millerites left and began turning against the message; and, those that remained in the message, they were a little bit taken aback that the Lord did not come in March 21, 1844 (in the prophetic year 1843). When He did not come, they were going through some doldrums; and, at this time fanaticism arrives, until the Midnight Cry down here.

The Midnight Cry, once they had October 22, 1844, in place, once again the message is empowered. August 12-17, 1844, the Midnight Cry arrives, fanaticism is gone, and it concludes on October 22, 1844.

But, it is in this history here, where the fanaticism and strong delusion comes into the Millerite History; because, as we read in *Early Writings*, pages 259 – 260, those that would not receive the First Message (or in Christ’s day, would not receive the message of John the Baptist), could not be benefited by the teachings of Jesus. They could not be benefited by the Second Angel’s Message; and, therefore, they could see no light in Christ beginning His work in the Heavenly Sanctuary, or Christ moving into the Most Holy Place.

And, it is in this process of the rejection of the message that they go into fanaticism and delusion; and, of course, we are setting this up for an illustration of why we go into fanaticism and delusion at the end of the world as we reject the very same message.

And, of course, because we are focusing on Isaiah 66, we pointed out that in verse 5, when Isaiah says, “You 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.” that Sister White uses that verse exclusively to identify this history here [from March 22, 1844 to August 12-17, 1844, when the Protestants began to close the doors against the Millerite message and cast the faithful Millerites out of the church, disfellowshipping them. She uses that verse to describe that, and that is the only time she applies that verse is when she is describing that history.

And the message (basically three messages) that was causing them to be cast out was the message of the [1843] Chart. The message of the Chart in this history was identifying specifically that the Lord would come in 1843. Okay? Once Miller removes the “IF” it is 1843, the doors began to close. So, the Chart is one of the messages that begins the separation process.

And then after the First Disappointment, the Lord led His people back to an understanding that the same evidence that showed that the 2520 and the 2300 would end in 1843 was then recognized to prove it ended in 1844, this [Isaiah 66] becomes one of the messages gets them thrown out of the churches. You can see that in *Early Writings*, page 238.

And, of course, it reaches a point where they understand, in the Summer of 1844, that the churches that are doing these things have become Babylon, because they have rejected the Truth. And the church is to be the ground and the pillar of the Truth, so they begin with another recognition they have is that the churches are Babylon.

And way back here [in May-June of 1840], they retain this message of the Chart; and, the message of the Chart is the Shut Door. Okay? “The Lord is coming in 1843 probation for mankind ends”: it is a Shut Door Message that is represented by the Chart.

And thereafter, when they find the same evidence that led them to identify 1843 leads them to identify 1844, it is the same message, just a different year. It is a Shut Door, right here [October 22, 1844]. It is a Shut Door Message.

So, the messages of this history that are causing the division, causing the separation are the message of the 2520 and the 2300 ending in 1844: the message of probation is about to close, and the message that the church is rejecting the Truth and becoming a cage of unclean and hateful birds.

So, we are going to go and look a little bit more at Isaiah 66.

I want to get to a point where we started lining up the Alpha and the Omega Apostasy in this history. We will have to do that a little bit later on.

Isaiah 66:1

REST

Let us go to Isaiah 66, verse 1, now as we take up the notes for this day.

Isaiah 66, verse 1, says,

“¹Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?”
Isaiah 66:1 (KJV).

REST: Strong’s Concordance, H4496—Feminine of **H4495**; *repose* or (adverbially) *peacefully*; figuratively *consolation* (specifically *matrimony*); hence (concretely) an *abode*: - comfortable, ease, quiet, rest (-ing place), still. **H4495**—The same as **H4494**; *rest*. **H4494**—*quiet*, that is, (concretely) a *settled spot*, or (figuratively) a **home**: - (place of) rest.

Okay. If you go to the *Strong’s*, you will see in your notes that the word translated *REST*, here, is the Feminine of H4495. It means to repose (to rest); but, it comes from H4495, and H4495 is the same as H4494; and, H4494 is a settled spot, or a home.

So, in Isaiah 66, verse 1, when He asked the question there at the end of the verse, “Where is the place of my rest?” He is asking, “Where is my home?” Where is the Lord going to dwell?

Where you dwell is your home, right?

FROM THE AUDIENCE: (Affirmations.)

CHOOSING JERUSALEM

1 Kings 14:21; Isaiah 14:1; Zechariah 1:12–17; Revelation 10:8–11:2; Zechariah 4:8–10;
2 Kings 21:10–15; Isaiah 28:14–18

BROTHER PIPPENGER: So, this is the subject that we are going to take up a little bit.

But, the Lord, throughout the Scriptures has chosen where His home is.

1 Kings 14:21

If you go to 1 Kings 14:21—

You know, I think my wife says we have lived on this property now for 14 years. And when we came here, we had a cat that was a house cat. The cats we have now, they live outside; but, at that time, this cat was a house cat, still lived inside and we had her for a long time and her name was Ruby.

And there is a bird that comes in the Springtime here, and I do not know what kind of bird it is; but, we call it the “Ruby Bird,” because we have this cat named Ruby, and every Springtime, if you go out, you can hear this bird going, “Ruby! Ruby!” And when we go out— if you think I am crazy, we can point it out, and you can say, “Well, it doesn’t really sound like, ‘Ruby,’” but, it does.

But, through the years, every Springtime you can hear this bird arrive and you know that Springtime is here. And two days ago it got kind of warm here and it felt like Spring—It got cold yesterday, and it is still cold today—but, two days ago you could taste the Springtime, and the Ruby Bird is back!

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: And the trees are budding out, and things are coming back to life.

So, I am kind of this morning waking up, realizing it is Springtime, and I got kind of that, “Ah! This is a nice feeling!”

And I am looking into the group this morning, and you all seem kind of subdued and down. What is going on?! This is the Springtime! Let us liven up in here a tad, okay?!

The Lord is causing things to bud out, both literally and spiritually. We should be praising the Lord for this.

So, in Isaiah 66, verse 1, the question is raised about where is the Lord going to rest, and where is His home going to be.

And all of the prophets are speaking about the end of the world, so where is His home going to be at the end of the world?

And in 1 Kings 14:21, it says,

“²¹And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother’s name was Naamah an Ammonitess.”
1 Kings 14:21 (KJV).

So, the Lord chose to dwell in Jerusalem; but, He chose Jerusalem out of what? Out of all the tribes.

And, this is the story of whom here?

FROM THE AUDIENCE: Rehoboam.

BROTHER PIPPENGER: Rehoboam. And, what is that story?

That story is the division of Israel, between Rehoboam (the Southern Kingdom) and Jeroboam (the Northern Kingdom). So, we see that the Lord is choosing Jerusalem in this history as He is separating His people into two groups.

Of course, the 10 tribes that are going to Jeroboam, what does Jeroboam do to prevent those 10 tribes from coming back to Rehoboam’s place in Jerusalem?

FROM THE AUDIENCE: He makes two golden calves.

BROTHER PIPPENGER: He sets up two golden calves, one in Bethel and one in Dan; and, he puts the same pronouncement upon them that Aaron placed upon his golden calf in his day and age: “These be thy gods, O Israel, who brought you out of Egypt!”

And, of course, the punishment for Aaron that was executed by Moses and Aaron and his followers was they ground up that image of the beast (that golden calf), and they made the people drink it. And all the prophecies are pointed to the end of the world: The punishment for worshipping the image of the beast in the Third Angel’s Message is that you are going to drink the wine of God’s wrath that is poured out without measure into the cup of His indignation. You are going to drink that ground up golden calf, as Moses made them drink it with Aaron. So, we see that the golden calf in Aaron’s day and age is a symbol of The Sunday Law. And Jeroboam is a second witness to that. He set up a golden calf in Bethel (which means *House of God*) and in Dan (which means *Judge*), so it is emphasizing that those two golden calves represent church and state, once again a story about The Sunday Law at the end of the world.

So, when we ask who Rehoboam is, Rehoboam is the group of God’s people that gets chosen in The Sunday Law crisis, while the other group is going to receive the mark of the beast. And in that time period of The Sunday Law crisis, the Lord is choosing Jerusalem to dwell at. That is where He is going to take His rest.

Do you see that?

Isaiah 14:1

Isaiah 14:1:

“¹For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.” Isaiah 14:1 (KJV).

So, the Lord is going to choose Israel one more time—He will yet choose Jerusalem, we will show you in a minute—but, not only is He going to choose Israel, he is also going to gather another people to Him. So, when He is choosing Jerusalem and He is choosing Israel—

Did He choose Israel back in 1 Kings? Yes. He made a choice of Judah at Jerusalem, as opposed to the 10 Northern Tribes. He is going to dwell in Jerusalem, but He is choosing a people that He is going to dwell with in Jerusalem.

And here in Isaiah 14:1, He will yet choose Israel, but He is also going to have strangers joined to them; and, of course, this is talking about Him choosing those that are going to be lifted up as an ensign at The Sunday Law, and then gathering others unto Himself after that.

Zechariah 1:12-17

Go to Zechariah 1. Zechariah 1, beginning at verse 12, says,

“¹²Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?”—

This is referencing the 70 years of captivity of Israel in Ancient Babylon. But, in this series of Habakkuk’s Tables, we have read you the quote from *Prophets and Kings* where Sister White compares those 70 years with the 1260 years of Papal rule. So, this is also an illustration of 1798, when spiritual Israel was coming out of spiritual Babylon.

Verse 13,

“¹³And the Lord answered the angel that talked with me with good words *and* comfortable words. ¹⁴So the angel that communed with me said unto me,—

Who is the angel communing with Zachariah? It is Gabriel.

—“Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. ¹⁵And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction. ¹⁶Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched upon Jerusalem. ¹⁷Crying 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.” Zechariah 1:12-17 (KJV).

So, this is a promise of choosing Jerusalem, not in the time of Rehoboam, but He is going to once again choose Jerusalem in the time of their coming out of Babylon; but, this is also the Lord choosing Jerusalem in the time of the Millerites when they came out of spiritual Babylon, out of the 1260 years. And these three choosings of Jerusalem, and the story of Rehoboam, and the story of Ezra, and the story of the Millerites are all prefiguring the Lord choosing Jerusalem at the end of the world.

And one of the symbols of the Lord choosing Jerusalem is that He is going to build it; and, therefore, you are going to see a line stretched upon it. You are going to see building tools illustrated.

Revelation 10:8–11:2.

So, go to Revelation, chapter 10, beginning in verse 8.

“chapter 10:8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. ⁹ And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰ And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”—

What are those two histories?

When was the message sweet to the Millerites? Right here, August 11, 1840; because, the year-day principle was confirmed. And, this is when Islam was restrained in the history of the Millerites.

And it becomes bitter down here. This is the bitterness, October 22, 1844.

And, then verse 11 says, “And he said unto me [*THE SEVENTH-DAY ADVENTISTS AT THE END OF THE WORLD*] are going to have to repeat this history.”

It says,

—“¹¹ And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”—

They had sent their message to the world from 1840 to '44. That is what Sister White says in *The Great Controversy*, page 611; but, that is going to happen again. This history is going to happen again. This message is going to get carried to the world again.

And then in verse 1 of chapter 11 [of Revelation], it says,

—“chapter 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. ² 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 10:8-11:2 (KJV).

So, now, when John comes to this history, he is told to measure the temple, thus identifying Jerusalem is to be built once again.

Now, if we were to go back to the coming out of Babylon, there are 70 years of captivity here. And then, what are the next things we see, primary things? Three Decrees, right?

The Third Decree starts the 2300-day prophecy. That would be right here [October 22, 1844]. And that aligns with the Third Message in the Millerite History.

The empowerment of the First Message on August 11, 1840, would be right here. That would be the First Decree.

And then in here in the Second Angel's Message, you would have the Second Decree.

So, when they come out of Babylon, where is it that they build the foundation of the temple?

We have already gone over this in this study. The foundation of the temple is built in the history of the First Decree. The foundation is laid right here, right in the spot that we are lining up with the Millerite History, when this Foundation is established [referring to the 1843 Chart].

When was the temple complete in the history of the Three Decrees? It was completed before the Third Decree. It is an historical fact. The temple is completed before the Third Decree.

But the Third Decree is still bringing people out of Babylon, why? Because, Jerusalem is not finished until the streets and wall are finished. Okay? The Lord is going to build Jerusalem. He is going to stretch lines upon it. He is going to measure it; but, the total job is not done until you get out here with the Fourth Decree with Nehemiah [extending beyond October 22, 1844]—right?—because, it is in the time period of Nehemiah that the streets and wall are finished even in troublous times.

So, if you can do this with me, jump back into Revelation 10 and 11. When John has the bitterness in his stomach here [October 22, 1844], and he is told, "You are going to have to do this again, and rise and measure the temple of God," they have laid the foundations, the temple has been built; but, it is not until our day and age back out here in the Fourth Angel's Message when the streets and wall are going to be finished in troublous times. When Nehemiah comes, he is going to have to do some stretchings of lines as well. So, it is a complete package that we have to look at here.



Figure No. 149.

And when John is told to measure the temple, we get an idea of what the temple he is to measure is, because from 1798 to 1844, we have 46 years, and John is told to rise and measure the temple, but leave off the courtyard, for it is given to the Gentiles: "Don't measure the courtyard, because the courtyard represents the Gentiles." And how long are the Gentiles going to trample down Jerusalem?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: They are going to trample it down from AD538 to 1798. So, when John is told to measure the temple, based upon this reference to the courtyard being the Gentiles', he is being told to measure something in time; and, the time is the time that starts when the courtyard ends in 1798.

And he is right here [October 22, 1844]. John just went through the bitter disappointment. He is in 1844; so, he is to measure the 46 years. Okay?

And, of course, the 46 years represents the days (46 days that Moses was on the Mount receiving instructions to build the earthly sanctuary). It represents the 46 years of Herod's

remodeling of the temple; and, the very year that Herod's remodeling ended is the year that Jesus was baptized. It represents the 46 years that the Millerite temple was erected. In order for the Lord to suddenly come to His temple on October 22, 1844, He had to erect it. He had to have a host to enter into covenant with. It represents the 46 chromosomes that go to make up the human temple. And, it also represents it in these histories, whether it is with Moses's history, or the history of Christ, or the history of the Millerites that the Lord is entering into covenant with His people. And His covenant is His Ten Commandments, and those Ten Commandments have two tables, and on the one table you have four commandments, and on the other table you have six (4-6). So, this "46" also represents the covenant, the Two Tables, and these Two Tables [indicating the 1843 and 1850 Charts] by implication that come into this history to mark that they entered into covenant.

So, this history [see Figure No. 148] is the temple building; but, in our history, it is the history of the temple finishing.

Zechariah 4:8-10

So, go to Zechariah 4, verses 8 through 10.

And why are we even talking about this?

I mean, what are we trying to demonstrate here? Well, what we are trying to demonstrate here is that the Lord is going to choose where He is going to rest. Okay? And He is going to choose Jerusalem. That is where He is going to be. That is going to be His home. That is where He is going to abide.

But, when He chooses Jerusalem and chooses to abide there, He is going to build Jerusalem, and then He is going to abide there.

He is going to choose Jerusalem in this history here at the end of the world; and, those people that are the hosts that He chooses to abide with are the Outcasts of Israel that have been outcast by the brethren that hated them.

So, in Zechariah 4, we are still looking at some of the terminology in the Bible concerning the work of building Jerusalem. And the reason the Lord builds Jerusalem is so He can take His rest there. All right?

In Zechariah 4, beginning at verse 8, it says this:

⁸Moreover the word of the LORD came unto me saying, ⁹The hands of Zerubbabel have laid the foundation of this house;”—

And what does *ZERUBBABEL* mean?

FROM THE AUDIENCE: Out of Babylon.

BROTHER PIPPENGER: It means *Out of Babylon*. *Out of Babylon* means *offspring of Babylon*, technically; but, that means *Out of Babylon*. That means—somebody spell it for me, *Zerubbabel*.

FROM THE AUDIENCE: Z-E-R-U-B-B-A-B-E-L.

BROTHER PIPPENGER: Okay. So, "*Out of Babylon*," Zerubbabel, he builds the foundation of the Millerite History. He built the foundation, but Zerubbabel also is going to put the capstone on it. Okay? There is going to be an experience of "Out of Babylon" in the Millerite History; there is going to be an experience of "Out of Babylon" in our history.

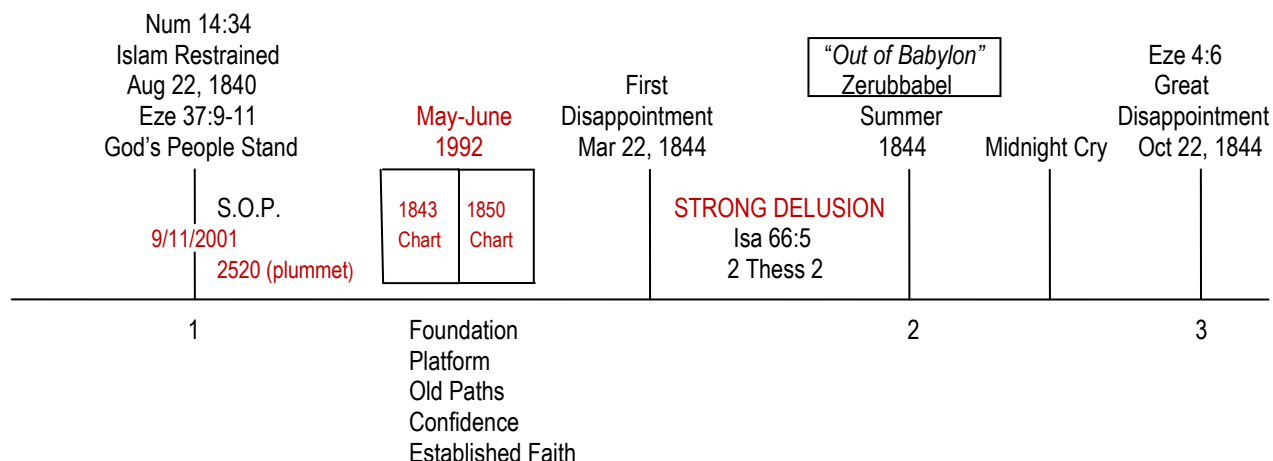


Figure No. 150.

And the experience of *Out of Babylon* in the Millerite History, this is when the fanaticism came in. This is the strong delusion. This is where the Lord chooses the delusions in Isaiah 66:5, in this history of the Millerites, in this message.

Remember, the Final Message (the Midnight Cry), and the First Message were too powerful for fanaticism to exist. But, it is in the Second Message where fanaticism came, after the [First] Disappointment.

Are you all with me?

Okay. Back to Zechariah.

—⁹The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of Hosts hath sent me unto you. ¹⁰For who hath despised the day of small things?"—

The Millerite History's "day of small things," it is despised. God's people today say, "We will not walk in these Old Paths. We despise the history that is represented by this [1843] Chart." Okay?

When you get to the time when Zerubbabel is going to put the capstone on it, the larger portion of Adventism is going to despise the "day of small things," the beginnings.

—¹⁰For who hath despised the day of small things?"—

But, there will be a group—there are two classes; it is all about two classes.

—“for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven, they *are* the eyes of the LORD, which run to and fro through the whole earth.” Zechariah 4:8-10 (KJV).

So, in the history of putting the capstone on this building process—and this building process is represented by stretching the line, and using the plummet and the rod to measure these things—

Are you with me?

FROM THE AUDIENCE: Is the capstone to finish it?

BROTHER PIPPENGER: *Capstone* means the final piece. Zerubbabel is going to put the capstone on it, and he laid the foundation. He does the beginning and the end; because, what he represents, this message “*Out of Babylon*” is repeated in both these histories.

But, in reality, the governor in the history of the building of Jerusalem when they came out of Babylon was Zerubbabel, and he truly did lay the first stone in the foundation and put the last stone on the temple.

So, in this history of building the temple, there is a group that despises the “day of small things.”

“We will not walk in the Old Paths. We will not hearken to the sound of the Trumpet.”

But, there is going to be another group (hopefully, you and I), and what will we do?

FROM THE AUDIENCE: Rejoice.

BROTHER PIPPENGER: We will rejoice when we see the plummet in the hand of Zerubbabel. Why? Because, it means that He is choosing Jerusalem once again. He is choosing to rest in Jerusalem.

And if we get through this study today, we will show you that the *rest* that He takes in Jerusalem is not with temples made with hands, but in our human body temple. That is where He is choosing to rest, in Zion at the end.

So, we rejoice. But, what is the symbol of our rejoicing? What is the symbol of our rejoicing in the verse?

It says, “. . . they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; . . .” They are going to see Zerubbabel in this history, and they are going to see that he has a plummet in his hand.

And what is with the plummet?

FROM THE AUDIENCE: “. . . those seven; . . .”

BROTHER PIPPENGER: Those seven.

Okay. Now, this *seven* here, it is the same Hebrew word that is translated as *seven times* in Leviticus 26.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: They are going to see the plummet in the hand of Zerubbabel, and they are going to rejoice with the plummet with those seven.

Of course, there are probably a lot of places where *seven* occurs that is the same Hebrew word as the *seven times* in Leviticus 26. So, maybe this is kind of pulling one out of the hat.

2 Kings 21:10-15

But, let us go to 2 Kings; because, this word *plummet*, this word *plummet* is only found three times in God’s Word. Go to 2 Kings 21, verses 10 through 15.

“¹⁰And the LORD spake by his servants the prophets, saying, ¹¹Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols: ¹²Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. ¹³And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab:”—

Who is the “house of Ahab”? That is the house of the Northern Kingdom.

—“¹³And I will stretch over Jerusalem the line of Samaria [*OF THE NORTHERN KINGDOM*], and the plummet [*OF THE NORTHERN KINGDOM*] of the house of Ahab: and I will wipe Jerusalem as a *man* wipeth a dish, wiping *it*, and turning *it* upside down. ¹⁵And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; ¹⁵Because they have done *that which* was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.” 2 Kings 21:10-15 (KJV).

So, here we have a judgment against Manasseh; and, the judgment against Manasseh is going to be the same line and the same plummet that was carried out against Samaria, of the house of Ahab.

And, what was carried out against Samaria, of the house of Ahab? The 2520. It is saying that Judah is going to suffer the same punishment as did the Northern Kingdom.

And, what is the symbol of this punishment? The plummet, **the plummet**.

There is one other place where the plummet is mentioned.

So, what I am saying is, the plummet is the 2520. And there will be a group in Adventism in the time period, where Zerubbabel is finishing the work, that they are going to see the 2520, and they are going to rejoice; and, at that same time there is going to be a group that despise the “day of small things,” the foundational time period when this [the 2520] was one of the Foundational Truths, this history here, the 2520.

But, the plummet is the symbol of the punishment against the Northern Kingdom, and that same punishment was carried out against the Southern Kingdom. It was carried out beginning with Manasseh when he was carried into captivity.

Isaiah 28:14-18

But, there is also a punishment that is associated with the plummet that comes down to our day and age as well: Isaiah 28, beginning at verse 14.

“¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.”—

In *Testimonies*, volume 5, Sister White tells us that *Jerusalem* here is the Seventh-day Adventist Church.

—“¹⁵Because ye have said, We have made a covenant with death,”—

And, they are making a covenant with death. These men that despise the “day of small things” are making a covenant with death at the very time there is a group in Adventism that are making a covenant of life, those that rejoice when they see the plummet in the hand of Zerubbabel.

—“¹⁵Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not

come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:”—

The overflowing scourge, if you do not know what the overflowing scourge is, then you are represented by Josiah. I mean, Josiah represents two classes of worshippers at the end of Adventism. Josiah represents the class of worshippers that discover the curse of Moses that had been hidden away in the temple, and the curse of Moses is the 2520 and, from that, they cause a revival.

But, Josiah also represents the leadership of Adventism that will not be warned about the battle between the King of the South and the King of the North, that initially the King of the South attacks the King of the North but, over a period of time, the King of the North returns and sweeps away the King of the South. Josiah would not take the warning. The warning for Josiah about the message of the King of the South and the King of the North is, “Don’t get involved with that battle!” But, Josiah went ahead and got involved with the battle, and he died at Megiddo. And Megiddo in Josiah’s death is Armageddon in Revelation 16.

So, if you do not know what the overflowing scourge is, you are not being warned by Daniel 11, verse 40, because that is the war between the King of the South and the King of the North that the Seventh-day Adventist Church refuses to understand, that rejects; because, Daniel 11, verse 40, tells you the next thing that happens is The Sunday Law in the United States where probation closes for Seventh-day Adventists. So, if you refuse to understand correctly Daniel 11, verse 40, then you will not understand that the King of the North, when he comes and sweeps away the Soviet Union in 1989, he comes as a flood because the Papacy is the flood in Bible prophecy.

And these men that despise the “day of small things” here, these leaders that rule Jerusalem, they have made a covenant with death saying, “When the overflowing scourge comes, when The Sunday Law arrives, it ain’t gonna hurt us!” But, they are hiding their lives in falsehoods.

Verse 16:

—“¹⁶Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.”—

This history here [Figure No. 150: Foundation, Platform, Old Paths, Confidence, Establishes Faith], he lays in Zion. He laid it with the Millerites, and now He uses it to test us.

Verse 17:

—“Judgment also will I lay to the line, and righteousness to”—what?

FROM THE AUDIENCE: The plummet.

JEFF PIPPENGER: —“the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. ¹⁸And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28:14-18 (KJV).

So, when the Lord is building Jerusalem, He uses these building tools to illustrate it, but he also lets us know that during the time that He is building Jerusalem, He is separating two classes of worshippers; and, the symbol of this separation is the plummet. It is the punishment against those that reject the Foundations. That is what tests them, the 2520.

REST

Psalm 95:11

What is the rest?

Psalm 95:11:

“¹¹Unto whom I swear in my wrath, that they should not enter into my rest.”

Psalm 95:11 (KJV).

Brothers and Sisters, the board could get kind of full here; but, we did a study. We referred to it more than once. It is the study of the year-day principle; and, in one sense the year-day principle is the very foundation of Adventism. If William Miller had not come to understand the year-day principle correctly, he would not have been able to put together the understanding of these time prophecies [as illustrated on the 1843 Chart].

And the two places in the Bible that we use the year-day principle to uphold time prophecy is Numbers 14:34 and Ezekiel 4:6. And both of these histories where the year-day principle is expressed are histories of Ancient Israel's rebellion.

Here [Numbers 14:34] they are rebelling against the Rest of Grace; here [Ezekiel 4:6] they were rebelling against the Rest of the Sabbath: two different rests.

And this [the Rest of Grace] is at the beginning, right at the borders of the Promised Land when the spies returned. They could have gone into the Promised Land, but they did not do so.

And this [the Rest of the Sabbath] is at the end, just before Nebuchadnezzar destroys Jerusalem.

So, at the beginning and at the end of Ancient Israel, you have two lines in the sand that identify the rebellion of God's people as they rebel against the rests of that time period.

And the rests at our time period here, Brothers and Sisters, is that the Lord is choosing Jerusalem. He is going to take His rest. He is going to send His Holy Spirit.

So, in *Pacific Union Recorder*, November 7, 1901, speaking of this,

“Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. **‘There remaineth therefore a rest to the people of God [PSALM 95;11, AND IN HEBREWS]. . . .** Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.’

The rest here spoken of is the rest of grace, obtained by following the prescription. ‘Labor diligently.’” *Pacific Union Recorder*, November 7, 1901.

It is the rest of grace; it is not the Sabbath Day rest.

The Hebrews rejected the Rest of Grace, **the Rest of Grace**.

And what would that Rest of Grace given them? If they had accepted Joshua and Caleb's testimonies, what would that rest had given them?

FROM THE AUDIENCE: (Indiscernible response).

BROTHER PIPPENGER: Pardon me?

The Power to go into the Promised Land. They rejected the power to go in and knock those giants down.

And what was that power? It was the Rest of Grace. It was the Holy Spirit.

Psalm 132:8-18

Go to Psalm 132, verses 8 through 18.

“⁸ Arise, O LORD, into thy rest; thou, and the ark of thy strength.”—

Now, before I read further, **before I read further**, this is about the Lord entering into His rest and us entering into His rest, and Him entering into Zion; but, I want you to see something.

Where does it begin?

FROM THE AUDIENCE: When He arises.

BROTHER PIPPENGER: When He arises.

Notice the quote in your notes from *Review and Herald*, July 5, 1906. It says,

“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**’—

And we are saying that the Lord arose on 9/11.

—“to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, **only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power.** From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.”

On 9/11/2001 the great buildings in New York City were thrown down, and the Lord arose!

Now, let us go back to Psalm 132, verse 8.

—“Psalm 132 (continued): ⁸ Arise, O LORD, into thy rest; thou, and the ark of thy strength. ⁹ Let thy priests be clothed with righteousness; and let thy saints shout for joy. ¹⁰ For thy servant David’s sake turn not away the face of thine anointed. ¹¹ The LORD hath sworn in truth unto David;”—

Now, let me just ask something here in verse 10.

He is arising, and He is entering into His rest. The ark of His strength is mentioned (there is the Law of God). The priests are clothed with righteousness, and the saints are shouting for joy, and the face of His anointed is referenced.

What does *anointed* mean?

When was Christ anointed? At His baptism.

And what happened at His baptism?

FROM THE AUDIENCE: The Holy Spirit came down.

BROTHER PIPPENGER: The Holy Spirit descended, just like the Angel descended on August 11, 1840; just like the Angel of Revelation 18 descended on 9/11. The Psalmist is in agreement with this model that we are portraying.

Verse 11,

—“¹¹The LORD hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I set upon thy throne. ¹²If thy children will keep my covenant and my testimony”—

He is entering into covenant with His people at this point, when He is taking His rest.

—“that I shall teach them, their children shall also sit upon thy throne for evermore.”—

Yesterday—when I went to Jeremiah instead of Isaiah and I started reading through Jeremiah and I realized it was the wrong passage, but there was a very nice promise in there for our children, and I mentioned it before I ended everything—and a sister from out on the West Coast emailed in and said something like this, “I’m glad that you went to Jeremiah [See Footnote 21, referring to Jeremiah 30:8-21.]. I like the promises for our children.” And here is another one.

—“¹²If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.”—

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —“¹³For the LORD hath chosen Zion;”—

He is choosing Zion again.

When did He choose Zion in 1 Kings 14? When He separated the Northern Kingdom from the Southern Kingdom. He chooses Zion when there is a separation going on between two classes of worshippers.

—“he hath desired *it* for his habitation. ¹⁴This is my rest for ever: here will I dwell; for I have desired it. ¹⁵I will abundantly bless her provision:”—

What is “her provision”?

What is your provision?

FROM THE AUDIENCE: Food.

BROTHER PIPPENGER: Yes. He will give them manna (Bread from Heaven).

—“I will satisfy her poor with bread. ¹⁶I will also clothe her priests with salvation: and her saints shall shout aloud for joy. ¹⁷There will I make the horn of David to bud:”—

How does the horn of David bud?

FROM THE AUDIENCE: The Latter Rain.

BROTHER PIPPENGER: The Latter Rain.

—“I have ordained a lamp for mine anointed.”—

So, these are the people that are anointed by the Latter Rain, and He has ordained a lamp for them. What does that mean?

What does that mean that He has “ordained a lamp” for them?

When Christ is moving through the seven candlesticks in the Holy Place, in the beginning of the Book of Revelation, what do those lamps represent?

FROM THE AUDIENCE: Churches.

BROTHER PIPPENGER: Churches. He has “ordained a lamp for mine anointed.”

What is the lamp that is being lit right here [Figure No. 150].

FROM THE AUDIENCE: Laodicea.

BROTHER PIPPENGER: The last church, Laodicea is the last church.

But, in here, Brothers and Sisters, in this history, do you know what this is? This is the Church Militant; but, at The Sunday Law, it becomes the lamp that is the Church Triumphant that has been ordained by the Lord.

—“¹⁸His enemies will I clothe with shame: but upon himself shall his crown flourish.” Psalm 132:8-18 (KJV).

And what is his crown? Well, it is full of stones; and, we have those stones that are lifted up as an ensign, Zechariah tells us.

Isaiah 18 (Isaiah 27:11; Matthew 13:29-30); Acts 7:47-51; Hebrews 4:1-11; Ephesians 2:19-22; 1 Corinthians 3:9-17; 1 Corinthians 6:19; 2 Corinthians 6:14-18; 1 Peter 2:5

Isaiah 18 (Isaiah 27:11; Matthew 13:29-30).

Isaiah 18—time is rapidly slipping away—Isaiah 18, and let us start in verse 3. I will not deal with the nations “scattered and peeled” because of the shortness [of time]. Let us start in verse 3.

“³All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

⁴For so the Lord said unto me, I will take my rest,”—

When He is lifting up the ensign is when He is taking His rest, and His rest is His home. This is where He is going to abide.

And where is He going to abide? Well, He chose Zion; He chose Jerusalem. He chooses Zion; He chooses Jerusalem.

—“and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest. ⁵For afore the harvest,”—

When is the harvest?

FROM THE AUDIENCE: At the end of the world.

BROTHER PIPPENGER: The end of the world. Okay? Summertime is the harvest.

FROM THE AUDIENCE: Hmm.

BROTHER PIPPENGER: Summertime starts at The Sunday Law.

—“⁵For afore the harvest,”—*BEFORE THIS SUNDAY LAW*—“when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruninghooks, and take away *and* cut down the branches. ⁶They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.” Isaiah 18:3-7 (KJV).

He is going to cut off the Northern Kingdom. He is going to separate the wise and foolish virgins; and, the foolish virgins, they are going to become the prey of the birds (that is Babylon) and the beasts (that is the United Nations) in The Sunday Law testing time. He is going cut down those branches.

If you will, go to Isaiah 27:11, if you read from verse 1 through 11, it is the same history; but, in verse 11, it says,

“¹¹When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire:”—

Who are the women?

FROM THE AUDIENCE: The churches.

BROTHER PIPPENGER: Apostate Protestantism; Catholicism.

—“for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.” Isaiah 27:11 (KJV).

They have “no understanding,” what does that mean? No understanding of what? Of the increase of knowledge.

“The wise will understand, but the wicked will not understand”; and, how important is it to understand that knowledge? According to Hosea, “My people are destroyed from a lack of knowledge.”

How are they destroyed? They are cut off as branches, and the women come and bind them in bundles and burn them.

Matthew 13:29-30

Matthew 13, verses 29 and 30.

The history of building Jerusalem is a history of a separation of two classes.
[Beginning at] verse 28:

“²⁸He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? ²⁰But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. ³⁰Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” Matthew 13:28-30 (KJV).

What is his “barn”? It is Jerusalem. He is gathering us into Jerusalem, if we are faithful.

And, we have already read in this presentation that it is the Third Angel that does the separation.

And commenting on the wheat and tares, Sister White says that the parable shows that there is no probation after the judgment.

This is The Sunday Law right here [indicating the last waymark in Figure No. 150.] It is The Sunday Law.

When all three of these passages, the broken branches, the cut-down branches, and the tares are gathered into bundles to be burned by the women, to be persecuted by the Papacy (the unclean bird), and the United Nations (the beasts of the earth), why would you die?

Acts 7:47-51

Acts 7, beginning at verse 47,

“⁴⁷But Solomon built him an house.”—

We are talking about the Lord choosing Jerusalem.

—“⁴⁷But Solomon built him an house. ⁴⁸Howbeit the most High dwelleth not in temples made with hands, as saith the prophet, ⁴⁹HEAVEN IS MY THRONE, AND EARTH IS MY FOOTSTOOL:”—

Where is he [Luke] quoting from?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Acts 7:47.

Sorry. I figured you would have it in notes.

But, when you get to verse 49, and it says,

—“⁴⁹HEAVEN IS MY THRONE, AND EARTH IS MY FOOTSTOOL: WHAT HOUSE WILL YE BUILD ME?”—

what is He talking about? What is He referencing, what is He quoting?

—“SAITH THE LORD: OR WHAT IS THE PLACE OF MY REST?”—

That is Isaiah 66, verse 1.

—“⁵⁰HATH NOT MY HAND MADE ALL THESE THINGS?”—

What is He talking about? He is talking about the temple (Jerusalem), where He is going to abide.

What does verse 51 say?

—“⁵¹You stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.” Acts 7:47-51 (KJV).

So, these people that are unwilling to be part of the Jerusalem, the temple where the Lord is going to rest, what are they resisting?

FROM THE AUDIENCE: The Holy Spirit.

BROTHER PIPPENGER: The Latter Rain, **the Latter Rain**.

Hebrews 4:1-11

Go to Hebrews 4:1-11. And we will not read this, we will just point at it; because, we have referenced this more than once.

¹ Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. ² For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. ³ For we which have believed do enter into rest, as he said, AS I HAVE SWORN IN MY WRATH, IF THEY SHALL ENTER INTO MY REST: although the works were finished from the foundation of the world. ⁴ For he spake in a certain place of the seventh *day* on this wise, AND GOD DID REST THE SEVENTH DAY FROM ALL HIS WORKS. ⁵ And in this *place* again, IF THEY SHALL ENTER INTO MY REST.

⁶ Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: ⁷ Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, TO DAY IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS. ⁸ For if Jesus had given them rest, then would he not afterward have spoken of another day. ⁹ There remaineth therefore a rest to the people of God. ¹⁰ For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

¹¹ Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.” Hebrews 4:1-11 (KJV).

This is the rest.

Psalms 95:11, we have already read. This is the Rest of Grace, Sister White calls it, that the Hebrews rejected when they had the opportunity to go into the Promised Land.

This is not the Seventh-day Sabbath. This is the Rest of Grace.

But, Paul—the Book of Hebrews is the book in the Bible that is written for Seventh-day Adventists. It is not written for Millerites. The Millerites did not understand Hebrews. If they understood Hebrews, they would have understood that the Sanctuary in Heaven was the Sanctuary in Heaven and not the Earth. Hebrews was not for the Millerites.

And the Christian world does not understand the Book of Hebrews. The only people on Earth that truly understand the Book of Hebrews are Seventh-day Adventists. This is for us.

So, when Paul is saying, “There remaineth therefore a rest to the people of God,” well, it is not the Sabbath day rest that he is talking about; and, that is the way Sister White says it, too, and not just me. It is the Rest of Grace that we reject, as illustrated back here in Numbers 14:34, when they rejected the Rest of Grace, and it is the history that Paul is referring to. They reject the Rest of Grace here [the first waymark in Figure No. 150], and they reject the rest of the Seventh-day Sabbath here [the last waymark in Figure No. 150 (The Sunday Law)].

We are going to reject the rest of the Seventh-day Sabbath at The Sunday Law, and the symbol of the Rest of Grace that we are going to reject is the Rest of the Land every seventh year (the Rest of the Jubilee that is represented by the 2520, which is the plummet).

Okay?

Ephesians 2:19-22

Go to Ephesians 2, verses 19 through 22. We are still trying to figure out, when the Lord is talking about taking His rest, where is He going to rest—Ephesians 2—here at the end of the world?

What do all these illustrations—of building Jerusalem, the Lord choosing Jerusalem, the Lord taking His rest—what are they pointing forward to? They are pointing forward to the end of the world.

But, at the end of the world, there is going to be a group of us that think the temple is the Seventh-day Adventist structure, the corporation: that is the temple of the Lord, that is the temple of the Lord, that is the temple of the Lord. But, that is not what the Lord is talking about taking His rest in.

Ephesians, chapter 2, beginning at verse 19, says,

“¹⁹Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; ²⁰And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ²¹In whom all the building fitly framed together groweth unto an holy temple in the Lord: ²²In whom ye also are builded together for an habitation of God through the Spirit.” Ephesians 2:19-22 (KJV).

“... ye also are builded together for an habitation of God through the Spirit,” you are part of the temple. And the Lord is going to take His rest in Jerusalem. He is going to take His rest in the temple; but, He is not going to take His rest in a manmade structure.

Where is He going to take His rest? In our hearts, unless we choose to reject the rest as the Hebrews did.

1 Corinthians 3:9-17

1 Corinthians 3.

I am going to end this before your notes end; so, do not get nervous.

1 Corinthians 3, verses 9 through 17:

—“⁹For we are labourers together with God: ye are God’s husbandry, *ye are* God’s building.”—

You are God’s building? . . . and laborers.

—“¹⁰According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹For other foundation can no man lay than that is laid, which is Jesus Christ. ¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.”—

So, when the Lord is building the temple, there are two classes of worshippers. There is one class that is putting on gold, silver, and precious stones to the temple; and, there is another class that is putting wood, hay, and stubble. But, they are going to get thrown into a purification process, which here is represented by fire. And what happens to wood, hay, and stubble?

FROM THE AUDIENCE: They burn it.

BROTHER PIPPENGER: It burns up.

Who gets burned up? Those branches that are cut off and put into bundles. They get burned up in the Summertime.

—“¹⁴If any man’s work abide which he hath built thereupon, he shall receive a reward. ¹⁵If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. ¹⁶Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? ¹⁷If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* you are.”
1 Corinthians 3:9-17 (KJV).

So, in Isaiah 66:1, when the Lord is deciding where He is going to take His rest at the end of the world (because all the prophets are speaking about the end of the world), where is He desiring to take His rest?

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: In our hearts, in our minds.

But, what do we have to do? We have to be on the right side of the testing process. We have to participate in this work. We have something to contribute to the building of the temple, and it better be gold, and silver, and precious stones; because, if it is wood, hay, and stubble

1 Corinthians 6:19

Go to 1 Corinthians 6:19.

“¹⁹What? Know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?” 1 Corinthians 6:19 (KJV).

This [pointing to himself (ourselves)] is the temple that He abides in, where He chooses to take His rest.

2 Corinthians 6:14-18

2 Corinthians 6, verses 14 through 18:

“¹⁴Be ye not unequally yoked together with unbelievers:”—

“Be ye not unequally yoked together with unbelievers.”

—“¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I WILL DWELL IN THEM, AND WALK IN *THEM*; AND I WILL BE THEIR God, AND THEY SHALL BE MY PEOPLE. ¹⁷WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND TOUCH NOT THE UNCLEAN *THING*; AND I WILL RECEIVE YOU, ¹⁸AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, saith the Lord Almighty.” 2 Corinthians 6:14-18 (KJV).

Was there a separation process that went on in this history [Figure No. 150], when they were building this temple?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: There was a separation process.

Who causes the separation process?

FROM THE AUDIENCE: The Lord.

BROTHER PIPPENGER: The Lord.

This [1843] Chart here started the process, and what are we told about this Chart here?

FROM THE AUDIENCE: It was directed by the hand of the Lord.

BROTHER PIPPENGER: Directed by the hand of the Lord.

This Chart here gets forgotten; and, this one [the 1850 Chart] even gets forgotten more, until shortly after 9/11; and, then both of these charts are recognized. They become such a subject of separation that men have suggested that a manmade chart made in 1863 should replace those two. That 1863 chart has no endorsement by God, whatsoever; and both of these Charts do. And here begins the separation process that parallels the separation process in this history.

And, what does Paul say? “Be ye not unequally yoked together with unbelievers.”

Does this mean that you are supposed to take your membership out of the Seventh-day Adventist Church? Well, you know that is not true; because, Sister White says otherwise. But, she does say that we should not attend the assemblies of those that are teaching error.

In this history here [Figure No. 150], there came a separation process that was accomplished by the Lord. We are not talking about membership in the Adventist Church. We are talking about the principle that by beholding, you become changed. And if you willingly put yourself in the place where you are going to receive darkness, there will be consequences; because, God's Word never fails.

1 Peter 2:5

Go to 1 Peter 2:5. We will close with this.

“⁵Ye 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).

Keep your finger there and go to Isaiah 66, as we bind this presentation off; Isaiah 66, where we began, with verse 1, which says,

“¹Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?” Isaiah 66:1 (KJV).

In 1863 the Millerite Movement ended and a church was built. And after the church rejected the attempt by the Lord to pour out the Holy Spirit in 1888, they went into the Alpha Apostasy, and a new movement was begun.

A new organization was begun. There is the house that we have built for Him, that He is referencing, “Where *is* the house that ye build unto me?” Well, that house is here today; but, He is going to choose the place of His rest, and the place of His rest is Jerusalem. Okay? There is a separation process that is under way in this history.

Now, go back to 1 Peter, chapter 2, verse 5. It says,

“⁵Ye 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).

Go to verse 9.

“⁹But 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 marvellous light: ¹⁰Which 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).

This is referencing when the Lord entered into covenant with Ancient Israel at Sinai; and, before He did that, they were Jacob's descendants; and, when He did that, they became Ancient Israel, God's denominated people. He entered into covenant with them. In time past, they were not the people of God, but now they were His denominated people.

But, Peter here is using that history to show that the Christian church, which in time past were not the people of God, but now become the people of God because he had entered into covenant with them.

But, Peter is primarily speaking about the end of the world, where there is a group of people that in time past were not the people of God. Who were they? They were the Outcasts of Israel that the Lord is going to enter into covenant with.

So, go back to verse 5. We are definitely closing. It says,

“⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood,”—

How was the Millerite spiritual house built up? It was built up from the history of 1798 to 1844, the arrival of the First Message to the arrival of the Third. And, that history is where the temple is built up, and that history is repeated.

In this history here [Figure No. 150], He is building up a people. And on 9/11 when Islam is restrained, the separation process begins. The message is empowered; it begins. And He is starting to separate two classes.

Verse 6, and where is it that Peter is quoting from here in verse 6? That is Isaiah 28.

“⁶Wherefore also it is contained in the scripture, BEHOLD, I LAY IN SION A CHIEF CORNER STONE,”—

What is Sion? That is His people.

What is the Cornerstone?

FROM THE AUDIENCE: Jesus.

BROTHER PIPPENGER: Yes, it is Jesus; but, what is Jesus in this context? He is the Rock of Ages. He is the Cornerstone. He is represented by the Truths on these [1843 and 1850] Charts.

“Behold, I lay in the Adventist Church these Two Tables that represent my covenant that has been prefigured by the two tables of the Ten Commandments. I place that in Adventism.”

—“BEHOLD, I LAY IN SION A CHIEF CORNER STONE, ELECT, PRECIOUS: AND HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED. ⁷Unto 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, ⁸AND 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).

This here, in the Millerite History, these here [the 1843 and 1850 Charts] in our history marks the time when this separation process of these two classes begin.

Shall we pray?

Benediction: Heavenly Father, we wish to be among the obedient, and not among the disobedient that have been appointed to hide themselves under lies and falsehoods, that have made a covenant with death that is going to be swept away by the overflowing scourge, that are going to be judged by the plummet with the eyes of those *seven* that was stretched out over the Northern Kingdom and the Southern Kingdom. We want to be among those that become your resting place in this time period; prepared to be lifted up as an ensign at The Sunday Law, lifted up as you were on the cross, that the nations might be called unto you, as you called all men unto you when you were lifted up. We thank you for this morning to take time to study these things. We ask that your Holy Spirit would keep running these precious truths through our hearts and minds as we accomplish our work this day; and, we ask that you would give us a safe workday as we do so. In Jesus's name, amen.

Habakkuk's Two Tables #76

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for a good night's sleep, another day of life. We ask that as we open your Word this morning that you would grant us the presence of your Holy Spirit, that you continue to pour out your Latter Rain upon us and your people around the world, that our understanding of your Word would become so complete that we can give the Loud Cry Message in the near future when The Sunday Law crisis hits. We pray for the work that we are doing in recording the DVDs, and the work that is going on in LiveStreaming this information. And as we have a busy month ahead of us with other speakers coming to participate in this work, we ask especially that you give Marco traveling mercies, so that he will arrive tomorrow safely. As we open your Word, we would ask that you would take control of my thinking process, that you would overrule any preconceived ideas that I may have, and that the message given would be one that has been touched with a coal from the altar that it is purified and empowered to have an impact upon your people. We ask, also, that your people would be fully surrendered to you. And we ask forgiveness of sins, if there are any transgressions that we have that are preventing us from being ready to hear, that you would forgive us. And we thank you that we can come together and study these things in such a time as this. In Jesus's name, amen.

THE DAILY

BROTHER PIPPENGER: Okay. As we go into the Book of Daniel, this first quotation seems very important to me; because, there are some issues in the Book of Daniel that seem minor or small, but those issues actually become a turning point between truth and error. And because we are going to emphasize some of those issues that may seem small to those people that are not seeing things correctly, we want to make sure that we identify that it is okay in God's Word to make an issue out of apparently small things. One word in God's Word can mean life or death.

When Jesus told Mary, "Go and sin no more," if you take the word *no* out of that statement, it says, "Go and sin more." One word; her salvation can be boiled down to that one word; and there are many, many illustrations in God's Word of that.

And in the Book of Daniel, in this sacred study, we will put emphasis on things that may seem small, but they have eternal value in them.

So, in *Education*, page 123, in order to uphold the premise of placing emphasis upon that, we turn to this passage (there are others).

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface,

and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. **Every principle in the word of God has its place, every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

Every fact in God’s Word has its bearing.

So, as we begin to look at the Daily in terms of upholding the Pioneer position that the Daily in the Book of Daniel represents Paganism, we are going to put a few principles in place before we go into the Book of Daniel; because, that is where we are going to take it up.

CHURCH AND STATE

Isaiah 14:12-14

And we want to turn to Isaiah 14 to start this consideration. Isaiah 14, beginning at verse 12, says,

“¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also”—

Now, there is one word that we want to put an emphasis on: that word *also*.

—“I will sit also upon the mount of the congregation, in the sides of the north. ¹⁴I will ascend above the heights of the clouds; I will be like the most High.”
Isaiah 14:12-14 (KJV).

There are two places here that Satan is going to seat himself—desires to seat himself. And just on that you can do a large study in God’s Word. We are going to take one aspect out of it.

He wants to sit upon God’s Throne, and he also wants sit up on the Mount of the Congregation. And the Throne represents God’s Political Kingdom; the Sides of the North is Jerusalem, it is God’s Church. Satan wants to rule over both God’s political realm and His religious realm. So, in the rebellion of Lucifer in Heaven, one of the themes that is found consistently through God’s Word is this issue of church and state.

And if you do not understand that the issue of church and state is one of the themes of Bible prophecy, then you will find it difficult to understand what the Daily in the Book of Daniel is.

Okay. We want to show you this upon the testimony of more than one; but, here we see that Lucifer’s rebellion included his desire to sit upon God’s political authority, upon his throne,

(upon the state); and, upon his religion authority, the sides of the north (His church): church and state.

BABEL

Genesis 11:4

In Genesis 11:4, we see Nimrod building a kingdom; and, his kingdom is also, once again, a kingdom that consists of church and state.

Verse 4 says,

“⁴And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.” Genesis 11:4 (KJV).

TOWER IS A CHURCH

A tower represents the church; a city represents the political kingdom. When Nimrod was going to build his kingdom, it was a kingdom that consisted of church and state, just as Satan’s desire is to take over God’s political and religious domain.

In *The Desire of Ages*, page 597, it says,

“In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower** was a symbol of the **temple**.” *The Desire of Ages*, 597.

So, when Nimrod wanted to build a tower, he wanted to build a church.

CITY IS A KINGDOM

Revelation 11:8; 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21; 21:10

And in terms of building a kingdom, you can look at—you have it in your notes. Revelation 11:8, the great city; in Revelation 11, verse 8, is the kingdom of France.

“⁸And 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 11:8 (KJV).

And then in Revelation 14:8; and Revelation 16:19; Revelation 17:18; Revelation 18:10, 16, 18, 19, 21, you will see references to the Kingdom of Babylon that is represented by a city. A city represents a kingdom.

“⁸And 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.” Revelation 14:8 (KJV).

“¹⁹And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the win of the fierceness of his wrath.” Revelation 16:19 (KJV).

“¹⁸And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” Revelation 17:18 (KJV).

“¹⁰Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. . . . ¹⁶And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! . . . ¹⁸And cried when they saw the smoke of her burning, saying, What city is like unto this great City! ¹⁹And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. . . . ²¹And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” Revelation 18:10, 16, 18-19, 21 (KJV).

And then in Revelation 21:10 you will see the City of Jerusalem representing God’s Kingdom.

“¹⁰And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.” Revelation 21:10 (KJV).

So, just in the Book of Revelation you have 10 proofs that a city in the Scriptures represents a kingdom. So, when Nimrod was going to build a city, that is a political kingdom; that is the state. And when he was going to build a tower, that is the church. That is the second witness that the satanic kingdom at the end of the world (because all the prophets are speaking about the end of the world) is going to be consist of church and state.

DANIEL TWO

IRON AND CLAY

In Daniel 2 we see the iron and clay down here in this part of the image [refers to the feet and toes of the image portrayed on the 1843 Chart].

Sister White, from *The Seventh-day Adventist Bible Commentary*, volume 4, page 1168, says,

“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. . . . **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.

So, here in Daniel 2, we see this kingdom down here at the end of the world (because she says, “We have come to a time”) is represented as iron and clay; and, Sister White says that is

churchcraft and statecraft. And you can go into the Scriptures and find that iron represents the Roman kingdom, and the Roman kingdom represents statecraft; and, you can go into the Scriptures and find that clay, that God is the potter, we are the clay. Clary represents religion. Church and state, so

THE IMAGE TO THE BEAST

Revelation 13:11, 14

So, a third reference in the Scriptures, one of the themes in Bible prophecy is church and state. In Revelation 13, verses 11 and 14—we can turn there, Revelation 13, verses 11 and 14. We see the image to the beast set up.

Now, you may not see the image of the beast set up in verse 11 of Revelation 13, but it is. In verse 11 of Revelation 13, it says,

“¹¹And 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).

SPEAKING

In your notes, if you drop down to almost the bottom of the page where the subtitle says, “Speaking,” Sister White says in *The Great Controversy*, page 442,

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

THE IMAGE TO THE BEAST (CONTINUED)

Revelation 13:11, 14 (Continued)

And she is saying this in reference to Revelation 13:11. If you read in that area of *The Great Controversy* or other places, when the United States legislates The Sunday Law, it speaks. Okay? And when it speaks, it will have formed an image of the beast.

So, I do not argue that you do not find the expression, “the image of the beast,” in verse 11; but, by context it is there. When the United States speaks as the dragon, it has formed an image of the beast.

And then in verse 14 [of Revelation 13], still speaking of the United States, it says,

—“Revelation 13 continued, verse 14” 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.” Revelation 13:14 (KJV).

So, most people do not realize it—and this is not the focus of our subject here today—but, in Revelation 13 there are two images of the beast. There is the one that is set up in the United States at The Sunday Law time period. It is fully developed when they pass this Sunday Law. And then in verse 14 the United States commands the world to set up an image of the beast. There are two images of the beast: one in the United States; one in the world. And, Sister White only has one definition of what *the image of the beast* is.

I received an email I think from Africa yesterday, and I am not so sure that these emails are even valid. I am getting so many emails from people around the world that want to have just simple, basic questions asked; and, I am thinking, maybe the enemy is going this, to keep your time focused on answering questions that people should already know, rather than doing what is the higher priority. But, this email is asking, you know: “Is there a difference between the mark of the beast and the image of the beast?”

Notice *The Great Controversy*, page 445, in your notes.

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

Sister White clearly is saying that the mark of the beast and the image of the beast are two different things, and the image of the beast is what is formed when the church and state come together, and the church employs the civil power to accomplish its own ends.

Notice the next quote. She is going to define that for us. This is what the image of the beast is, and the reason that we are looking at this is because the image of the beast is the combination of church and state, which is the iron and clay in the feet, which is Nimrod’s tower and city, which is Satan wanting to sit upon God’s Throne and upon the Sides of the North.

She says in *The Great Controversy*, page 443,

“But **what is the ‘image to the beast’?** and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the beast. It is also called an image *of* the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.”—

What is the beast?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

—“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and **in order to control the consciences of the people, she sought the support of the secular power.** The result was the papacy, **a church that controlled the power of the state and employed it to further her own ends**, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, **the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.**” *The Great Controversy*, 443.

So, the image of the beast represents the combination of church and state, with the church in control of the relationship. And prophetically, this image is fully developed at The Sunday Law in the United States.

When the Protestant Churches in the United States have the ability to use the Government of the United States to pass a Sunday Law, then the image of the beast has reached its full

maturity in the United States. And this is marked when Revelation 13:11 says that the United States will speak as a dragon, because the “speaking” of a nation is the action of its legislative and judicial authorities. So, when The Sunday Law is passed, that is the mark of the beast; but, it is not the image of the beast. When The Sunday Law is passed, it is simultaneously demonstrating that church and state have come together fully in the United States and the church is now controlling the civil structure of the United States.

Beginning on page 448 of *The Great Controversy*, Sister White says,

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast.”—

Who is the beast?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy.

—“Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.**”

The Great Controversy, 448–449.

So, what I am saying is, in Revelation 13:11 when the United States speaks as a dragon, then the image of the beast is in place in the United States. And fully disconnected from righteousness, the United States then goes out to the world and says, “You must set up an image of the beast.”

And what is the image of the beast? It is the combination of church and state, with the church in control of the relationship. So, in verse 14 of Revelation 13, you have evidence of a One World Government. In order for the United States to command the whole world to set up an image of the beast, it means the whole world has to come under the authority of a church that is controlling a civil structure over the entire world.

And if you do not think this is so, then read verse 15 of Revelation 13; because, in verse 15, still speaking of the United States, it says,

“¹⁵And he [*THE UNITED STATES*] had power to give life unto the image of the beast,”—

This is the image of the beast of verse 14. Go back to verse 14, “¹⁴And [*THE UNITED STATES*] 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. ¹⁵And he [*THE UNITED STATES*] had power to give life unto the image of the beast, . . .”

The only definition of *the image of the beast* is the combination of church and state, with the church in control of the relationship. The United States is now telling the world, “Set up a One World Government, with the church in control of the relationship.”

And it further says, “

—“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 13:15 (KJV).

And we already read the speaking of a nation is the action of its legislative and judicial authorities; therefore, the world’s image of the beast has to have a judicial and a legislative body. And it does. The judicial body is in Holland; the legislative body is in New York City: it is the United Nations. It has both of those.

And it is not speaking yet, but the United States is going to force the world to accept the United Nations, and it will begin to “speak” in the world Sunday Laws. But, before that happens, there will be a Sunday Law in the United States, and the image of the beast in the United States will be fully formed.

So, all we are saying here is that one of the themes of Bible prophecy is the combination of church and state, because all the prophets are speaking about the end of the world.

And, at the end of the world, one of the stories is this image of the beast. All right? And you can trace it back to Daniel 2; you can trace it to Nimrod; and, you can trace it to Satan.

Do you follow the logic?

FROM THE AUDIENCE: (Affirmations.)

THE TEN KINGS AND THE BEAST

Revelation 17:17

BROTHER PIPPENGER: In Revelation 17:17, which we have looked at in Habakkuk’s Tables, in Revelation 17:17 it says,

“¹⁷For God hath put in their hearts”—

These Ten Kings; and these Ten Kings, they are the 10 toes of Daniel 2. They are the 10 enemies of Psalm 83. They are the 10 nations which Ahab represents in his relationship to Jezebel. Over and over again these Ten Kings have been prefigured in prophecy.

Testimonies to Ministers, page 38, speaking of the end of the world, it says,

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

These Ten Kings are the dragon power.

So, in Revelation 17:17, it says,

„Revelation 17:17 continued For God hath put in their hearts”—*THESE TEN KINGS, THE DRAGON POWER*—“to fulfill his will,”—*THE DRAGON POWER*—“and to agree, and give their kingdom”—*THEIR POLITICAL KINGDOM*—“unto the beast, until the words of God shall be fulfilled.” Revelation 17:17 (KJV).

Who is the beast?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy. Okay? John is not going to disagree with himself.

So, we see here these Ten Kings that are the civil structure of the United Nations, they agree to give themselves into the hands of the Papacy here at the end of the world; and, that is what is playing out in the daily newspapers, as we speak. This process is about to take place.

We are not dealing with that at this point. We are dealing with just a theme.

One of the subjects in Bible prophecy is the combination of church and state; and, if you are going to understand the Daily as Paganism, then you need to understand the Daily in Daniel, chapter 8. But, in order to understand Daniel, chapter 8, you have to understand that one of the themes of Bible prophecy is the combination of church and state.

So, we are dealing with this theme, to have it in place for when we go into Daniel, chapter 8.

Okay. That plank is put in place.

THE GREAT CONTROVERSY

Isaiah 14:12-14; Philippians 2:5-8

We are going to switch now to “The Great Controversy.”

Manuscript Releases, volume 2, page 330:

“If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ’s righteousness. **Self-exaltation and pride of position and self-importance were the sins of Satan in heaven.** True religion dies out of the heart when these take possession and are developed in the character.” *Manuscript Releases*, volume 21, 330.

Isaiah 14:12-14

Go back to Isaiah 14, where we started with the combination of church and state. Verse 12 of Isaiah 14 says,

“¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!”—

And, now, instead of looking for church and state, we are going to look at this *self-exaltation* that is the symbol of Satan’s kingdom. All right?

Verse 13,

—“¹³For thou hast said in thine heart, I will ascend”—

Okay. He will ascend. What does it mean to ascend?

FROM THE AUDIENCE: Lifted up.

BROTHER PIPPENGER: Lift himself up. Okay? This is the primary principle of Satan’s kingdom, to lift yourself up, to ascend.

—“I will ascend into heaven, I will exalt my throne above the stars”—

Okay. He is going to lift up and exalt himself. Do you see that? “Lift up and exalt,” write that down in your memory bank; because, there is a word that Daniel uses six times in his book called *rum* that means *lifted up and exalt*.

—“¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. ¹⁴I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12-14 (KJV).

So, when it comes to the basic root of Satan’s kingdom in the Great Controversy, it is this lifting up and self-exaltation. That is what I am saying; whereas, in the Great Controversy, it is—what is the full title to *The Great Controversy*? The Great Controversy between Christ and Satan. Okay? So, Satan’s kingdom is this kingdom that is going to lift up and exalt itself.

Philippians 2:5-8

And if you go to Philippians 2, we see what Christ’s Kingdom is, in contrast with Satan’s kingdom. Philippians 2, beginning at verse 5, it says,

“Let this mind be in you, which was also in Christ Jesus. ⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. ⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Philippians 2:5-8 (KJV).

So, these kingdoms in the Great Controversy, Satan’s kingdom is lifting himself up and exalting himself; whereas, Christ in this Great Controversy struggle, He is taking Himself into the lowest point of humility: two contrasting kingdoms.

MICHAEL: WHO IS LIKE GOD

Revelation 12:7-9; Jude 1:9; Daniel 10:12-21

Another place that you can see the Great Controversy in the Book of Daniel, and a couple of other places in the Scriptures, is in the MICHAEL (*Who is like unto God*).

And we see Michael referenced—and we are dealing with the Great Controversy now. We have put in place the two philosophies that govern these two kingdoms; but, we are going to look a little more closely at the struggle now.

Revelation 12, verses 7 through 9, tells us that this is a war that is going on. It is a literal war.

Verse 7 says,

“⁷And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸And prevailed not; neither was their place found any more in heaven. ⁹And the great dragon was cast out, that

old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” Revelation 12:7-9 (KJV).

So, here we see Michael; and, every time we find Michael in the Scriptures, He is in a conflict, a direct conflict with Satan.

MICHAEL itself, just the name MICHAEL is emphasizing the Great Controversy. And, here in Revelation 12, it is emphasizing that this war began in Heaven, and that it is a literal battle.

Jude 1:9

Go to Jude, the book right before the Book of Revelation. This is the second place where we will find Michael in conflict with Satan.

In verse 9, it says,

“⁹Yet Michael the archangel,”—

What does *archangel* mean?

FROM THE AUDIENCE: (Inaudible.)

BROTHER PIPPENGER: Head Angel.

—“⁹Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 1:9 (KJV).

So, here the conflict, the war between Michael and Satan that began in Heaven, it is down on Planet Earth now, and now Satan is arguing about whether Christ (Michael) has the spiritual authority to resurrect those that have sinned. That is what Satan’s argument was, “You can’t resurrect Moses. He struck the rock.”

Jesus did not argue with him. He said, “The Lord rebuke thee,” and resurrected Moses.

So, now we see the Controversy is about Christ’s spiritual authority and Satan’s jealousy over that.

Daniel 10:12-21

Go to Daniel, chapter 10; the Book of Daniel. I am going to emphasize this Great Controversy struggle for a reference when we get into the study of the Daily.

In Daniel 10, beginning at verse 12, we see another illustration of the Great Controversy.

“¹²Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. ¹³But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia.”—

This word *prince*, there are several words in God's Word that are translated as *prince*; but, this word *prince* is *sar*, and it means *a military commander*. So, now we are seeing Christ, the chief of princes, being portrayed as a military commander in conflict with the prince of Persia, a military commander. This is the Great Controversy once again, because it is "Michael, your prince." This is the struggle between Christ and Satan.

And who is there in Persia? In that verse, who is referenced in Persia? "... the prince of the kingdom of Persia," but, who did Gabriel remain with? The kings of Persia.

The kings of Persia are the human kings of Persia; but, Sister White informs us that the prince of Persia was none other than Satan himself.

Now, in your notes, from *Seventh-day Adventists Bible Commentary*, volume 4, page 1173, it says after she quotes this passage in Daniel 10,

"By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels.** He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success." *Seventh-day Adventists Bible Commentary*, volume 4, 1173.

Who is the highest of all evil angels?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

The prince of Persia here is Satan. The king of Persia is the king of Persia. And, once again, we see that when Michael is referenced, the Great Controversy is emphasized in the story.

And in this struggle, what is it—among other things, not only is Satan trying to prevent Cyrus from allowing the Jews to come back and rebuild Jerusalem in this story, because that is what is going on, but in the struggle Satan at least has a secondary (maybe a primary) purpose of preventing Gabriel from accomplishing his work to Daniel. And what is the work that he is going to accomplish to Daniel that he is trying to prevent by having this Great Controversy struggle here in chapter 10? Well, it is verse 14.

—„Daniel 10 continued, verse 14“ Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for *many* days.”—

Gabriel's purpose was to come and explain to Daniel what happens to God's people in the latter days, and it was being hindered by a struggle that he was having with the kings and prince of Persia, and only Michael could intercede to move things forward.

And what is it that Gabriel ultimately identifies that is going to happen in the latter days to God's people? Well, Daniel 11:40-45: it is the Foundational Message of our history that is directly connected with the struggle of the Great Controversy.

—“¹⁵And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. ¹⁶And 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 vision my sorrows are turned upon me, and I have retained no strength. ¹⁷For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. ¹⁸Then there came again and touched me one like the appearance of a man, and he strengthened me. ¹⁹And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me. ²⁰Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. ²¹But I will shew thee that which is noted in the scripture of truth: and *there is none that holdeth with me in these things, but Michael your prince.*” Daniel 10:12-21 (KJV).

So, what we have put in place now at this point before we begin to look at Daniel 8 is that one of the themes (and every fact has its bearing) in Bible prophecy is the combination of church and state. Another one is the Great Controversy struggle between Christ and Satan in that there are two different kingdoms here represented: the kingdom that wants to lift itself up and exalt itself, versus Christ’s Kingdom of self-sacrificing love.

PROGRESSION

We want to add another thought into this, and I have it titled for you as “Progression.”

DANIEL 2

We see this progression here in Daniel 2. And, we are going to look at the progression in Daniel 2 and Revelation 17: Gold; silver; brass; iron; iron and clay. So, we see a progression in here [referring to the image of kingdoms as reflected on the 1843 and 1850 Charts]. We have two witnesses of it.

The gold is more valuable than the silver, which is more valuable than the brass, which is more valuable than the iron, which is more valuable than iron and clay.

But, we also see the progression at another level. Gold is softer than silver, which is softer than brass, which is softer than iron.

And, Sister White comments on this progression.

If you have your *Ellen White Study Bible*, under Daniel, chapter 2, they quote this, but they cut it off. They cut it off; and, so, I am going to go a little bit further with it because there is something very important that they cut off—not that they did it on purpose, but in my mind.

If you have your *Study Bible*, it will cut off like at the fourth paragraph. We are going to read beyond this. This is a rather long—it is the longest quote we have, and it was something that she wrote for a publication called, the *Youth Instructor*. So, in terms of Methuselah, I guess everyone in this room is a youth; but, in terms of who is in this room, I guess this is primarily for Austin and Autumn. But, we are going to glean the prophetic message out of it.

Youth Instructor, September 22, 1903.

“‘Righteousness exalteth a nation: but sin is a reproach to any people.’”—

And what we are looking for is a progression that is illustrated in Daniel 2, and she is going to comment on this image. She says,

—“The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

“Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.”—

This [the head of the image] is Babylon.

—“The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled underfoot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

“**The kingdoms that followed were even more base and corrupt.** They deteriorated because they cast off their allegiance to God. As they forgot him, they sank lower and still lower in **the scale of moral value.**”—

Now, that is where it ends in the comments of the *Study Bible*.

She says, “The kingdoms that followed,” and that is good enough. In that sense you can take it all the way to the end of the world.

But, if you go to the next paragraph, it says—she is giving a specific sequence of kingdoms. She then says,

—“The vast **empire of Rome**”—

That is here [the legs of the image].

—“The vast **empire of Rome** crumbled to pieces, and from its ruins rose that mighty power, **the Roman Catholic Church.**”—

That is down in here [the two feet of the image, the kingdom of Rome divided]. She is going all the way to the end of the world with this one.

—“This church boasts of her infallibility and her hereditary religion.”—

She still boasts of her infallibility, even though the current Pope stepped aside, among other things, because of the corruption that he had participated in. I mean, I thought he was infallible!

—“But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy”—

This church is known for its ascendancy.

And who wanted to ascend into Heaven?

—“The priests of this church maintain their ascendancy by keeping the people in ignorance of God’s will, as revealed in the Scriptures.”—

So, what we are seeing here, she is walking down this history (Babylon, Medo-Persia, Greece, Pagan Rome, and Papal Rome [reflected by the image]).

—“It is sin that is ruining nations today.”—

Ah, now she is in our time period.

—“Even many leaders in the religious world have not a good conscience toward God. **Many of those who claim to be Protestants**—

What kingdom is the Protestant kingdom? That is the United States.

So, she has moved right passed the fifth kingdom (the Papacy), on to the United States of America (the sixth kingdom).

—“**Many of those who claim to be Protestants** have not the faith in God’s word that Luther had in the early days of the Reformation. They have left the old landmarks, and depend on ceremony and formal display to make up for their lack of the purity and piety, the meekness and lowliness, found in obedience to God.

“There is no real standard of righteousness apart from God’s law. By obedience to this law the intellect is strengthened, and the conscience is enlightened and made sensitive. The youth need to gain a clear understanding of God’s law. They are not left to follow blindly the guidance of men. The great prophetic waymarks which God himself has set up show the path of obedience to be the only path that can be followed with certainty.

“Those who love and obey the law of God will meet with trials and temptations; but if they hope and pray, and trust his word, they will be able to say, with Paul, ‘I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’

“My dear young friends, have you wholly given yourselves up to God, to do his will? Are you transformed by the grace of Christ? Some claim to be one with Christ, while their special work is to make void the law of God. Will you accept their assertions? How will you distinguish God’s true servants from the false prophets that Christ said would arise to deceive many? There is only one test of character,—God’s holy law.

“We are living in a momentous period of this earth’s history. The final conflict is just before us. We see the world corrupted under the inhabitants thereof. Satanic agencies have made the earth a stage for horrors that no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for God’s law has brought the sure result.

“‘We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.’ ‘Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.’

“There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world.”—

What church?

—“The church has joined hands with the world. Reverence for God’s law has been subverted. The religious leaders have taught for doctrine the commandments of men. As it was in the days of Noah, so it is in this age. But shall the prevalence of disloyalty and transgression cause those who have revered God’s law to have less respect for it,”—

“... those who have revered God’s law”

—“or to unite with the powers of earth in attempting to make it void?

“The test comes to everyone. There are only two sides. Dear young reader, on which side are you standing?” *Youth Instructor*, September 22, 1903.

So, the reason I put that in there, because I have always emphasized in this part of the presentation that we do here that based upon that quote that stops pretty much at the Medes and Persians, and says, “and the kingdoms that follow,” that this progression here [referring to the image on the Charts] takes you all the way to the end of the world.

But, she [Ellen White] takes it all the way to the end of the world. In fact, she takes it right down to the very last people that profess to be Protestants the Seventh-day Adventist Church. She goes to the United States, and then she brings it home to us.

So, what I am saying is, one of the themes of Bible prophecy is the combination of church and state. And you cannot really wrap your mind around Bible prophecy unless you put it in the context of the Great Controversy.

But, when it comes to the kingdoms of Bible prophecy, then you need to understand that there is a specific progression that is emphasized in Bible prophecy. We have given you one witness of that so far. That is Daniel, chapter 2.

We will give you a second.

REVELATION 17

Revelation 17:3, 9, 10; 2:12-13

Revelation 17:3, 9, 10

Now, go to Revelation 17. Revelation 17, verse 3, says,

“³So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.” Revelation 17:3 (KJV).

So, he sees a woman sitting “upon a scarlet coloured beast, . . . having seven heads and ten horns.”²⁵ And what I want you to look at is the woman and the beast here. She is sitting upon this beast.

And then go to verse 9 of the same chapter.

“⁹And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.” Revelation 17:9 (KJV).

If you go to William Miller’s Rules of Prophetic Interpretation, when he gives his 14 rules, he will give a rule and then he will give Bible references to support or illustrate his rule; and, in one of the rules—I do not remember which one right now he identifies in order to show the rule—he identifies what *mountains* represent in the Scriptures.

What do *mountains* represent?

FROM THE AUDIENCE: Kingdoms.

BROTHER PIPPENGER: Kingdoms. Okay.

And verse 9,

“⁹And here is the mind which hath wisdom. The seven heads are [*SEVEN KINGDOMS*] seven mountains, on which the woman sitteth.” Revelation 17:9 (KJV).

Now, in verse 3, the woman is sitting upon a beast with seven heads and ten horns, but now we realize that when she is sitting upon this beast, she is sitting upon seven kingdoms.

Do you follow me?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: And in verse 10, it says,

“¹⁰And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.” Revelation 17:10 (KJV).

And the Books of Daniel and Revelation are the same book, so they are not going to disagree with one another.

I had a friend from Tennessee email me last week. He gave me two articles that he had come across. He wanted to know what I thought about both articles. I was familiar with both of them. I forget what the one was, but the other one was the typical Adventist explanation of verse 10 of Revelation 17; and, the typical Adventist explanation of verse 10 is that these kingdoms represent the kingdoms of history. And the typical Adventist approach to the kingdoms of history (if you bust out your theology books from Seventh-day Adventists), they will say these seven heads are the kingdoms of history, beginning with Assyria, Egypt, Babylon, Medo-Persia, Greece, and then Pagan Rome. Okay? And, they will say that John is seeing this

²⁵ Correcting from DVD audio, “she has seven heads and ten horns,” to the verbiage of Holy Script in Revelation 17:3 (KJV).

in the time period when five have fallen and one is. Pagan Rome was in existence when John was in the Isle of Patmos. It was Pagan Rome that was persecuting him. Okay? So, this is the typical Adventist understanding.

But, it also shows the typical Adventist position, and the typical Adventist position is they have no respect for the authority of the Spirit of Prophecy. In the book of *Education*, Sister White says the kingdoms of history are Assyria, Egypt, Israel, Babylon, Medo-Persia, Greece. So, you cannot really say that John was on Patmos during the time period of Greece, can you? So, that kind of falls apart, totally falls apart. It is called demonstrating the lack of reverence of the truth found in the Spirit of Prophecy.

But, we understand that the Books of Daniel and Revelation are the same book; they have to agree with one another. And, the subjects are not the kingdoms of history; it is the kingdoms of Bible prophecy. And the kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, Pagan Rome. And then what did Sister White say in the quote [*Youth Instructor*, September 22, 1903] we just read followed Pagan Rome? Papal Rome.

Five have fallen, one is (and the kingdom that followed Papal Rome in the passage from Sister White was what? It was the Protestant kingdom.

What is the Protestant kingdom? The United States.

And one is yet to come. What is the one that is yet to come? Well, it is the United Nations.

So, as John sees this woman, she is riding upon the beast with seven heads and ten horns; and, in connection with riding upon this beast in verse 9, it says the woman sits upon these seven heads.

Revelation 2:12-13

Go to chapter 2 of Revelation—just one quick reference, but this is fairly easy to see. Verse 12 says,

“¹²And to the angel of the church in Pergamos write; These things saith he which hath he sharp sword with two edges; ¹³I know thy works and where thou dwellest, *even* where Satan’s seat is: . . . “—

I am not really a tourist. When we travelled around this world with this message, there are many times when you have some days off and the brethren generally want to take you sightseeing. I have had that happen to me a couple of times; but, I generally have had enough travelling that once you are there you do not want to go travelling in your off time.

But, one of the times was one of the best times. They got us to go to the Berlin Museum. I like the Berlin Museum because they tore down the walls of Babylon and they reassembled the walls of Babylon. They are right in this museum building, and we walked through some gates from the walls of Babylon that we know that Daniel, Shadrach, Meshach, and Abednego; Nebuchadnezzar, and Belshazzar had to have walked through those very same gates back in that history. So, that was kind of cool.

But, they also had a portion in that museum where on scale they rebuilt Pergamos; and, in Pergamos they built the Temple of Pergamos that was in Pergamos, and it is a satanic monument. Okay?

What happened in history is when Babylon fell, the religious elite of Babylon (the Chaldeans), they fled to Pergamos and they set up their spiritual empire there in Pergamos; and, that is what verse 13 is telling us about Pergamos.

And you can go see the Pergamos Temple, rebuilt, in the Berlin Museum.

Verse 13 says,

—“¹³I know thy works, and where thou dwellest, *even where Satan’s seat is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth.”
Revelation 2:12-13 (KJV).

Satan had been ruling from Babylon. When Babylon fell, he moved to Pergamos and set up shop. So, in the Bible, where a power is seated is where they are ruling from.

So, if you go back to Revelation 17, verse 9, it says, “And here is the mind which hath wisdom. The seven heads are [SEVEN KINGDOMS] seven mountains, on which the woman sitteth.”

What does it mean that she is sitting upon them?

FROM THE AUDIENCE: She’s ruling.

BROTHER PIPPENGER: She is ruling them. Okay?

And how many of those kingdoms does she sit upon?

FROM THE AUDIENCE: All of them.

BROTHER PIPPENGER: All of them.

So, the story in Revelation 17 is how this MYSTERY BABYLON Woman ruled over the kingdom of Babylon, and then changed and ruled over the kingdom of the Medes and Persians, and then was ruling over Greece, Pagan Rome, Papal Rome; and, she is now ruling—and I can say this with spiritual authority—that she is now ruling over the Protestants. Because, it is very clear that in 1842 the Protestants rejected the message of the hour; and, by the time they got to 1844, they were sending their prayers to the Holy Place. And who were answering their prayers?

FROM THE AUDIENCE: Satan.

BROTHER PIPPENGER: Satan.

Okay. So, there is a progression in Revelation 17 that shows that MYSTERY BABYLON goes down through these kingdoms and rules every one of them.

Do you follow me? You need to see that progression to get into Daniel 8, which is where we are going now.

REPEAT AND ENLARGE

I looked for a quote by James White. I do not think it is in the CD-ROM. I think I got that quote from Louis F. Were. But, basically, the James White quote is in response to an argument that he was having with Uriah Smith, an argument that lasted about ten years. Okay? Uriah Smith gave a sermon on why he believed the King of the North in Daniel 11 was Turkey; and, as soon as he did, James White got up on the pulpit and gave a sermon on why he believed the King of the North in Daniel 11 was the Papacy. And they had this ongoing argument between *The Signs of the Times* and the *Review and Herald* for about ten years.

And in one of those interactions, James White used an argument against Uriah Smith that emphasizes the rule that we call “repeat and enlarge,” and he says that if the last power in Daniel 2 is Rome, and that the last power in Daniel 7 is Rome, and the last power in Daniel 8 is Rome, then the last power to come to its end in Daniel 11 is Rome. And what he is doing, he is arguing with Uriah Smith saying, “The last power in Daniel 11 can’t be Turkey,” because you

have three witnesses in the Book of Daniel alone that the last power is Rome. But what he is doing is he is identifying the rule of repeat and enlarge.

Daniel 7 repeats and enlarges upon Daniel 2; and Daniel 8 enlarges upon Daniel 2 and 7; and Daniel 11 enlarges upon Daniel 2, 7, and 8.

And then you can get into Revelation and just keep repeating and enlarging upon all these lines of prophecy.

So, as we begin to look at the Daily, look at Daniel 8. We are now starting to uphold the Pioneer position that the Daily is Paganism just from the Scriptures, not from the fact that Sister White plainly says that the Millerites had the correct view of the Daily, and the view of the Daily being Christ's Sanctuary ministry came from angels that were expelled from Heaven. We will set that aside and take it just from the Scriptures.

In Daniel 8:1, it says,

“¹In the third year of the reign of king Belshazzar”—

Of king who?

FROM THE AUDIENCE: Belshazzar.

BROTHER PIPPENGER: Belshazzar.

—“a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.” Daniel 8:1 (KJV).

Okay. So, he had a vision that came after that which appeared unto him at the first. So, Daniel is connecting this vision, at least grammatically, saying, “This vision [gesturing to his right] came after this one [gesturing to his left].”

So, if you go back to Daniel 7:1, it says,

“¹In the first year of”—

Of who?

FROM THE AUDIENCE: Belshazzar.

—“Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.” Daniel 7:1 (KJV).

BROTHER PIPPENGER: So, Daniel 8:1 says in the third year of king Belshazzar. Daniel 8 says that; and, in Daniel 7 it says in the first year of Belshazzar.

And Daniel says in Daniel 8 that he received a vision after the one “at the first.” And it could be the first year of Belshazzar, or it could be that he got the first vision here in Daniel, chapter 7: take your choice. Do you see what I am saying?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: In Daniel 8:1, where he says, “. . . a vision appeared to me . . . after that which appeared unto me at the first,” he could be saying because he just referenced the third year of the reign of Belshazzar, he could be saying “after that which appeared unto me in the first year of king Belshazzar”; because, in Daniel 7:1, it says, “In the first year of king Belshazzar.” Or, he could just be saying in the first year of king Belshazzar, he

received a vision, a dream, a vision in his head, and that in chapter 8 he was receiving a follow-up vision.

But, my point here is that Daniel is purposely tying Daniel 7 and Daniel 8 together: “Every fact has its bearing [paraphrasing Miller’s Rules of Prophetic Interpretation, No. 1].”

So, when Daniel is saying to us here at the end of the world, “When you are going to study Daniel, chapter 8, you must study it in context with Daniel, chapter 7.” That is what he is saying, if you are going to study it correctly.

And Daniel, chapter 7, is the kingdoms of Bible prophecy—right here [points to the image on the 1843 Chart in the upper left-hand corner]—and Daniel, chapter 8, is the kingdoms of Bible prophecy; but, Daniel, chapter 7, very simply, it is these beasts that represent political kingdoms. Okay?

So, what is one of the themes in Bible prophecy? It is the combination of church and state; and, Daniel, chapter 7, is setting forth the kingdoms of Bible prophecy in their political manifestations.

And Daniel, chapter 8, is repeating and enlarging upon that testimony [in Daniel, chapter 7], only it is not portraying the kingdoms in their political manifestations; it is portraying those kingdoms in their religious manifestations.

And how do we know this? **How do we know this?**

And, Brothers and Sisters, you may think this is a very small point, but it is a life-or-death point; because, if you understand this, you will be weaned from accepting the false presentation of the Daily that is rampant in Adventism.

How do we know that Daniel, chapter 8, is illustrating the kingdoms of Bible prophecy in their religious manifestation? We know so, because Daniel uses symbols from the sanctuary to portray these kingdoms. Okay?

Here [using the 1843 Chart in reference] is a ram. Is a ram a sanctuary offering?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

Is a he-goat a sanctuary offering? Yes.

Are there any horns in the sanctuary?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

So, these kingdoms that are represented in Daniel 8 are represented by religious relics from God’s sanctuary; BUT, they are not acceptable in God’s sanctuary. They are all corrupted, **they are all corrupted!**

So, Daniel is saying, “These kingdoms of Bible prophecy—Babylon, Medo-Persia, Greece, Pagan Rome—I am now telling you in Daniel, chapter 8, what their religious manifestations were, because you need to know what their religious manifestations were, because Bible prophecy is based upon the combination of church and state. And when you combine Daniel 7 and Daniel 8, you have the political and religious manifestations of the kingdoms of Bible prophecy.”

So, Daniel is making sure we understand that the religious manifestations of these kingdoms are a counterfeit manifestation; because, though he uses sanctuary terminology and sanctuary symbols, they are all corrupt.

Leviticus 1:3, 10; Deuteronomy 22:5

Leviticus 1:3, 10

And I am passing to the very bottom of your notes now, and I will go back to another issue in a moment. Go to Leviticus 1, verses 3 and 10. There are several verses in the Scriptures that can uphold this next point; but, it is very easy to see this.

Verse 3 of Leviticus 1 says,

“³If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: . . .” Leviticus 1:3, in part (KJV).

Without what?

FROM THE AUDIENCE: Blemish.

BROTHER PIPPENGER: If you were going to offer an offering in the sanctuary, it had to be perfect.

Go to verse 10. Verse 10 says,

“¹⁰And if his offering *be* of the flocks, *namely* of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.” Leviticus 1:10 (KJV).

So, go to Daniel 8. As Daniel is using sanctuary symbolism to describe the kingdoms of Bible prophecy, he is telling us that this is their religious manifestation; but, he is telling us this is a counterfeit religion because these are not perfect offerings.

Notice in verse 3, and this is the Medes and Persians. It says,

“³Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns *were* high; but one *was* higher than the other, and the higher came up last.” Daniel 8:3 (KJV).

What is that [“ . . . and the two horns were high; but one *was* higher than the other, . . .]?

FROM THE AUDIENCE: It is not perfect.

BROTHER PIPPENGER: It is not perfect, cannot be used in the sanctuary.

So, this is the religious manifestation of the Medes and Persians, but this is a counterfeit religion.

Go to verse 5, [of Daniel 8] and we will look at Greece, the he-goat.

“⁵And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had*”—*HAD A WHAT?*—“a notable horn between his eyes.” Daniel 8:5 (KJV).

Could you use that goat in the sanctuary service?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No. He was corrupted. It was not perfect.

But then we get to verses 8 and 9. This is the introduction of Rome.

In verse 8,

“⁸Therefore the he goat”—GREECE, ALEXANDER THE GREAT—“Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.”—

Now, this is really an imperfect offering.

And then in verse 9 we are going to see Rome introduced into the narrative:

“⁹And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land* [TOWARD THE WEST].” Daniel 8:8-9 (KJV).

Now, verses 9, 10, 11, and 12, the subject of those four verses is this little horn. Okay?

Deuteronomy 22:5

Now, you have to get into the Hebrew to test what I am going to say, but none of the theologians that argue against what I teach in Adventism will tell you this is not true. They all know this is true. But, this little horn, it oscillates; it goes back and forth as it goes through verses 9, 10, 11, and 12.

What do I mean it *oscillates*? The little horn in verse 9 is masculine; but, when the little horn in verse 10 is referred to, it is feminine. But, when it gets to verse 11, that little horn goes back to masculine, and then when it gets to verse 12 it goes back to feminine. That is what I mean by *oscillating*.

And is a horn part of the sanctuary service? Yes. So, this little horn, it is once again saying, “These kingdoms of Bible prophecy, beginning with the Medes and the Persians, and Greece, and now Rome, that this is representing their religious manifestations; but, it is counterfeit.

How do you know it is counterfeit? Go to Deuteronomy 22:5.

“⁵The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so *are* an abomination unto the LORD thy God.” Deuteronomy 22:5 (KJV).

You see, this little horn is both a boy and a girl. It cannot be a genuine sanctuary horn because it is an abomination to manifest both man and woman in the same issue. So, this little horn is teaching the same lesson as the he-goat and the ram. They are sanctuary terms, but they are corrupt; so, they are representing a counterfeit religious manifestation in the kingdoms of Bible prophecy.

Go back to Daniel 8 now.

Just right there, Brothers and Sisters, right there. These men that have taken the view of the Daily that came from apostate Protestantism, that the Daily represents Christ’s Sanctuary ministry, right there is enough information to tell you, “Hey, this can’t be right!” Because, they are saying the Daily here in Daniel, chapter 8, is Christ’s Sanctuary ministry, and you have just seen upon the testimony of three items coming down through this history (the ram, the he-goat, and the horn) that all these sanctuary terms are corrupt; therefore, they claim, “This to me, this

translated as *Daily* here, it comes from the sanctuary.” Well, if it does, you need to relate to it as a corrupt symbol.

Are you trying to tell me that this corrupt symbol in this flow of corrupt symbols would represent Christ’s Sanctuary ministry?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: No, I do not think so. It cannot. It is out of context.

But, that is not what we are dealing with here.

In Daniel 8, in verse 9—you need to get to the Hebrew to test what I am saying, but you really do not if you look at it in an enlightened fashion.

The subject of verses 9, 10, 11, and 12 is the little horn. And the little horn in verse 9 is in the masculine sense; and, then in verse 10 it says “it waxed great.” Okay? The “it” there is the little horn, because it is the subject all the way through.

And then in verse 11, “Yea, he magnified himself,” that is the little horn again. That is the subject all the way through.

Verse 12, “And an host was given *him* against,” so, it is the little horn all the way through.

But, when it is in its feminine tense, the translators of the *King James Bible* made sure not to call it “he.” They call it, “it.” Okay?

Look at verse 10:

“¹⁰And **it**”—

The little horn, it is there “**it**” because it is feminine,

“¹⁰And **it** waxed great, *even* to the host of heaven; and **it** cast down *some* of the host and of the stars to the ground, and stamped upon them.”—

And then in verse 11 it says,

“¹¹Yea, **he**”—

Now it is not “it.” It does not say, “Yea, it”; it says, “Yea, **he**.” There is the masculine little horn.

—“¹¹Yea, **he** magnified *himself* even to the prince of the host, and by **him** the daily *sacrifice* was taken away, and the place of **his** sanctuary was cast down.”—

Verse 12,

—“¹²And an host was given *him*”—

What is that: “And a host was given *him*,” what is that “*him*” there?

FROM THE AUDIENCE: It is italicized.

BROTHER PIPPENGER: It is italicized. Okay? If it was not italicized, it would be telling you the little horn there was the masculine sense. But, it says,

—“¹²And an host was given *him* against the daily sacrifice by reason of transgression, and”—what?

FROM THE AUDIENCE: It.

BROTHER PIPPENGER: —“it cast down the truth to the ground; and it practised, and prospered.” Daniel 8:10-12 (KJV).

That is the feminine.

So, you see this transgender little horn go down through this narrative. He is the man in verse 9. He is the woman in verse 10. He is the man in verse 11. He is the woman in verse 12.

Now, Brothers and Sisters, based upon today’s presentation, that alone is telling you something. What is it telling you?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is telling you something, based upon today’s presentation. What is it telling you? The little horn represents a man and a woman in this passage.

I will make it easy: What is a woman in Bible prophecy?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: What is a man?

FROM THE AUDIENCE: A state.

BROTHER PIPPENGER: A state.

Okay. So, you have two manifestations of this little horn in this history. One is the Rome that represents statecraft (Pagan Rome). The other is the Rome that represents churchcraft (Papal Rome). Okay?

And every fact has its bearing, Brothers and Sisters; so, this is very easy to see here.

Now, we want to put one thing in the record before we close: Daniel 2, Revelation 17, and Daniel 8 illustrate a progression. The progression needs to be marked, because “every fact has its bearing.” And this progression is important.

Great—GÂDAL

The word that is translated as *great* in Daniel 8 is the Hebrew word *gâdal*, and you will see the definition.

GÂDAL: Strong’s Concordance, H1431—A primitive root; properly to *twist*, that is, to *be* (causatively *make*) *large* (in various senses, as in body, mind, estate or honor, also in pride): - advance, boast, bring up, exceed, excellent, be (-come, do, give, make, wax), great (-er, come to . . . estate, + things), **grow (up)**, **increase**, **lift up**, **magnify** (-ifical), be much set by, nourish (up), pass, promote, **proudly [spoken]**, tower.

And towards the end of the definition, it means, to grow (up), to increase, to lift up, to magnify, to proudly speak.

Now, who is it that wants to lift up and exalt himself?

FROM THE AUDIENCE: The pride of Satan.

BROTHER PIPPENGER: Now, this is adding a layer now in Daniel, chapter 8, that these kingdoms of Bible prophecy in Daniel, chapter 8, are the religious manifestation as

contrasted with their political manifestation in Daniel, chapter 7. And we know it is their religious manifestation because Daniel is using sanctuary terms when he illustrates Daniel, chapter 8; but, we know that it is a counterfeit religion because all the sanctuary terms are corrupted. But, now along with this, we see a progression in Daniel 2 and Daniel 17 that we are going to factor in to Daniel 8, and we are going to see this progression as illustrated in the word *gâdal*, which means *lift up and exalt*.

The ram—verse 4

The he-goat—verse 8

The masculine little horn—verse 9

The feminine little horn—verse 10

So, when we come to the first kingdom, the ram (the Medes and the Persians) in verse 4, it says,

“⁴I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.” Daniel 8:4 (KJV).

He became *gâdal*; he lifted up himself; he exalted himself, this first kingdom here.

But, then in verse 8, when we are dealing with Greece, it says,

“⁸Therefore the he goat waxed very great: . . .” Daniel 8:8, in part (KJV).

The same word, *gâdal*.

The he-goat here [indicating Greece]—he [indicating the Medes and the Persians] was great; he was self-exalted—but, Alexander the Great and the Greeks, they even outdid the Medes and the Persians.

And then the little horn in verse 9—and this is a masculine [symbol]; this is Pagan Rome—it says,

“⁹And out of one of them came forth a little horn, which waxed exceeding great, . . .” Daniel 8:9, in part (KJV).

Pagan Rome, now; Pagan Rome is going to have to out-do the Greeks, who out-did the Medes and the Persians.

Do you see the progression?

And what is progressing? This self-exaltation.

And what is this *self-exaltation*? This is the root of Satan’s religion. This is what began in Heaven, and he is passing down to the kingdoms of Bible prophecy and we see that it is getting greater and greater.

And you see in verse 9 that Pagan Rome, it is going against earthly powers as it gets exceeding great.

But, look at verse 10.

“¹⁰And it”—

Who is that? That is the Woman. That is Papal Rome.

“¹⁰And it [*PAPAL ROME*] waxed great, *even* to the host of heaven; . . .”
Daniel 8:10, in part (KJV).

Pagan Rome exalted to the world; but, Papal Rome even went farther, it exalted to Heaven itself.

So, we see in Daniel 8 a progression that corresponds with the progression of Daniel 2 of self-exaltation, which is the very essence of this counterfeit kingdom. And what does that tell us?

Well, it tells us that after the Papacy exalts itself to the very Heaven, what is the next kingdom? The Protestants. The Protestants, they are going to out-exalt the Papists; and, then when the Protestants go to the world and say the whole world has to come under the umbrella of a One World Government in Revelation 17:17, when the kings of the Earth are going to agree to give their kingdom unto the Papacy, the exaltation of that final kingdom will be the height of this counterfeit religion.

So, we are closing it there. We are going to deal with the Daily in Daniel, chapter 8; but, we have put in place (I hope you see) that Daniel, chapter 8 is a story of the religious manifestations of the kingdoms of Bible prophecy, and that it is a counterfeit religion. It is the same religion from beginning to end. It is Satan's religion.

And going back in your notes, I left off one quote. It popped into my mind. We will close with this one.

The Woman in Revelation 17, she goes to this kingdom (Babylon), to this kingdom (Medo-Persia), to this kingdom (Greece), to this kingdom (Rome), all the way through. And this Woman, she is the church, the MYSTERY BABYLON Church, whose religion is the religion of Satan and his rebellion in Heaven; his self-exalting religion, in contrast with Christ's humbling Himself into the dust, even to the death at the cross.

And from *Review and Herald*, December 4, 1900, it says,

“Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life.” *Review and Herald*, December 4, 1900.

When you see Daniel 8 in the context of Satan's counterfeit kingdom, of his synagogue of Satan, then you have the proper context to begin to consider what the word *Daily* means in God's Word.

Shall we pray?

Benediction: Heavenly Father, we appreciate the fact that you have shown us that there are two kingdoms that are in controversy here on Planet Earth, and that it is a physical and a spiritual battle between these two kingdoms. And as we proceed in our study in the following

presentation to demonstrate that the Daily of Daniel is the symbol of this self-exaltation, the root of Satan's religion, we appreciate that upon Habakkuk's Tables that you have marked that the Daily is taken away right there at the foot of the cross. And we know that we all have this self-exalting root within us that needs to be subdued, removed, through the power of your Holy Spirit, but that this can only be accomplished as we also come to the foot of the cross. We ask that you would let this truth sink into our experience, that we would fulfill the conditions of the Gospel and allow you to remove the Daily from our experience, as we understand what the Daily is in the doctrine of the Bible. We thank you for this in Jesus's name. Amen.

Habakkuk's Two Tables #77

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together this morning to continue our study of Habakkuk's Tables, and now considering the truths that are represented on the Charts from the Bible alone. As we take up our study this morning, we ask that you would grant us the presence of your Holy Spirit, that you would forgive us for any sins from any transgressions that would be preventing us from hearing your Voice or preventing me from conveying the message that you have for us this morning. We want our understanding open so we fulfill the command in Habakkuk, and pray that you would pour out your Latter Rain upon us now. And as we take up the subject, we ask that you would bless the work that we are doing on LiveStream and DVD recordings and let these things be of such a nature that it would better prepare us to stand and reflect your character and share the message of the hour at this time in Earth's history. And we thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: In this series of Habakkuk's Tables, we are on No. 76 today, and—actually No. 77,²⁶ because there are a couple along the way that we did not number, that were just reviews. So, it is a long series, and it has taken many months to get this far along.

And last week we took up the task of bringing the Conclusion together. And on Monday's presentation of last week, which was the second in the Conclusion, I talked about William Miller rejecting the Midnight Cry. And, evidently, repeatedly, when I was saying this, I was identifying that Miller rejected the Midnight Cry in the Spring of 1844, but it was actually in the Spring of 1845. It was just a mental glitch that I had going on.

So, I received an email from a friend, and she says,

“In the latest presentations, in the second presentation, you keep saying that Miller rejected the message in the Spring of 1844. It is the Spring of 1845. The Seventh Month Movement had not even happened in the Spring of 1844. I know you meant it right, but it is there several times wrong.”

So, we put that in the record. If you go back four presentations and you will hear me repeatedly saying that. So, I have corrected that one.

I have another quote that a brother wants me to share, but I may or may not get to that at some point in time.

THE DAILY

I do not know how many of you have ever had a disagreement or an argument or a discussion over a verse in the Bible, or a passage in the Bible. I have had several. But more than that, more than just sitting down with a brother or a sister after church service at a fellowship

²⁶ Corrects audio of DVD to correctly reflect #77 of the Notes and #77 of the DVD.

dinner and arguing the difference of a verse, there are times when truths of a verse are argued publicly; and, I have had my share of those, too.

We put into print in 1995 our understanding of the last six verses of Daniel 11; and, from that point on, certain components of that message began to be argued publicly; and, as an example, one of them, “the glorious land.” “The glorious land” in Daniel 11, verse 41, represents the United States of America; and, as soon as that message came out, the enemy raised up people to oppose publicly that “the glorious land” was the United States in verse 41; and, it was a point that just could not be left alone, because verse 41 of Daniel 11 is identifying the close of probation for Seventh-day Adventists. So the fact that people were being raised up to undermine the reality of what “the glorious land” is, it was something that had to be responded to. So, that argument went on and on and on. To this very day you will still find a large group of people in Adventism that will teach that “the glorious land” is the Seventh-day Adventist Church, which is absolutely ridiculous. I mean, it is just ridiculous. There is no Biblical support for it, whatsoever; whereas, identifying “the glorious land” as the United States of America, there is abundant Biblical support for it.

The word *glorious* means *in sense of prominence*.

The word *land* means *land*.

Four verses later, Michael stands up and human probation closes. So, what is the most prominent land in the world just before human probation closes? It is the United States of America.

The Bible is clear that “the glorious holy mountain” in the Scriptures represents God’s Church at the end of the world. That is verse 45.

If Daniel wanted us to think that “the glorious land” in verse 41 was the Seventh-day Adventist Church, he would have said, “the glorious holy mountain.” But, because he says “the glorious holy mountain” in verse 45 and “the glorious land” in verse 41, you know it is something different. To claim that “the glorious land” is the Church when Daniel uses a completely different illustration of it just four verses later is just poor reasoning, at best.

Sister White of the United States, she says, “The United States is the glory of all the nations.”

“Glory of all the nations,” “the glorious land”: how hard is that one?

There are three promises in the covenant. One is that we can have the mind of Christ; the other is that we can have a glorified body; and, the third is that the Lord would give His people a land. And of those three promises, if you would just tally up which one is mentioned the most in the Bible, the third covenant promise that the Lord would give His people a land to dwell in is mentioned 50:1 more than the mind of Christ or the glorified body at the Second Coming.

And Sister White says all the covenant promises are fulfilled upon the Seventh-day Adventist Church. So, where is the land that was given to the Seventh-day Adventist Church in fulfillment of the covenant?

Where was the Seventh-day Adventist Church raised up?

The Bible teaches that those that would flee the persecution of the Papacy, that would flee from Europe, they would go to the West, and the Lord would establish His people in the West, which is the United States of America.

And there are many more reasons. And I am just telling them to you; I am not proving them to you. There are many more reasons to show that “the glorious land” is the United States of America; but, that is kind of a secondary issue.

The real issue is that when you understand that “the glorious land” is the United States in Daniel 11, verse 41, you understand the next that happens after the collapse of the Soviet Union in that sequence of verses is that probation closes for the Seventh-day Adventist Church. So, that verse becomes very serious.

And, there are even people that—and this is the secondary argument, there are people that want to deny that probation closes for the Adventist Church at The Sunday Law in the United States; and, Sister White repeatedly says that there is a closed door message. She says there is a closed door message in the time of Noah; a closed door message in the time of Abraham concerning Sodom and Gomorrah; a closed door message for the Jews in the time of Christ, destruction of Jerusalem. William Miller brought a closed door message, the end of the world. So, for us to suggest the last six verses of Daniel 11 are a closed door message is consistent with every message in the Scriptures that is prefiguring the Final Warning Message at the end of the world.

So, this controversy that has gone on publicly, it has some severe and serious ramifications.

Let me show you something here. I am going to show you one more thing about this controversy. I will not go deep into it. We will come back to this issue, Lord willing, in a couple of weeks or so.

But, if you identify “the glorious land” as the Seventh-day Adventist Church or if you identify it as the United States of America, it is an argument. It is a public argument that has gone on for years, since 1995.

And the people who believe that it is the Seventh-day Adventist Church: the self-supporting ministries—Hope International, Hartland, Steps to Life, Amazing Facts—the self-supporting ministries that are in good graces with the Conference, or even the General Conference (the Biblical Research men, the Biblical Research Department), they will tell you that “the glorious land” is the Seventh-day Adventist Church.

Why would anyone that seeks to be a leader, a spiritual guide of the Seventh-day Adventist Church, accept the doctrine that in Daniel 11, verse 41, long before probation closes, long before Michael stands up—now, really, I am saying before probation closes—if they are saying that “the glorious land” is the Seventh-day Adventist Church, then when it is conquered, it is not marking the close of probation. The close of probation when you take this position is when Michael stands up at the end of the world. So, if you are a leader of the Seventh-day Adventist Church either in self-supporting work or in the General Conference and you have taken this position (and they have!), then that means long before verse 41, long before verse 45 when probation closes, in verse 41 the Catholic Church takes control of the Seventh-day Adventist Church. What kind of message is that, from a leader of the Seventh-day Adventist Church?

Where is it in the Scriptures? Where is your second proof that the Papacy ever takes control of the Seventh-day Adventist Church? It is just not there.

So, if you take this position that “the glorious land” is the Seventh-day Adventist Church, well, the Seventh-day Adventist church “is the apple of God’s eye.” Okay. That is “the glorious holy mountain.” That is His people. That is Zion. Right?

So, the Seventh-day Adventist Church is a Godly power [in taking the position that it is “the glorious land”].

But, if you allow the Bible to define what “the glorious land” is, then you realize that “the glorious land” is the United States of America in the very time period when the United States is forcing the world to worship the Papacy.

Okay. The United States begins as a lamblike nation, but it ends up speaking as the dragon. And when “the glorious land” is conquered in Daniel 11, verse 41, the United States, it is speaking as the dragon. So, it is not a Godly power, is it?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: It is a satanic power.

So, when you look at this argument, you realize that on one side you are saying “the glorious land” is a Godly power; and, the other side, no, “the glorious land” is a satanic power.

Mainly I am trying to talk about public controversies in Biblical truth; but, before I move away from my illustration of public controversies, I want to show you one other thing, because we are dealing with the Daily.

U.S.A. Satanic Power	{	GLORIOUS LAND	}	SDA Church Godly power
Paganism	{	DAILY	}	Christ’s Sanctuary Ministry

The people that are on the wrong side of the view (the same people, **the same people**: The Hartland Institute, the Biblical Research Institute, Steps to Life, Amazing Facts, these same ministries; and, the General Conference) will tell you that the Daily is Christ’s Sanctuary ministry; and, of course, Sister White plainly says that this view came from angels that were expelled from Heaven. She says this view brings darkness and confusion.

But, Sister White says the Pioneers had the correct view, and the Pioneers say that the Daily is Paganism.

So, notice: In the argument of the Daily, it is the same argument as “the glorious land.” It is the same argument. Back at the beginning of the 20th Century, the same arguments that come at the end of the 20th Century on two different issues are: (1) Is the Daily a satanic power, or is the Daily a Godly power? (2) Is “the glorious land” a satanic power, or is “the glorious land” a Godly power?

And do not miss this, Brothers and Sisters, that when the Pioneers identified that the Daily was Paganism, they were identifying that Paganism was the power that placed the Papacy on the throne of the Earth.

So, when we are identifying that “the glorious land” is a satanic power (it is the United States) we are also identifying that “the glorious land” is the power that places the Papacy on the throne of the Earth. So, do not miss this controversy; because, these kinds of parallels are not manufactured by humans. This is a prophetic parallel that has to do with the Alpha and Omega Apostasy; because, this false view of the Daily, it came in at the time of the Alpha; and, this false view of “the glorious land,” it is what is being argued in the time of the Omega. And, it is the same argument, with different symbols.

So, we will deal with that more as we proceed.

But, I know that people have passages where Sister White says, “In order to present truth, we are to present the truth and not worry about presenting the error.” It is not good to present the

error, because then you are letting people think about the error and they might stumble over the error. And, she says that repeatedly.

But, she also says repeatedly that when you are going to teach the truth, contrast it with the error. She says that, too; so, you have to take a little bit more of a balanced approach to what she is saying.

You know, if someone is out there teaching error, and the error that they are teaching is going to be beneficial to show the significance of the truth, then go ahead and identify that false teaching; but, what she is saying is, you do not need to go into the details about why that false teacher is a no good nick. But, sometimes to present the truth, it is worthwhile to contrast it with error.

Okay. So, in our last presentation we took time to show that one of the themes of Bible prophecy is the combination of church and state.

And, we took time to show that in Daniel 2 and Revelation 17 there is a progression that is illustrated in the kingdoms of Bible prophecy.

And, we took those two principles into Daniel 7 and 8, and noted that Daniel 7 and 8 were operating upon the principle of repeat and enlarge; and, that Daniel 7 was an illustration of the kingdoms of Bible prophecy in their political manifestation, and that Daniel 8 was the same kingdoms of Bible prophecy in their religious manifestation; and, that the religion (the false religion) that is represented in Daniel 8, has a progression there that is marked by the word *gâdal*, self-exaltation; because, each of these kingdoms of Bible prophecy, they *gâdal* themselves more than the previous kingdom.

So, we put that in place to lead into our consideration of Daniel 8, verses 9 through 12.

So, I am just reminding you of that.

The Lord willing, we are going to be in the Book of Daniel for a long time. Sometimes we will cover a lot of ground; sometimes we will not. And by “a lot of ground,” we may cover a lot of ground, but I mean we are not going to move far away from one verse sometimes. So, that is where we are going to do here today.

Turn with me, if you would—it is in your notes—but to Daniel 11:14; because, we are studying Daniel 8. So, I want to go to Daniel 11, verse 14.

Daniel 11, verse 14, says,

“¹⁴And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” Daniel 11:14 (KJV).

There were controversies in the time of the Millerites. If you go back and read the Millerite publications, the newsletters, the journals that they were publishing, or you go back and you read William Miller’s papers that he wrote, you will find that there were certain controversies that the Millerites were having with the Protestants of that time that are part of the record; but, there really is not that many, but they are to be noted; i.e., they were arguing about the millennium.

There were certain arguments, and one of them is this verse. This is a verse (verse 14) that William Miller has in the record. He is elaborating on this verse in response in addressing the false Protestant view.

And the first time I came across this, I was not looking for it and it did not mean much to me. I was reading William Miller, and the part I was reading is in your notes. We will get to it in a moment. And I thought, “That was interesting.” I mean, I was familiar with Daniel 11,

verse 14; and, I was led to read this by William Miller and I had it in my memory bank. And within a couple of weeks I was in a meeting, a week-long meeting (almost a week-long meeting), where a guy from the General Conference would present his view of the last six verses of Daniel 11 for 45 minutes, and then he would answer questions for an half hour; and, then I would present my views, which were different from his, on the last six verses of Daniel 11, and then I would answer questions for half an hour. And it was a hand-picked audience. There was only one person that forced themselves in, but everyone else was by invitation only; and, it was half General Conference employees and half self-supporting ministries.

So, he would present for 45 minutes on the last six verses of Daniel 11, and then he would answer questions; and, then I did the same; and, it went back and forth through the week.

And he got to Daniel 11:14, and he explained that the “robbers of thy people,” this General Conference guy, represents the descendents of Greece, some of the Syrian kings and Antiochus Epiphanes.

And I said, “Whoa!” I had just understood that this was a controversy in the time of the Millerites, but the Millerites got it right. The “robbers of thy people” are Rome. The Millerites were arguing against the Protestants that this “robbers of thy people” in verse 14 represented Rome, and the Protestants were saying it represented Antiochus Epiphanes; and, here is this General Conference man saying that the “robbers of thy people” represent Antiochus Epiphanes.

And I am thinking, “Thank you, Lord, for giving me forewarning that this is still an issue here at the end of the world.” Okay? What we had originally come to understand in the Millerite history somehow got turned upside down when we got to the end of the world.

So, I had the ammunition. When I would go up and do my presentation, without trying to be confrontational, I would answer, I would address all of the little glitches that I saw on his presentation, and I had the material in my mind to answer it.

And if you read this—and we do not have to read this. I do not intend to read all these passages; I intend to refer to them—the key point in this verse (and you have it in your notes) is the word *also*; and William Miller emphasizes the word *also*.

If you are familiar with Daniel 11, verses 12 and 13, it is talking about the King of the North (the Syrian powers) and their aggression towards Egypt (the King of the South); and, it has been the discussion for a few verses. So, when you get to verse 14, it says, “And in those times there shall many stand up against [*Egypt*] the king of the south: **also** the robbers of thy people . . .” The subject has been the King of the North for the previous two verses, and so verse 14 is saying there is going to be other people besides the King of the North that are going to stand up against Egypt, and **also** the robbers of thy people. So, William Miller’s logic (and his logic is correct, and it is grammatically correct) is that whoever these robbers of the people are, they have to be different from the King of the North: “. . . **also** the robbers of thy people . . .”

And you can read William Miller’s logic below.

VISION (*CHÂZÔN*)—PROVERBS 29:18

So, whoever “the robbers of thy people” are can also be defined by the characteristics that are given in the verse: They are the robbers of God’s people. They are the power in Bible prophecy that exalts themselves. But more importantly, they are the power that establishes the vision; and this vision here is the *châzôn* vision.

So, what does Proverbs 29:18 say?

FROM THE AUDIENCE: “Where *there* is no vision . . .”

BROTHER PIPPENGER: “¹⁸Where *there* is no vision, the people perish: but he that keepeth the law, happy is he. (Proverbs 29:18, KJV)”

And where is there no vision? There is no vision if you do not know who “the robbers of thy people” are; because, “the robbers of thy people” are the ones that establish the vision. That is why Sister White has statements like she says, “The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.” {2SM 102.1}

Who is the “man of sin”? That is Rome (the King of the North).

Sister White is saying the last scenes in prophetic history have to do with the Papacy (the King of the North, Rome); and, Daniel is saying here, what establishes the vision is Rome. So, they are in agreement with one another.

But, Proverbs says, “Where *there* is no vision, the people perish,” so what Satan does is he says, “I have to corrupt the understanding that ‘the robbers of thy people’ is Rome; because, if I can do that, then there is no vision and the people perish.” Okay?

So, this was a controversy in the Millerite History.

Now, Brothers and Sisters, you may wonder what this has to do with Daniel 8, and you may wonder why we are spending time about arguments; but, I want to point to these two Charts here [the 1843 and the 1850 Charts], these two Charts here. Virtually everything on them has a reference in Bible prophecy.

But, you notice I say *virtually*.

Okay. Notice here [on the 1843 Chart], “164.” There is no reference in the Bible to this. Okay? This is not a Biblical reference. This is a reference to the controversy that went on in the Millerite History. It says, “164, *Death of Antiochus Epiphanes . . .*” In Daniel 11, verse 14, the Protestants were arguing that “the robbers of thy people” were Antiochus Epiphanes. This was the issue with the Millerites. So, the Millerites spent a lot of time showing why Antiochus Epiphanes could not be this subject; because, if he is, he destroys the vision.

So, what I am saying, the controversy in the Millerite History was so significant that it is actually put upon this [1843] Chart. And what have we been told about this Chart? That it was directed by the hand of the Lord. So, these controversies are something that the Lord has noted. All right?

It says,

“164, Death of Antiochus Epiphanes, who of course stood not up against the Prince of Princes,”—

Where does anyone stand up against the Prince of princes?

Go to Daniel 8, verse 11, “Yea, he magnified *himself* even to the prince of the host, . . .”

So, the Protestants were saying that Daniel 8:11 is talking about Antiochus Epiphanes standing up against the Prince of the host, the Prince of princes. So, the Millerites are saying—and this is almost sarcastic, but it is not. I am not trying to be negative, but think about it.

“164, Death of Antiochus Epiphanes,”— who of course stood not up against the Prince of Princes,”—

This is 164 what?

FROM THE AUDIENCE: BC.

BROTHER PIPPENGER: BC—164BC, right?
So, how long before Jesus, the Prince of princes, comes into history?
FROM THE AUDIENCE: 164 years.
BROTHER PIPPENGER: Okay. So, that is their point.

“164[BC], Death of Antiochus Epiphanes,”— who of course stood not up against the Prince of Princes, as he had been 164 years dead before the prince of princes was born.” 1843 Chart, Published by J. V. Himes.

So, this is a controversy that has no Biblical reference. It is a point on this Table [1843 Chart] about the controversy of that history. All right? There are controversies that are a part of this history, and this history is repeated in our history to the very letter.
Anyway, we have more to say about this. Let us go back to our notes.

EXALT—2 THESSALONIANS 2:3-4; DANIEL 11:36

You see under the word *EXALT*, 2 Thessalonians, chapter 2, verses 3 and 4; because, we want to know who the one that establishes the vision. Whoever he is, is the one that exalts himself in the Scriptures.

And, of course, Antiochus Epiphanes in his lifetime may have exalted himself; but, the Scriptures do not take any time to reference that.

Verse 3,

“³Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed,”—

Who is the man of sin?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the Papacy.

—“the son of perdition. ⁴Who 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 2:3-4 (KJV).

Now, if you bust out the Protestant and even Adventist Commentaries, most of them—many of them—I will not say most of them; but, perhaps it is most—but, many of them will tell you that where Paul is referencing this passage about the man of sin exalting himself is found in Daniel 11:36.

And here is a controversy for you, Brothers and Sisters, that you should wrap your mind around. It is Rome that establishes the vision, and Rome is the one that exalts himself in Bible prophecy.

I am not trying to prove this to you right now. I am giving you the references that do prove it; but, I hope you already understand this.

And, in 2 Thessalonians you have the classic illustration of the Papacy (the man of sin) exalting himself; and, the Bible commentators tell us that Paul is taking Daniel 11:36 and paraphrasing it in verse 4 of 2 Thessalonians, chapter 2.

In verse 36 of Daniel 11, when you read it you can see the paraphrasing, the connection to Paul. It says,

“³⁶And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” Daniel 11:36 (KJV).

Now, the power in Bible prophecy which is “the robbers of thy people,” which exalts himself, is the Papacy; but, in the Millerite History there was a controversy, because the Protestants were saying “the robbers of thy people” were the Syrian kings (Antiochus Epiphanes). And, of course, this destroys your ability to understand the vision.

But, when we get into Advent History, what do we find in Advent History over verse 36? We find Uriah Smith saying, “No, this isn’t the Papacy. This is Turkey.” All right? And Uriah Smith does it by changing one word.

How many words do you have the liberty to change in God’s Word?

FROM THE AUDIENCE: None.

BROTHER PIPPENGER: None.

Uriah Smith’s reasoning in verse 36 is, “If we can say ‘a king,’” but, the verse does not say that. The verse says, “the king”; and, when it says, “the king,” it means the king that is being discussed in the previous verses. And even Uriah Smith agrees that the king that is being discussed in the previous verses is the Papacy; but, Uriah Smith wants to change it to a new power. So, he says, “If we could say ‘a king,’ instead of ‘the king,’ we could see a new power introduced in the verse; so, he changes it to Turkey.

And what does Sister White say? She says, “All those that become confused on the meaning of *antichrist* will ultimately end up on the side of antichrist.”

So, we need to be clear about who the man of sin is.

But, what I am saying to you is that “the robbers of thy people” in verse 14 is the power in Bible prophecy that exalts themselves, and that is 2 Thessalonians 2:3-4; and, this is derived from Daniel 11:36.

And Daniel 11:36 is also a point of controversy in Advent History; and, this controversy goes back to the Millerite History, and it was such a controversy that it finds itself on these Tables [the 1843 and 1850 Charts] noted, even though there is no Biblical reference for Antiochus Epiphanes.

FALL—REVELATION 14:8; DANIEL 7:26; 8:25; 11:45

Also, the power that establishes the vision is the power that falls.

“⁸And 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.” Revelation 14:8 (KJV).

And in Revelation 14:8, who falls?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Babylon.

And who is Babylon at the end of the world? The man of sin: the one that exalts himself.

You can look at Daniel 7:26, and 8:25, and 11:45 and you see that Rome (the King of the North) is illustrated as falling.

“²⁶But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.” Daniel 7:26 (KJV).

“²⁵And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” Daniel 8:25 (KJV).

“⁴⁵And he shall plant the tabernacles of his palace between the seas in [AND] the glorious holy mountain, yet he shall come to his end, and none shall help him.” Daniel 11:45 (KJV).

ROME ESTABLISHES THE VISION

So, what I am saying, in Daniel 11:14, all the proof-texts establish that it is Rome that establishes the vision, not Antiochus Epiphanes.

And then you have underneath in your notes the word *ROBBERS*.

ROBBERS: *Strong's Concordance*, H1121—a son H6530—From H6555; violent, that is, a tyrant: - destroyer, ravenous, robber. H6555—A primitive root; to break out (in many applications, direct and indirect, literally and figuratively): - X abroad, (make a) breach, break (away, down, -er, forth, in, up), burst out come (spread) abroad, compel, disperse, grow, increase, open, press, scatter, urge.

It is the destroyer; it is the breaker of God's people, and you can see references. The breakers of God's people in the Scriptures—and *breakers* is one of the definitions for *robbers*—that is Rome. Okay?

We are familiar with the fact that the fourth kingdom was going to break and stomp. Right?

FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: It was going to break; it was going to rob. It was the destroyer.

And then underneath [in the notes] you will see William Miller's argument [provided below but not read into the record] about Daniel 11, verse 14.

“‘And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.’ The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, ‘also the robbers of thy people,’ etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this ‘establish the vision,’ as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, ‘to establish the vision,’ must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian

kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, 'He shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and holy people, and that he should magnify himself,' etc., the same as exalt himself, Daniel 7:7, 23; 8:10–12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom." William Miller, *William Miller's Works*, volume 2, 88.

Now, one of the things about verse 14 that I want you to see, outside of what we have been discussing, is in verses 12 and 13 the King of the North is the subject; so, when you get to verse 14, it says, "And in those times there shall many stand up against [EGYPT] the king of the south: . . ." It has been discussing about the King of the North, and the King of the North in this time period is Greece. It is the final kings of Greece that have come down through history. They have been preparing to take control of Egypt (the King of the South).

And it says in verse 14, "And in those times," at the very end of the Greek time period to be the third kingdom of Bible prophecy, "And in those times there shall many stand up against the king of the south:"—many powers are going to begin to covet conquering Egypt—"also the robbers of thy people . . ."

So, one of the things that I am going to emphasize here that has not been part of this subject about the Millerite controversy is that when you understand this correctly, this is grammatically telling you that Rome is a different power. It is not a descendent of Greece,—

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: —". . . also the robbers of thy people . . ."

Miller's logic, he was not trying to make the point I am making, but he supports what I am making here. This verse teaches us that Rome is a different power than Greece. They are not the same power. Keep that in mind. We will get back to that.

Follows is a quote that many of us are familiar with, in this room and on LiveStream. It says, from *Manuscript Releases*, volume 21, page 444,

"The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God's helping hand."

Uriah Smith's book, *Thoughts on Daniel and the Revelation*, is to be God's helping hand. She continues on and says,

—"Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid

that we should allow minor matters to eclipse the light which should be given to the world.” *Manuscript Releases*, volume 21. 444.

Now, if you are reading through the hymnal and you see that one of the authors of many of the songs in the hymnal is Frank Belden that is Ellen White’s nephew, who ultimately left Adventism.

But, when I heard what I am going to tell you about here, I was just amazed. He [Frank Belden] had the ability, he would work with an evangelist (an Adventist evangelist), and the Adventist evangelist would begin his sermon.

“Tonight,” he would tell the people, “we are going to cover Daniel 2,” and he would start into his sermon; and, Frank Belden would take his wife, and he and his wife would go into some other room with a piano, and they would sit down and write a song about Daniel 2. And at the end of that evangelistic presentation, Frank Belden and his wife would come out and play and sing the song about Daniel 2.

So, when you are reading through the hymnals and you see these songs by Frank Belden, that is the guy that did it, and that is the kind of gift he had; but, he walked away from Adventism.

And his aunt was Ellen White.

So, although it does not say it in this next passage, if you will look closely in Ellen White’s writings, you will find that it was Frank Belden that asked this question, and he was not asking it—you know, there are different ways people ask questions, and sometimes people ask you a question and maybe it is a dumb question, but you can tell they are honest, they want to know, they do not understand it. But, sometimes you can tell when someone is asking a question that they are just trying to set you up to try to make you look bad, and they do not really care about the answer. They are fighting against the truth. You know, you can tell.

And Belden’s question here was not a positive question. He was trying to undermine what Sister White had just said about Uriah Smith’s book, *Thoughts on Daniel and the Revelation*. She said it is God’s helping hand.

So, as we read through this next passage, you are going to see a question: “Do you believe that what these Pioneers wrote was inspired?”

Well, when you get to the real question, when it is laid out, not so cloaked as it is in this passage, he was saying to her, “Do you think Uriah Smith is inspired?” you know, with a sarcastic voice.

So, let us read this from *The 1888 Materials*, page 547:

“‘I am the vine, ye are the branches,’ said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, ‘Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.’ The truth is an advancing truth, and we must walk in the increasing light. A brother asked,”—

And this is Ellen White writing, and she is saying, “A brother asked”; but, the brother that asked was her nephew.

—“A brother asked, ‘Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and

believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?”—

He is setting her up. And when you get to the actual dialogue, he is being specific to Uriah Smith.

Here is what she says:

—“I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

“Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, and lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, ‘If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what truth is.’ You need not preach the truth as the product of another man’s mind; you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, ‘Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ.’

“Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what truth is. The time is coming”—

This is one of the reasons I went—there are two nice thoughts in the conclusion of this passage. It is not really germane to Uriah Smith. This is one of them.

—“The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like

precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

“We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, ‘Be careful now, do not be too zealous, too positive; you want the truth.’ Of course we want the truth, and we want it as it is in Jesus.

“When Nathanael came to Jesus, Jesus exclaimed, ‘Behold an Israelite indeed, in who is no guile!’ Nathanael said, ‘Whence knowest thou me?’ Jesus answered, ‘When thou wast under the fig-tree, I saw thee.’ And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy.

“If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side.”—

That is the other point I wanted to make sure you see. Too often people have heard this prophetic message and they know it is truth; but, in order to, you know, maybe move up in their realm of influence or maintain friends or avoid controversy, in spite of the fact that they know it is the truth, they decide not to stand with it.

—“We should all know what is being taught among us, for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to know what he sends to us. He has given directions by which we may test every doctrine,—‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’ But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you,”—

There is a brother, and he has put his papers out on a website now and many of the people that are opposing this message, they send people to his papers. Okay? And he has got credibility because, No. 1, he is a medical doctor which makes him credible in some people’s eyes, plus he is the son-in-law of Gerhardt Damsteegt who wrote the book, *The Foundations of Seventh-day Adventists’ Message and Mission*, which is a book that we recommend about Millerite History. So, he has got this kind of second-hand credibility, too.

And I quit dialoging with the guy. It was a nice dialogue; it was an email dialogue. I still have the emails, so we would not want anyone to say that what I am saying has not been documented. And he came out with a paper and, in the spirit of Christ, he sent it to me.

He says, “You know, I am going to go public with this paper and I thought I needed to share it with you first.”

I said, “Thank you,” and I went through [it] and said, “Well, what you are saying here is wrong. Here is why, from the Spirit of Prophecy and Bible.

“And what you are saying here is wrong, and here is why from the Bible.”

Okay. So, we did this three times; and, every time there were things in there that he was saying that you could not—that were not correct. They just flat were not correct!

So, what he did is he held onto his paper and he removes those things. He removes those things like they are not part of his argument and just maintains the paper. Okay? He never acknowledges that he was building his premise upon this pillar here and that pillar got removed. He just kept his argument and did not say anything about that pillar. And because he did that, because of our dialogue, I determined, “Well, if the guy cannot even acknowledge when he emails back to me, ‘Yeah, I see your point. You are right about that,’ if he is not even willing to acknowledge that, I never get anything done in a day that I am supposed to do anyway, so why spend any more time with that kind of attitude.”

So, what she is saying here,

—“But if it is according to this test,”—*TO THE LAW AND TO THE TESTIMONY*—“do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man’s investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

“No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained.”—

Have you ever had that?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: A question from the floor. You answer it and you blow the foolish premise out of the water; and, instead of the person saying, “Oh, I get it,” they move to the next question and their next question would only be valid if their first question had been valid. And they just keep rattling them off, and then after a while, that is the reason not to point to that hand any longer.

—“O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ.” *The 1888 Materials*, 547.

So, what I am saying here is this was a nice passage. I put some points in that are not germane to what we are really looking at.

What we are really look at is that Uriah Smith’s book, *Thoughts on Daniel and the Revelation*, have been identified by Sister White as God’s helping hand; but, in the same vein, she has let us know that he was not inspired and there are some things that Uriah Smith teaches in that book that are wrong; and, that is an enlightened approach to that book. Okay? But, we are going to refer to that book.

DANIEL 7:7

So, I want you to go to Daniel 7:7 now.

And now I will try to tell you the point I am trying to make here through all this first hour.

In verse 7 of Daniel 7, it says,

“⁷After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it:”—

What beast is this?

FROM THE AUDIENCE: Rome.

BROTHER PIPPENGER: This is Rome.

And what does the next phrase say?

—“and it *was* diverse from all the beasts that *were* before it; and it had ten horns.”
Daniel 7:7 (KJV).

Okay. Now, here is my point, and I hope I have not gone so far around the mountain that you cannot get my logic.

In Daniel 11, verse 14, where we started, William Miller uses the word *also* to prove that the “robbers of thy people,” Rome, is a different power than Greece. And here in Daniel 7, Rome is diverse from the beasts that were before it. So, upon the testimony of two in the Book of Daniel, we know that Rome, the fourth kingdom, is not a descendent of Greece; it is a different kingdom. Okay?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Are you with me? Maybe that does not mean anything for you, but it should.

Now, I will show you an error at one level. And, I do not think it is an error, and I know I have been saying some of these things here in the recent past and it really causes people trouble!

I have a close friend that the thought I am going to say right here, I do not know if he has gotten through it yet; but, look at here: On this Chart here, this 1850 Chart, this is Daniel 8 [referring to the fourth column from the left reflecting the five beasts] and the Pioneers show the little horn of Daniel 8 coming out of one of the horns of Greece.

Now, go to Daniel 8, verse 8. Daniel 8, verse 8, says,

“⁸Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” Daniel 8:8 (KJV).

Here are the four notable ones [indicating the second beast from the top in the fourth column from the left on the 1850 Chart]. Right? And there is going to be a little horn that comes out of one of them [tracing his finger on the horn that extends down in history on the Chart to just before where the 7th Angel is portrayed in the fifth column, from the left].

Now, notice this next verse.

“⁹And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.”
Daniel 8:9 (KJV).

So, my argument is, is that Marcos here, Marcos is a world class graphic artist, if that is the right category.

Is that a correct way to describe your profession?

BROTHER MARCOS: Graphic Illustrator.

BROTHER PIPPENGER: Graphic Illustrator. Okay.

So, if you gave Marcos the job assignment, “Illustrate for us verses 8 and 9 at the surface level,” he would do this very thing. He would show this horn coming right out of that horn.

But, we know from Daniel 11:14 and Daniel 7:7 that this kingdom of this little horn, that it does not have a direct connection to Greece. It is diverse, “. . . also the robbers of thy people . . .”

But, for a Graphic Illustrator to portray this, there is no problem there. There is no problem there as I read it. If I had to illustrate it graphically, that is how you would have to do it. Okay?

But, notice even, and this is an error to suggest—I am tell you out front that I will explain why in a moment—it is an error to suggest that the little horn comes from one of the horns of Greece. It is an error. All right?

Uriah Smith makes this error in *Thoughts on Daniel and the Revelation*, (God’s helping hand), on page 175. He says,

“The little horn comes forth from one of the horns of the goat.”—

He says it. He is wrong.

—“How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B.C.161. 1 Maccabees 8; Josephus’s *Antiquities*, book 12, chapter 10, section 6; Prideaux, Volume II, 166. But seven years before this, that is, in B.C.168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 175.

So, let me read something to you from Samuel Pipim’s book, *Receiving the Word.*” *PIPIM*, **PIPIM**; It is different than *PIPPINGER*.

FROM THE AUDIENCE: (Laughter).

BROTHER PIPPENGER: On a regular basis we get people not within the past month and a half, a brother from Canada called here and got hold of my wife and said, “I have heard that Jeff Pippenger ran off with a young woman.”

My wife said, “*PIPIM, PIPIM!* Okay?”

And I do not know that Pipim ran off with a young woman, but he is the one that had the moral problem, not Pippenger. Okay?

But, this is his book, **this is his book**. And in this book he is going to define three ways to study the Bible that are in Adventism today.

William Miller’s Rules, Pipim is going to say, “We all reject those Rules.” But, he is going to tell us what these other two rules are. This is on page 27; beginning, it says,

The crisis facing contemporary Adventism is not necessarily due to a clash of two cultures--"the church of the West" and "the rest of the church." Rather, it is a crisis over biblical hermeneutics, the appropriate principles for interpreting the Bible. Recently this crisis has spawned much new hermeneutical terminology in our church: casebook vs. codebook, principle vs. literal approach, contextual vs. key text approach, dynamic vs. rigid approach, principle/spirit vs. literal/letter,—

Now, here is the one I want you to hear, because he is saying that the hermeneutics in the church break down into two camps, and he just described those two camps in various ways that they are discussed; but, here is the breakdown of those two camps that I want to put into the record:

—“the historical critical method vs. historical grammatical method, and perhaps other terms as well. But notice what he says in the next paragraph.”

—“In addressing the issue of biblical interpretation (hermeneutics), Seventh-day Adventists are faced with only two options, the historical Adventist approach to the scriptures which recognizes the Bible is fully inspired, trustworthy, and authoritative; and, two, the contemporary liberal approaches to the Bible which deny the full inspiration liability and authority of the scriptures.

“Although these two approaches are miles apart, they are both agreed in their rejection of a third approach, namely the proof-text method of interpretation. It may be helpful to explain why.” Samuel Pipim, *Receiving the Word*, 27.

And the proof-text [method] is William Miller’s Rules, line upon line.

So, what I want you to see is that when Adventism in the 1920s and ‘30s was rejecting the Pioneer understanding of the Daily, that they also were reaching out for accreditation in their colleges, first the Medical Colleges and thereafter by just what had to happen, the Theological Departments. They accepted the Biblical hermeneutics of apostate Protestantism, and these hermeneutics of apostate Protestantism break down into two methods: historical-critical method, and historical-grammatical method. Those are at odds with one another.

And the one approach is exemplified by a man by the name of Desmond Ford. Okay?

How many in this room have heard of Desmond Ford?

FROM THE AUDIENCE: (Show of hands.)

BROTHER PIPPENGER: And you know that Desmond Ford rejects the Spirit of Prophecy; he rejects the Sanctuary; and, for a time after he left the church (and maybe he still

does) he began to worship on Sunday. Maybe he worships on both now. I do not pay attention to Desmond Ford; but, there was a time when he was even worshipping on Sunday. That is where he went with his Biblical approach to hermeneutics, and it caused a crisis in Adventism; but, I do not know a great deal about it, but that crisis was reaching its head right when we were coming into Adventism.

But, I want you to go back to Daniel 8, verses 8 and 9. Whether you understand it or not, the reason that Desmond Ford throws out the Sanctuary and the Spirit of Prophecy in Adventism is because he claims that the little horn of verse 9 is a direct descendent to one of the horns of Greece; and, therefore, he claims the little horn is Antiochus Epiphanes and, therefore, what we teach about the Pope of Rome being the man of sin is swept away because the Bible is not talking about the Pope of Rome; it is talking about Antiochus Epiphanes.

This is the same argument that the Millerites had to deal with. It was such an argument that it is actually enshrined on these sacred Charts [the 1843 and 1850 Charts]. And Desmond Ford is the modern man that re-pushes this back into Adventism.

So, because of this, this is the spawning of the Biblical Research Institute. I will not go into the history, but it was because they had accepted these two false approaches to Biblical hermeneutics that some of them realized, “Whoa! If we stand in this camp with Desmond Ford, we sweep away all of Adventism”; and, therefore, those that did not want to be in that camp and were in the other camp that Pipim is speaking about here, they started forming committees that ultimately evolved into the Biblical Research Institute.

THE FOUR WINDS—DANIEL 8:8

HASEL AND SHEA

William Shea, *Selected Studies on Prophetic Interpretation, Daniel and Revelation Study Committee*, volume 1, 41–43.

G. F. Hasel, *Daniel and Revelation Study Committee*, volume 2, 387–394.

So, if you go to your notes, you will see two of these men, two theologians that are opposed to Desmond Ford, the champion to the one type of hermeneutics, and they are the champions to the other type of hermeneutics; and, both these hermeneutics reject William Miller’s approach to the Scriptures.

And you will see where it says, “The Four Winds of Daniel 8,” you will see “Hasel and Shea.” These are well known theologians that opposed Desmond Ford.

But, when Desmond Ford brought his argument that this horn right here, the little horn of Daniel 8, verse 9, was a direct descendent from Greece, they knew they were in trouble. So, they started scrambling.

So, what I am doing is I am going to give you references by Shea and Hasel. And Shea and Hasel, they do not have any agreement with what we teach, because we use the proof-text method of William Miller. They are as opposed to us as Desmond Ford would be, but Hasel and Shea want to pretend that their Biblical approach to hermeneutics upholds Adventism, when it destroys it just as well as Desmond Ford does. The Biblical Research Institute is opposed to Desmond Ford, but the Biblical Research Institute rejects our understanding of Islam. It rejects the 2520. It rejects the Daily. It rejects these Charts [the 1843 and 1850 Charts], too.

Are you following me?

But, it is seeing that Desmond Ford’s interpretation was going to sweep all of Adventism away; so, they went to work.

So, if you will go to William Shea's, *Selected Studies on Prophetic Interpretation*, from the *Daniel and Revelation Study Committee*, volume 1, pages 41-43; or, if you go to Gerard F. Hasel's from the *Daniel and Revelation Study Committee*, volume 2, pages 387-394, you will find that both of those men show from the Hebrew of Daniel 8, verses 8 and 9, that this little horn does not come out of the four horns of verse 8; it comes out of the Four Winds.

The reason that they did that homework is because Desmond Ford was destroying Adventism by showing the little horn was Antiochus Epiphanes. Desmond Ford was using the same argument that was used in Millerite History to attack the symbol [Rome] that establishes the vision.

SUMMARY

So, what am I saying? I am saying that we are still in Daniel 8. Right now we are trying to show from the Scriptures that the Daily in the Book of Daniel is Paganism.

In the previous presentation, we showed that the kingdoms of Bible prophecy in Daniel 7 represent the political manifestations of the kingdoms of Bible prophecy, and they are represented by these beasts.

But, Daniel 8 is tied together with Daniel 7 by Daniel in verse 1 of both chapters; they are tied together. And one of the themes in Bible prophecy is the combination of church and state, and in Daniel, chapter 8, it is the same kingdoms of Bible prophecy, but it is their religious manifestation; and, we know this because Daniel uses Sanctuary animals and Sanctuary terms in Daniel 8 to let us know that this chapter is about the religious manifestations. But, every Sanctuary term that Daniel uses in Daniel 8 is a corrupted symbol from the Sanctuary, whether it is the ram or the goat that have these unbalanced horns because the offerings had to be perfect, or whether it is the little horn and in the Bible it is an abomination for the man to dress like a woman and a woman to dress like a man. And this little horn in verses 9, 10, 11, and 12, in one it is a man and in the next it is a woman, and in the next it is a man, and in the next it is a woman. That is an abomination. All the Sanctuary terms in Daniel 8 are corrupted, counterfeit terms, teaching us that this is the religious manifestation of the kingdoms of Bible prophecy and that it is a counterfeit religion that is expressed in the progressive nature of these kingdoms; because, each of these kingdoms *gâdal* themselves more than the previous kingdom: it is an escalation of self-exaltation, which is the very root of Satan's religion.

But now, as we begin to analyze verses 9 through 12, the first thing that I wanted to awaken us to, if we will be awakened, is that this passage of Scripture is of such supreme importance to understand that it is here where men that are in the camp of Desmond Ford begin their warfare that sweeps Adventism away and, in so doing, all they are doing is repeating the warfare that took place in the Millerite History as represented on this [1843] Chart. But, in so doing, they demonstrate a difference between two camps of hermeneutics in Adventism, and both camps reject William Miller's *Rules of Prophetic Interpretation*.

So, I want you to understand that as we proceed through Daniel 8 and onward in our study of the Daily that sometimes the controversies over these verses are noted by the Lord; and, therefore, as students of prophecy, as Bereans rightly dividing the Word, we have a responsibility to understand the implications of these controversies and take note of them and understand that there is being an emphasis placed on this passage, from the history of the Millerites and from our own history that requires that we see the seriousness, the importance, the relevance of this passage where we find the Daily. Okay?

All we did today was kind of put some emphasis, I hope, on the following studies as we march through Daniel, chapter 8, and the Daily.

Shall we pray?

Benediction: Heavenly Father, we want to place ourselves into the history that is unfolding here and understand that this history has been prefigured in past histories, and that some of these controversies that are fighting against the prophetic message today has been prefigured in ages past. We want to understand what that means for us as your people and for us individually. We want to rightly divide the Word of Truth; we want the vision established in our hearts; so, we want to understand clearly and conclusively that “the robbers of thy people” is the man of sin, the antichrist of Bible prophecy. We want to approach our study from that vision, not the counterfeit vision that Satan has selected to undermine the ability for people to have the vision, to prevent them from being lost here at the end. We ask that you continue to bless the production that is going on here, and the LiveStreaming; and, we thank you for all these things in Jesus’s name. Amen.

Habakkuk's Two Tables #78

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we want to thank you for a good night's rest and ask that as we begin our study of your Word, you once again would grant us the presence of your Holy Spirit, that you would open our understanding to these truths that are so important here at the end of the world. We are trying to come to grips with the Daily and the Book of Daily at this point in this study, and we would ask that you would give us wisdom and discernment in this regard. We want the Latter Rain poured out upon us through a revelation from your Word. We ask that you would do that, and we would ask that you would take control of my thoughts and overrule my ideas, and let the words that are conveyed here be from your Throne Room and not from a human being. We ask that you prepare the hearts of not only the Brothers and Sisters in this room but those that are listening on LiveStream and thereafter on DVD. We thank you for the privilege of serving you in this capacity at this time of Earth's history and ask a blessing upon what we are attempting to do for you this day. In Jesus's name, amen.

BROTHER PIPPENGER: The first page [of your notes] is a long quote, really a nice quote. It does not really have anything to do with our presentation this morning, but I referred to it yesterday; so, I thought I would at least give you opportunity to read it for yourself. From *Kress Collection*, pages 105 – 106, it reads,

“Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world.”—

And if you would, notice in the first paragraph, the bold face, it says,

—“**Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.**”—

So, when you come to verse 14 of Daniel 11 and it is Rome that establishes the vision (the *châzôn* vision), the fact that the Protestants in the Millerite History tried to corrupt that view, among other things it does not just simply destroy the vision, it shows that they do not understand who the antichrist is and they will ultimately end up on the side of antichrist; and, that this controversy was of such a magnitude in the Millerite History that it is portrayed here on this [1843] Chart right here [“164,” midway on the Chart], referring to the counterfeit for Rome

(Antiochus Epiphanes). So, it is a subject that is even placed upon this Chart that was directed by the hand of the Lord and should not be altered.

And then at the bottom of that paragraph, it is a kind of different subject but a very relevant thought to understand when you are dealing with prophecy.

—“There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world.”—

Speaking of prophecy at the end of the world, Ellen White says,

—**“By their fulfillment in these last days, they will explain themselves.”**—

It is a very nice principle. You know, sometimes people accuse us of being time setters. It is a ridiculous charge; but, the fact that we are identifying 9/11/2001 as a fulfillment of prophecy, they twist what time setting is. Time setting is predicting something that is going to happen in the future, based upon prophetic time. But, looking back at a prophetic fulfillment to say that it took place on a certain day is not time setting; it is time identification.

But, on 9/11 when that took place, once men and women began to look back at what took place on 9/11, they realized that the characteristics that had been fulfilled on 9/11 demonstrated that it was a fulfillment of prophecy.

And that is what Sister White is saying: By the fulfillment of these specific prophecies in the last days, they will explain themselves.

—“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel’s messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God’s chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility.

“God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God’s wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause.

“Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord’s will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord.” *Kress Collection*, 105–106.

On other quote is one that I referenced yesterday from *Selected Messages*, book 2, page 102, that I put in here so you could see it for yourself.

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

I was saying that when Daniel 11:14 says that “the robbers of thy people shall exalt themselves, but they shall fall and establish the vision” that Sister White agrees with that when she says in the middle of this paragraph (the bold face),

—“**The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.** 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.” *Selected Messages*, book 2, 102.

So, Sister White is saying the final scenes of prophecy at the end of the world have to do with Rome, the man of sin. So, she is in agreement with Daniel.

So, those are just a couple of references from yesterday.

THE DAILY

And I have a few pages here from Uriah Smith. We read yesterday that Uriah Smith’s book, *Thoughts on Daniel and the Revelation*, is God’s helping hand; but, we also read that not everything that Uriah Smith says is correct because he was simply a human being, subject to human imperfection.

But, I am still looking at Daniel 11:14 in relation to Daniel 8 and 9, because we are going through Daniel 8.

And Daniel 11:14 is introducing where Rome comes into the prophetic history in Daniel 11 (Pagan Rome).

“¹⁴And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” Daniel 11:14 (KJV).

And, by verses 14, 15, and 16 of Daniel 11, Rome has conquered the world. And in those verses Rome conquers three geographical areas.

And in Daniel 8 and 9, Rome once again conquers the same geographical areas; so, I am still looking at Daniel 11:14 in connection with drawing some of the truths out of that passage, to feed them back into Daniel 8, verses 9, 10, 11, and 12.

So, what you have on five or so pages in your notes are quotes from *Thoughts on Daniel and the Revelation* by Uriah Smith [herewith included in this transcript]; and, I will tell you what parts of these quotes that I am going to dissect out of his passage, and it is right there in the bold face of your notes.

Uriah Smith is going to tell us that in fulfillment of Daniel 11, verse 23, that the Jews and the Romans formed a political alliance. You will see that in your notes, an alliance with the Jews.

**ALLIANCE WITH THE JEWS—B.C. 161 OR 162; B.C. 65 SYRIA;
B.C. 63 JUDEA; B.C. 51–47
GUARDIANSHIP OF EGYPT; B.C. 31 EGYPT AND THE BATTLE OF ACTIUM**

“VERSE 16. [Verse sixteen quoted.]

“Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman Empire, when Pompey, **B.C.65**, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

“The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, **B.C.162**, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till **B.C.63**; and then in the following manner.

“On Pompey’s return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey’s real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

“Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that

ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the 'glorious land' in its iron grasp till it had utterly consumed it.

““VERSE 17. [Verse seventeen quoted.]

“Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: ‘He shall also set his face to enter by force the whole kingdom.’ Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the ‘whole kingdom’ of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

“Ptolemy Auletes died **B.C.51**. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, **they were placed under the guardianship of the Romans**. The Roman people accepted the charge, and appointed **Pompey** as guardian of the young heirs of Egypt.

“A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

“In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father, Auletes, who **had put his children under the guardianship of the senate and people of Rome**, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

“The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of

the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

“Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

“The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. **Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this co-operation on their part, the whole plan must have failed. The arrival of this army decided the contest.** A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.

“By the ‘upright ones’ of the text are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B.C.47.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 258–262.

31BC, 161BC

“By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, **B.C. 161**, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict. . . .

“The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. The world was the stake for which these stern warriors, Antony and Caesar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

“This battle doubtless marks the commencement of the ‘time’ mentioned in verse 24. And as during this ‘time’ devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From B.C.31, a prophetic time, or 360 years, would bring us to A.D.330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.)” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273–275.

“‘VERSE 9. [Verses nine through twelve quoted.]

“**A third power** is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that concerning Medo–Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel, in language which cannot be misunderstood, stated that Medo–Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what applications men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human fancy.

“There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the ‘little horn’ here introduced denotes the Syrian king, **Antiochus Epiphanes**; the second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 172.

SOUTH, EAST, AND PLEASANT LAND

65BC, 63BC

“4. The little horn waxed great toward **the east**. This also was true of Rome. Rome conquered Syria **B.C.65**, and made it a province.

“5. The little horn waxed great toward **the pleasant land**. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, **B.C.63**, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 176.

“The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. Uriah Smith, *Thoughts on Daniel and the Revelation*, 275.

And you will notice—and I do not know if it is a typo on the CD-ROM or a typo in Uriah Smith’s actual book, or if there is a legitimate reason for marking two dates—but in this passage (and I have noticed this for years) you are going to see in the second paragraph down where you

see bold face “**B.C.162**,” where Uriah Smith marks the alliance between Rome and the Jews as 162. But, if you read down further when he mentions it again, he marks it “**B.C.161**,” I do not know if he has a reason for saying the alliance was formed in 162BC and then there was something more significant that happened the next year, or if it is a typo, or if it was simply a typo when it was put in the CD-ROM; but, it is not germane to what we are studying anyway. Daniel 11:23 is marking an alliance between God’s people (the Jews) and Rome.²⁷ That is in these comments by Uriah Smith.

Also in these comments is the fact that Rome conquered Syria in “B.C.65.” The point about that, that I want you to see, is when you are in Daniel 11 the power that controls Egypt is the King of the South; the power that controls Syria—and Syria in that time period of history included Babylon—the power that controls Syria is the King of the North. So, when Pagan Rome conquers Syria in “B.C.65,” it becomes the King of the North, in the sequence of those verses.

And then in “B.C.63,” Pagan Rome conquers the pleasant land, and it conquers Palestine, and it conquers Judah (God’s people).

And then it is sometimes missed but it is important to see, you are going to see Uriah Smith’s commentary on the fact that in “B.C.51” the head of Egypt died and he left the rulership of Egypt to his son and his daughter. Ptolemy was his son, Cleopatra was his daughter; but, they were young.

So, the Romans came in and took guardianship over Egypt, to watch over Egypt until these two children grew up and they were supposed to get married to one another. But, within a few years, Cleopatra and her brother Ptolemy started fighting with one another.

So, Caesar comes in and attempts to calm things down, and all he does is create a revolution against them, a riot; and he is in big-time trouble because he has few of his army there and the Egyptians are revolting against them; but, Rome has already been placed as the protector over Egypt.

And there are at least a couple of things that you need to note about this, is that at this point Rome is not just really militarily conquering Egypt; it has been given the guardianship of Egypt. So, technically, based upon the Biblical rule of whoever you are overcome by becomes your master, at this point Egypt ceases to be the King of the South; because, if you are going to be a king, you are going to have to be ruling your own country. And when they surrender their country into the guardianship of Rome, they change from being the King of the South to just simply Egypt. Okay? I want you to see that.

And then the other thing is that in here Uriah Smith will tell you that in this revolt that Caesar was dealing with when he went in there and tried to calm down the civil war between Ptolemy and his sister Cleopatra and this revolt is on his hand, that historians say that he would not have prevailed in subduing that revolt if he had not previously had an alliance with the Jews which, therefore, the Jews allowed armies to come across their country, unhindered, to Egypt, to give him backup in this revolt. If the Jews had not been in an alliance and they would have put up a resistance to these armies coming to Egypt to protect him, then they would not have gotten there in time and he would have lost that battle.

So, the point about that is, is this history is repeated at the end of time. In Daniel 10:14, Gabriel comes—let us look at Daniel 10:14—Gabriel comes to Daniel and tells him the purpose of this vision of Daniel 10, 11, and 12 is to show what happens to God’s people at the end of the world.

²⁷ Correcting audible on DVD to text of quote from Uriah Smith in *Thoughts on Daniel and the Revelation*.

If you go to Daniel 10, verse 14, Gabriel says this to Daniel,

“¹⁴Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision”—AND THIS IS THE *CHÂZÔN* VISION—“for yet the vision is for *many* days.” Daniel 10:14 (KJV).

So, Daniel 10, 11, and 12 is the same vision. There are no two visions or three visions in there. The chapter breaks are arbitrary by the translators. So, Gabriel’s purpose in Daniel’s last vision is to illustrate what happens to God’s people in the last days, and that is illustrated in Daniel 11:40-45.

And in the next chapter, in Daniel 11, verse 14, Daniel is instructed that it is “the robbers of thy people” that exalt themselves and that fall that establishes the vision. That is Rome establishing the vision, and this is the *châzôn* vision again and the vision is about what happens to God’s people in the latter days. So, you know from this that verses 14, 15, and 16, when Pagan Rome is taking control of the world that this is an illustration of the end of the world, because that is the purpose of this vision, is to illustrate what happens to God’s people in the last days.

Do you follow me? Because, all the prophets are speaking about the last days.

So, the things that you will see in Uriah Smith’s commentary over these pages, (1) there is a league formed between the Jews and Rome; and, (2) Rome becomes the King of the North when it conquers Syria in “B.C.65,” It conquers the pleasant land in “B.C.63.” It becomes the guardian of Egypt from “51 to B.C.47.”

And then, once Anthony, as a Roman protector of Egypt goes to Egypt thereafter and falls in love with Cleopatra and foments a revolt against the Roman Empire that the Roman Empire has to come and quell, this battle, the Battle of Actium in 31BC, is when Rome fully through military strength takes control of Egypt.

And I say “takes control of Egypt” purposely; because, when they became guardians of Egypt, before that time Ptolemy, the father that died, he was the King of the South, but he dies and he leaves Egypt under the guardianship of Pagan Rome. At that point, if they have a guardian over or a governor over or a protector over them, they are no longer the king. They cease to be the King of the South and become simply Egypt. But then years later, in 31BC with the story of Anthony and Cleopatra, you have the Battle of Actium.

So, what I am saying is, if this is illustrating the end of the world (and it is), then in Daniel 11:40-45, you find the King of the North in verse 40 conquering the King of the South; but, in verse 42, the King of the North is conquering Egypt. Okay?

So, in this history here in [verses] 14, 15, and 16, you have the history where the Pagan Rome King of the North, it conquered the King of the South and, thereafter, it conquered Egypt.

And history tells us, when the Soviet Union (and the modern King of the South) was swept away in 1989 that the only way that the King of the North (the Papacy) could accomplish this sweeping away of the Soviet Union was with participation from the United States.

The United States is the glorious land.

So, in this history of [verses] 14, 15, and 16, Uriah Smith will tell you, as you read through this, that the only way that Caesar could prevail in the battle with the King of the South, when he was taking guardianship over it, was that there had previously been an alliance between Rome and the glorious land, and that the glorious land participated in that rebellion and, had they not participated in that rebellion, Rome could not have swept away the King of the South.

So, this is a history that is pointing forward to the Alliance between Ronald Reagan and the Papacy at the end of the world; and, I want you to see that parallel history.

So, everything that I am claiming about these dates and this history is found in your notes.

So in your notes, beneath Uriah Smith's words, you will see the summation of Uriah Smith's comments, and it says,

ALLIANCE WITH THE JEWS: DANIEL 11:23–B.C. 161 OR 162

B.C. 65 SYRIA–KING OF THE NORTH

Pagan Rome becomes the King of the North.

B.C. 63 JUDEA–THE GLORIOUS LAND

Pagan Rome conquers the glorious land (the pleasant land).

B.C. 51–47 GUARDIANSHIP OF EGYPT–THE KING OF THE SOUTH

Pagan Rome becomes the guardian of Egypt between “B.C.51 and 47. The King of the South is swept away.

2 Peter 2:19

And you can look at 2 Peter 2:19—let us look at 2 Peter 2:19, if you are not familiar with this principle.

My daughter is three years older than my son; and, I can remember when they were young, very young, my daughter used to pin him down and make him say, “Uncle,” before she would let him get up. And now he is almost 6 foot, 5 inches, and that could not happen! All right?

But, the person that controls the struggles is the King. All right? Even if you had been the king before that person walks in the room, when he walks in the room and pins you to the floor and makes you say, “Uncle,” you are no longer the king. That is the principle that I am wanting you to see.

Verse 19—I suppose my son and my daughter will like that story being on tape—of chapter 2 of 2 Peter.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: “¹⁹While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.” 2 Peter 2:19 (KJV).

Okay. So, it may not have been initially a struggle when Ptolemy died and left Egypt to Rome, but over the next four years or so it turned into a struggle and Egypt ceased to be the King of the South.

B.C. 31 EGYPT AND THE BATTLE OF ACTIUM–EGYPT

Egypt was then under the guardianship of Pagan Rome; but, they still were going to be militarily defeated when the rebellion of Anthony and Cleopatra arose in 31BC.

THREE OBSTACLES—PAGAN, PAPAL, AND MODERN

Daniel 8:9; 11:14-16; Daniel 7:7, 8, 24; Daniel 11:40-42

So, in this history, if you go back to Daniel 11, verses 14 through 16, you will find that in verse 14 is the first introduction of Pagan Rome into this history.

“¹⁴And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. ¹⁵So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.”—

And verse 15 is still talking about Syria, who has plans for conquering Egypt. But, then in verse 16, Pagan Rome comes back into the narrative and now it is accomplishing its work of taking control of the world. And it says,

“¹⁶But he that cometh against him”—

He that comes against Syria (Pagan Rome is going to come against Syria).

—“¹⁶But he that cometh against him shall do according to his own will, and none shall stand before him:”—

This is the rise of Pagan Rome into history.

—“and none shall stand before him, for he shall stand in the glorious land, which by his hand shall be consumed.” Daniel 11:14-16 (KJV).

FROM THE AUDIENCE: And it is 161BC.

BROTHER PIPPENGER: Yeah, I know.

I am getting from the background someone saying that it is 161BC. Yes, I am not arguing that. I am just pointing out that in the passages from Uriah Smith that I am giving you, that he says both; and, I am telling you out front, I do not know if it is a typo in his book or a typo in the CD-ROM. But, we are not arguing that date here at this point.

FROM THE AUDIENCE: I have checked the Rasmussen in German from 1907 and it says 161.

BROTHER PIPPENGER: Both places? Because, it says 161 in here, but it also says 162.

FROM THE AUDIENCE: It does say 162 here.

BROTHER PIPPENGER: Okay. So, the German translation—and I do not have a whole lot of confidence in the German translations, but it says 161 consistently. All right?

There are places, particularly in Uriah Smith’s book, the original translation of Uriah Smith’s book into German when it is dealing with the passages that address the Daily that are bad.

But, that is not even germane to what we are discussing here. All right? I am not arguing any date here. I am arguing what took place in these histories of verses 14 and on.

So, on to verse 17,

“¹⁷He shall also”—*THIS IS PAGAN ROME*—“set his face to enter with the strength of his whole kingdom,”—

And the “whole kingdom” is referencing the whole kingdom of Alexander the Great, the whole world. He is going to go into Egypt and conquer Egypt now.

—“and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.” Daniel 11:17 (KJV).

So, in this passage, from verse 14 through verse 17, actually, when he conquers Egypt, we have a parallel to Daniel 8, verse 9.

So, if you will go to Daniel 8, verse 9, you have a second witness there. In verse 9, remember because the theologians that had accepted this corrupt view of interpreting the Bible in the 1930s, when they realized where these corrupt ideas were heading when Desmond Ford started articulating them in the 1970s, then they had to scramble to try to defend against the conclusion that Desmond Ford was drawing that sweeps away everything of Adventism. So, they did their homework and showed that from the Hebrew this little horn does not come from one of the four horns of Alexander the Great; it comes from one of the Four Winds.

So, in verse 9, it says,

“⁹And out of one of them”—

Out of one of the Four Winds.

—“came forth a little horn, which waxed exceeding great,”—

There is the *gâdal* which we have discussed before.

—“toward the south,”—

There is Pagan Rome conquering Egypt, the South.

—“and toward the east,”—

There is Pagan Rome conquering Syria.

—“and toward the pleasant *land*.” Daniel 8:9 KJV).

There is Pagan Rome conquering Israel.

So, you have two witnesses in Daniel 8:9, and Daniel 11:14 through 16, that in order for Pagan Rome to take control of the world, it had to conquer three obstacles.

But, the point here in verse 14 of Daniel 11 is that Rome establishes the vision, and the vision, according to Daniel 10:14, illustrates what is going to befall God's people in the latter days.

And what is going to befall God's people in the latter days in the vision of Daniel 11 is that the King of the North (the modern Papacy) is also going to have to conquer three obstacles: the King of the South, "the glorious land," and Egypt. That is Daniel 11:40, Daniel 11:41, and Daniel 11:42.

So, we are finding that Rome establishes the vision; because, what goes on in Daniel 11:14-17, and Daniel 8:9 is, it is illustrating that when Rome takes control of the world, it has to overcome three obstacles.

And this is also the case with Papal Rome.

If you will, go to Daniel 7, verse 8 and verse 24 of Daniel 7.

Pagan Rome is Daniel 7:7:

⁷"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that *were* before it; and it had ten horns." Daniel 7:7 (KJV).

And Pagan Rome divides into ten horns in verse 7 of Daniel 7.

And then in verse 8 [of Daniel 7], it says,

⁸"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. . . ."—

And if you go to verse 24 [of Daniel], it says,

—²⁴"And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. . . ." Daniel 7:24 (KJV).

Daniel 11:40-42

So, when Papal Rome takes control of the world, it also has to overcome three kingdoms: the Heruli, the Ostrogoths, and the Vandals.

When Pagan Rome took control of the world, it had to overcome three kingdoms: the East, the South, and "the pleasant land."

And both of these witnesses (Pagan Rome and Papal Rome) are pointing forward to modern Rome that has to overcome three obstacles: the King of the South, "the glorious land," and Egypt in Daniel 11:40, 41, and 42.

⁴⁰"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. ⁴¹He shall enter also into the glorious land, and many countries [PEOPLE] shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. ⁴²He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.” Daniel 11:40-42 (KJV).

So, what we are saying is that in Daniel 11, verse 14, it is Rome that establishes the vision; and, the vision that is being established is what befalls God’s people in the latter days.

HISTORY REPEATED

So, we are talking here about a symbol, of Rome establishing the vision; but, also, we can see that we are talking about the repetition of history.

If the place where we are told that Rome establishes the vision—

And by the way, my Brother came in and he was looking this morning in the bookcase for Ballantine’s book about W. W. Prescott; and, of course, this book puts W. W. Prescott in a wonderful light when there is not any light there associated with W. W. Prescott. In that book he will document from the wrong reasoning, from the wrong logic that as Prescott was pushing the false view of the Daily, he also began to publish *The Protestant Magazine*. And Ballantine will document that although Prescott never mentions in any of the publications of *The Protestant Magazine* during this history that he believed the Daily was Christ’s Sanctuary ministry, he documents that *The Protestant Magazine*, the whole purpose of it was, is to put the background arguments to prove that the Daily represented Christ’s Sanctuary ministry. So, he never said it openly, but he cloaked it in *The Protestant Magazine*. That was the purpose of that magazine. That was the work that W. W. Prescott was doing.

And my Brother was looking for that book to—I do not know what he wanted to review in it; for his presentations today, I suppose.

But, the point is, what Prescott did, what he wanted to do whether he was doing it purposely or just because he was being led in a direction that he was not understanding, is he took Rome out of the vision. Okay? He presented an Adventist message that was totally emphasizing Christ, as he saw it; but, it took Rome out of the equation. And the Bible, Sister White has a quote where she says it was the voice of Christ from the days of Adam to the closing scenes of time that spoke through *Patriarchs and Prophets*.

So, when we are talking about Daniel 11:14, it is the voice of Christ that is saying that, and Christ is saying that it is Rome that establishes the vision. So, if I invent a theology, as Prescott did, that is all about Christ but it purposely removes Rome from that vision, then it is a false Christ. **It is a false Christ**; it is a counterfeit.

So, that is the thing that we need to get settled into about Daniel 11, verse 14, is that if you remove Rome from the *châzôn* vision, Proverbs tells us where there is no vision, the people perish, no matter how much emphasis you put upon Christ and the love of God.

So, dealing with the fact that this is the symbol that establishes the *châzôn* vision, and therefore the principle that these histories that illustrate Rome in the Bible are illustrating what befalls God’s people in the latter days, we have a very important quote from Sister White that ties these two concepts together.

In *Manuscript Releases*, number 13, page 394, it says,

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel”—[to be continued]

The prophecy where?

You really need to think. This is one of the most important passages in the Spirit of Prophecy for the prophetic understanding. And you may not be aware of it, but you will get all kinds of convoluted human interpretations of what Sister White is saying in this quote. So, we will walk through it a little bit, carefully.

—“The prophecy”—in what?

FROM THE AUDIENCE: The 11th of Daniel.

BROTHER PIPPENGER: The 11th of Daniel. So, she is talking about Daniel, chapter 11.

—“The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment.”—

In *The Great Controversy*, page 356, Ellen White says the Time of the End is 1798; and, Ellen White became a prophet in 1844. So, 1798 came before 1844. So, when Sister White says, “the eleventh of Daniel has nearly reached its complete fulfillment,” she knows that 1798 was the Time of the End, and she knows that Daniel 11, verse 40, says, “And at the time of the end.” So, she is saying that she understands that the first 39 verses of Daniel 11 are past history. So, when she says, “the eleventh chapter of Daniel has nearly reached its complete fulfillment,” the fulfillment she is pointing forward to is verses 40 to 45. They are the ones that are still in the future to her. I mean, Daniel 11:40 begins in 1798; but, the verse itself projects all the way to the next verse, and the next verse is The Sunday Law.

So, Sister White is talking about the fulfillment of Daniel 11 beginning in verse 40.

—“The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.**”—

And we have been dealing today and yesterday with the history of Daniel 11, verse 14; and, she is saying, much of the history that has taken place in this chapter will be repeated. And I hope you will see that verses 14 through 17 are definitely one of those histories; because, we see Rome conquering three geographical areas, and sure enough Papal Rome did the very same thing. And we can see three obstacles in verses 40 to 45 that the King of the North (Rome) has to conquer. So, that history is included in this statement.

But, then she says,

—“In the thirtieth verse a power is spoken of that ‘shall be grieved, [Daniel 11:30–36 quoted.]”—

DANIEL 11:30-36

And Sister White quotes Daniel 11:30 to 36.

Go to Daniel 11, verse 30.

“³⁰**For the ships of Chittim shall come against him; therefore he shall be grieved,**”—

And that is right where she cuts in and she quotes all the way through verse 36.

—“³⁰For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. ³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. ³²And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. ³³And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. ³⁴Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. ³⁵And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. ³⁶And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” Daniel 11:30-36 (KJV).

So, she is telling us that the principle that will illustrate the final fulfillment of Daniel 11 is the principle that the histories that are referenced in the previous verses of Daniel 11 (verses 1 through 39) will be repeated in the final verses of Daniel 11. That is what she is teaching us here.

But, after she says much of these histories will be repeated, then she isolates verses 30 to 36. These are the ones that she really wants us to see because she takes the time to quote this history. And after she quotes verses 30 to 36, she says,

—“Conclusion of MR, no. 13, 394 **Scenes similar to those described in these words will take place.**” *Manuscript Releases*, number 13, 394.

So, she is nailing down that verses 30 to 36 are an illustration of Daniel 11:40 to 45.

And so we are not going to take time with this, but I want to make a point here right off the bat.

Verse 31 says,

“³¹And arms shall stand on his part,”—

Okay. This is part of the history that is going to be repeated at the end of the world; and, if you grammatically break down verse 31, these arms that stand up for the Papacy, they are going to do three things in this verse, four if you count their standing up. First, they are going to stand up for the Papacy. It says,

—“³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength,”—

Okay. That is one of the things they are going to do. They are going to pollute the sanctuary of strength.

—“and shall take away the daily *sacrifice*,”—

They are going to take away the daily *sacrifice*.
And the third thing that they are going to do is,

—“and they shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

Now, Brothers and Sisters, right there Sister White is telling you that when the final verses of Daniel 11 begin to unfold in history, that the correct understanding of the Daily becomes Present Truth.

FROM THE AUDIENCE: Amen!

BROTHER PIPPENGER: Okay?

Verse 40 was fulfilled in 1989; and, before that time period, perhaps you could argue that the Daily was simply truth. But, once verse 40 of Daniel 11 was fulfilled with the collapse of the Soviet Union, when the King of the North sweeps away the King of the South in 1989 in fulfillment of Daniel 11, verse 40, then this passage of verses 30 to 36 becomes Present Truth; and, part of this passage she says, “**Scenes similar to those described in these words will take place.**” Part of this passage is identifying the history of the Daily; so, how you understand the Daily now after 1989 (is it the Paganism, or is it Christ’s Sanctuary ministry?), it becomes important because the whole purpose of Daniel 11, of Daniel’s last vision (chapters 10, 11, and 12), according to Gabriel, is to illustrate what will befall God’s people in the latter days.

So, if you take a history that has been specifically marked by Inspiration to illustrate what befalls God’s people in the last days and you controvert one of those symbols, you are controverting your pattern to understand what befalls God’s people in the last days.

And if you do not think it is important to understand what befalls God’s people in the last days, then you need to wrap your mind around Daniel, chapter 10; because, Daniel wanted to understand this thing. He was fasting and praying for three weeks; and, finally Gabriel comes to him.

Gabriel came to Daniel and said, “I would have been here the very first prayer that you gave, but I was in a struggle with the prince and the king of the Medes and the Persians. And, this struggle was so important that Michael (Christ) had to come and intercede.”

And why does Christ come and intercedes? Well, for one reason, so that Cyrus would go ahead and let the Jews return and rebuild Jerusalem; but, for another reason, it is because he

wanted Gabriel to tell Daniel what was going to befall God's people in the latter days. This was important enough that Satan struggled to stop it!

So, if you do not think it is important, you need to wrap your mind around Daniel, chapter 10. What is going to befall God's people in the latter days is important, and what establishes that truth is Rome. So, we have to seek to understand all of the symbols that are given in this sequence of history correctly.

So, we are going to go through some of these characteristics.

GRIEVED—TRUMPETS

Sister White begins by saying Rome is grieved.

And once again, you can read in your notes under "Grieved-Trumpets," the ships of Chittim are representing Carthage; and, there was a warfare that was launched from Carthage that began to bring the Roman Empire to its knees, thus grieving it. And Uriah Smith tells you who was this warfare represented by, and it was the Vandals.

And the Vandals were the Second Trumpet.

"The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: 'From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Aegean Seas. So also Jochri on the same place.' Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, Carthage.

"Was ever a naval warfare with Carthage as a base of operations, waged against the Roman Empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the Maritime Provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric." Uriah Smith, *Thoughts on Daniel and the Revelation*, 281.

So, in this history that Sister White points to, Pagan Rome, its kingdom is falling apart. And when she introduces verses 30 to 36 and says, "**Scenes similar to those described in these words will take place,**" when the last six verses of Daniel 11 are illustrated and fulfilled, she

cuts in to the point where the Second Trumpet is attacking the Empire, and thus lets us know that part of the history that takes place when we understand what is going to befall God's people in the last days is that a Trumpet power is going to be bringing the Empire to its knees. In that day and age it was the Roman Empire, but that history is illustrating the end of the world; and, thus it is saying, when the last six verses of Daniel 11 are fulfilled, a Trumpet power will be bringing the whole world to its knees. Okay?

Revelation, chapters 8 and 9

So, this ties in this reference to it being grieved and to it being the Vandals being the Second Trumpet. What it does is it pulls Revelation 8 and 9 into this history, line upon line. Okay?

“Chapter 8:1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. ² And I saw the seven angels which stood before God; and to them were given seven trumpets. ³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. ⁴ And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. ⁵ And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.

⁷ The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

⁸ And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; ⁹ And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

¹⁰ And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; ¹¹ And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

¹² And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

¹³ And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

“Chapter 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. ² And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³ And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴ And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. ⁵ And to them it was given that they should not kill them, but that they should be tormented five months: and their torment

was as the torment of a scorpion, when he striketh a man. ⁶ And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. ⁷ And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. ⁸ And they had hair as the hair of women, and their teeth were as *the teeth* of lions. ⁹ And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. ¹⁰ And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. ¹¹ And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

¹² One woe is past; *and*, behold, there come two woes more hereafter.

¹³ And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, ¹⁴ Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. ¹⁵ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. ¹⁶ And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. ¹⁷ And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ¹⁸ By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. ¹⁹ For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. ²⁰ 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: ²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” Revelation 8 and 9 (KJV).

So, just from the one expression, “he shall be grieved,” you can pull in two chapters out of the Book of Revelation to add to this story. Okay?

Why am I saying that? I am saying that because as we go through these characteristics of verses 30 to 36, I am going to want you to see, if you will, that Rome is what establishes the vision. This is all about Rome and the dynamics of Rome. And if you do not see that, then you have no vision and you perish.

And the purpose of this is to familiarize us with this Roman history as we go through Daniel 8 more carefully, but also to emphasize how important it is to be clear about the symbols that represent Rome in God’s Word.

ARMS—AD496 (CLOVIS)

Revelation 13:2; Daniel 8:12

Okay. Another thing the arms are going to do, they are going to stand up.

Go to Revelation 13:2.

ARMS means military might, economic might. You have to have money to finance an army; so, it is military might, but it is coming from countries that have the economic power to have a military.

In Revelation 13:2, it says,

“²And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon”—

And Sister White plainly tells us this beast is the Papacy.

—“and the dragon”—

And if you go back into chapter 12 of Revelation and you look closely, Revelation, chapters 12 and 13 are not separate, isolated visions. They are the same vision. They are sequentially identifying the role of the dragon, which in *The Great Controversy* Sister White is saying the dragon in Revelation 12 is Satan, but in a secondary sense it is Pagan Rome. And then it goes into chapter 13 which tells us about the Papacy and the United States. So, Revelation 12 and 13 is telling us about the Dragon, the Beast, and the False Prophet, the three powers in Revelation 16 that lead the world to Armageddon.

And, when it is going to give us some information in verse 2 of Revelation 13 about the Papal power, about the beast, it says the dragon (Pagan Rome in this sense) gave three things to the Papacy. It says,

—“and the dragon gave him his power,”—

And the power that the dragon gave him was his military power, beginning with Clovis in AD496.

So, this is a parallel passage to Daniel 11, verse 31, where it says, “And arms shall stand on his part, . . .” This is the dragon (Pagan Rome) giving military strength to the Papacy.

—“and the dragon gave him his power, and his seat, and great authority.”
Revelation 13:2 (KJV).

Okay. The other thing that Pagan Rome (the dragon) is going to give to the Papacy is his seat—that is when Constantine moved the Empire to Constantinople in the year AD330—and great authority, and that is its civil authority that was given to the Papacy in AD533 by Justinian in the Decree of Justinian.

And Jesus illustrates the end from the beginning.

And I meant to add this, but it is not in there. If you would go really quickly to Revelation 17:17 just for a point of reference, the civil authority was given to the Papacy by Pagan Rome in AD533 by Justinian, and that history is prefiguring when the civil authority of Planet Earth is going to be given into the hands of the Papacy at the end of the world.

And in Revelation 17:17, these Ten Kings represent the civil authority at the end of the world, and it says,

“¹⁷For 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 17:17 (KJV).

So, when Justinian is giving his civil authority to the Papacy in AD533, he is prefiguring when the United Nations turns over its civil authority to the Pope of Rome in fulfillment of Revelation 17:17 in the very near future; because, Jesus illustrates the end from the beginning.

So, when we look at Daniel 11:31 and we see arms standing on his part, we are seeing an illustration of the relationship between two Romes (Pagan Rome and Papal Rome), and that the power that is going to place the Papacy on the throne of the Earth is going to bring his military strength into the issue of placing the Papacy on the throne of the Earth; thus, prefiguring, of course, the role of the United States at the end of the world; and, Clovis, beginning in AD496, is prefiguring the work of Ronald Reagan when he formed a secret alliance with the Vatican in order to sweep away the King of the South in 1989.

Go back to Daniel 8:12.

What we are looking at—and if I am giving you too much information in too quick of a fashion, we are looking at Daniel 11:30 to 36, because Sister White says, “**Scenes similar to those described in these words will take place,**” in the final fulfillment of Daniel 11. Scenes similar to verses 30 to 36 will take place in the last six verses of Daniel 11.

We are looking at this for a secondary reason: to identify that it is Rome that establishes the vision. The illustration of Rome is what puts the prophetic message in place.

In Daniel 8:12—we have not yet marched through our study of verses 9, 10, 11, and 12 yet, but we have put in the record that this little horn is a corrupt little horn, because it is a cross-dresser. Sometimes it dresses as a woman, and sometimes it dresses as a man; and, in the Bible, that is an abomination. It may be a Sanctuary symbol because it is a horn, but it is a corrupted symbol.

And in verse 12 you will see that it is “it,” which is its feminine manifestation, which means it is Papal Rome in verse 12.

And in verse 12 it says,

“¹²And an host [*AN ARMY*] was given *him*”—

And notice that word *him* is italicized, meaning it is not in the original.

“¹²And an host was given *him* against the daily ~~sacrifice~~ by reason of transgression, and **it** cast down the truth to the ground; and **it** practised, and prospered.” Daniel 8:12 (KJV).

So, an army is given to the Papacy. Verse 31 of Daniel 11 says, “And arms shall stand on his part,” and this military strength then will do three things.

And we are going to explain more about Daniel 8, verse 12, as we proceed; but, I just want you to see that this is a parallel passage to verse 31 of Daniel 11 and Revelation 13:2.

Is everyone with me? Is this too fast for this early in the morning?

FROM THE AUDIENCE: Uh-huh.

BROTHER PIPPENGER: Okay.

THE SANCTUARY OF STRENGTH—AD395 - 538

The other thing they are going to do is they are going to pollute the sanctuary of strength; and, you will see that Uriah Smith plainly tells you that the sanctuary of strength in verse 31—go back to verse 31 of Daniel 11—it says,

“³¹And arms shall stand on his part,”—

They stand up for the Papacy: Clovis in AD496.

—“and they [*THE ARMS*] shall pollute the sanctuary of strength, . . .”

And Uriah Smith will tell you within page 282 of *Thoughts on Daniel and the Revelation*, he quotes from this verse and he says,

““And they shall pollute the sanctuary of strength,’ or **Rome**.”—

This word *sanctuary* is *miqdâsh*. It is not *qôdesh*. The Hebrew word that is translated as *sanctuary* that is *miqdâsh* can be God’s Sanctuary or it can be a Pagan sanctuary; and, the City of Rome definitely is not God’s Sanctuary.

If it was the Hebrew word *qôdesh*—and, in fact, I am not even sure this word *sanctuary* is *miqdâsh*. That needs to be checked, but it is not *qôdesh*.

—““And they shall pollute the sanctuary of strength,’ or **Rome**. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

It is not God’s Sanctuary. The sanctuary of strength is Rome.

Now, you need to see this, because, “**Scenes similar to those described in these words will take place.**”

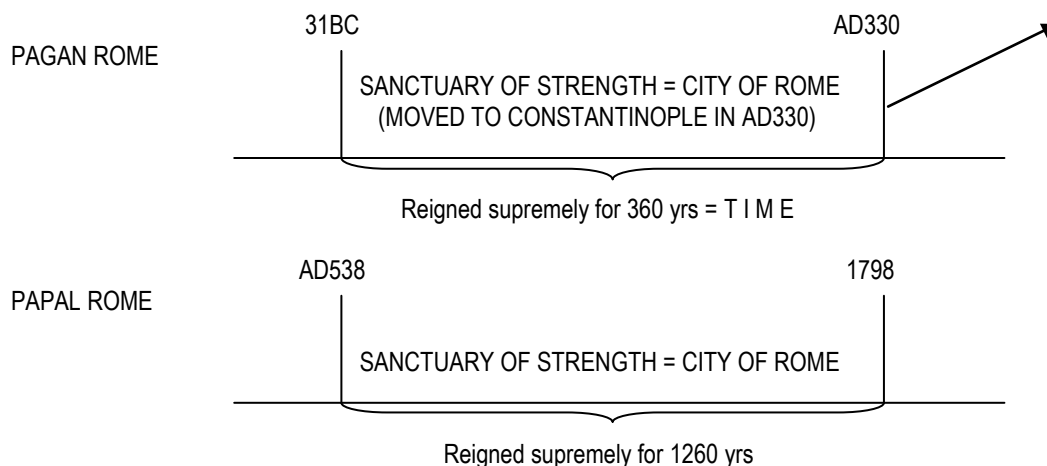


Figure No. 151.

We are marching through a study here right now where we are going to show you, the Lord willing, that there was a time prophecy for how long Pagan Rome would rule the world, and it began when the third obstacle was conquered at the Battle of Actium in 31BC, and it ends when Constantine divides the kingdom in two, in AD330. And this is 360 years; and, the Biblical expression would call this 360 years *TIME*. We will see this in verse 24 of Daniel 11, that Pagan Rome would rule the world supremely for a *TIME*. It begins in 31BC; it ends 360 years later, a *TIME* when the Empire is divided in two.

And in conjunction with this, the Papacy, when the third horn was removed in AD538, it ruled the world supremely for 1260 years. And in AD1798, it's *TIME* to rule ended.

And what I want you to see here is that Uriah Smith tells us that the sanctuary of strength in verse 31 [of Daniel 11] is the City of Rome. What makes Rome strong (and Rome establishes the vision) is the City of Rome; so, we want to understand why this is so.

And from 31BC, Pagan Rome ruled the world; it was invincible. But, when it moved its capitol to Constantinople in the Year AD330, it began to fall apart.

So, when Rome was invincible was when it was ruling from the City of Rome. That was its sanctuary of strength.

FROM THE AUDIENCE: It is *miqdâsh* [responding to Brother Pippenger's earlier statement his need to verify the term he used].

BROTHER PIPPENGER: Okay. It is *miqdâsh*.

But here [BC31], the ruling began when they conquered the third obstacle at the Battle of Actium (Egypt), the battle with Anthony and Cleopatra.

Here the third horn is removed in AD538 when the Goths are driven out of the City of Rome; and, once the Goths are driven out of the City of Rome, the Papacy is controlling the City of Rome and begins to rule for 1260 years.

And what happens in AD1798? The Papacy is taken out of the City of Rome. He is taken captive.

So, when Pagan Rome is ruling supremely is when it is ruling from the City of Rome; and, when Papal Rome is ruling supremely, it is when they are controlling the City of Rome. And for in this sense the sanctuary of strength is the City of Rome, for Rome.

Get it? Do you see it?

Why do you have to see that? Because, Pagan Rome is the power that placed the Papacy on the throne of the world, and they are prefiguring the United States; and, therefore, there is going to be a sanctuary of strength for the United States.

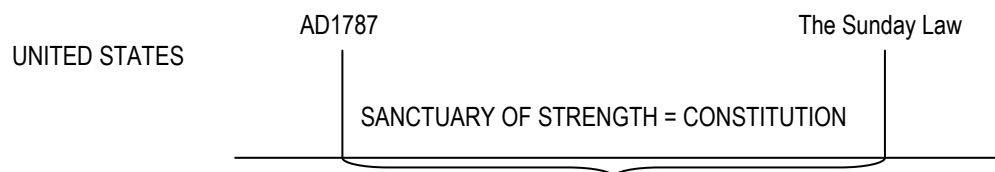


Figure No. 152.

The United States is going to have a sanctuary of strength, and it is going to rule supremely, so to speak, until that sanctuary of strength is gone.

So, what is the sanctuary of strength for the United States?

What came in, in 1787? The Constitution.

When the Constitution is intact, the United States is in place; but, at The Sunday Law, the Constitution is destroyed and it [the United States] no longer rules supremely.

FROM THE AUDIENCE: I thought it was in 1776.

BROTHER PIPPENGER: That was the Declaration of Independence, 1776.

Okay. So, you have to know what the sanctuary of strength is, because the sanctuary of strength for Rome is prefiguring what the sanctuary of strength for the United States is.

And why am I saying that? **Why am I saying that?** Because, Rome establishes the vision.

So, if you want some secondary texts, you go to where we have already been. In Revelation 13, the dragon gave him his power and his seat.

The Dragon moved his seat and his authority to Constantinople in the Year AD330, thus leaving a vacuum in the City of Rome that the Papacy gobbled up. Pagan Rome moved to Constantinople and gave its seat of its Empire, the City of Rome, to the Papacy.

Now, they are not established in it until AD538; but, another parallel passage to that is Daniel 8:11.

Go to Daniel 8:11. We are dealing with the sanctuary of strength here.

And Daniel 8:11, this is the “boy” horn. It says,

“¹¹Yea, he [*PAGAN ROME*] magnified *himself* to the prince of the host [*TO CHRIST*],”—

And Pagan Rome magnified himself to Christ at His birth when they tried to murder Him and he fled into Egypt (when Joseph and Mary fled into Egypt), and Pagan Rome magnified himself to Christ at the crucifixion. So, we can see that Pagan Rome did magnify itself to the Prince of the host.

—“and by him [*BY PAGAN ROME*] the daily *sacrifice* was taken away,”—

We do not want to deal with that right now, because this “taken away” is different than the “taken away” in Daniel 11:31 and Daniel 12:11.

—“and the place of his sanctuary was cast down.” Daniel 8:11 (KJV).

The place of Rome’s sanctuary is the City of Rome; because, in the City of Rome the premier temple of Paganism in that history is the Pantheon Temple. So, the place where the temple is, is the City of Rome.

It does not say his **TEMPLE** was cast down. It says the **PLACE** of his sanctuary was cast down; and, the place of his sanctuary that was cast down is the capitol of the Empire in the year AD330.

So, what I am saying is, in Daniel 11:31 when it says,

“³¹And arms shall sand on his part,”—

Clovis’s military might comes to the aid of the Papacy.

—“and they shall pollute the sanctuary of strength,”—

Okay. From AD330 onward, the City of Rome is the subject of warfare because the Trumpet powers begin to decimate the Rome Empire, and the City of Rome gets polluted with this ongoing warfare.

But, Pagan Rome is also going to take away the Daily.

—“and shall take away the daily *sacrifice*, . . .” Daniel 11:31, in part (KJV).

But, we have to deal with the *against* first. We will deal with the *Daily* in just a moment.

AGAINST

Daniel 11:24, 27, 29

In Daniel 11:24—go there. We have referred to this already, briefly. It says,

“²⁴He shall”—

And this is Pagan Rome, and Uriah Smith is going to confirm that for you if you are not familiar with it.

—“²⁴He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices **against** the strong holds, even for a time.” Daniel 11:24 (KJV).

Notice this word *against*: “. . . he shall forecast,” Pagan Rome shall forecast his devices against the strong holds, even for a time.”

What I am saying is, this is the *TIME* [see Figure 151, Pagan Rome, 360 years = *TIME*].

And what Uriah Smith is going to tell you is that this is the *TIME*.

What is being said here is that Pagan Rome is going to rule the world supremely from the City of Rome for 360 years.

Uriah Smith says this in his *Thoughts on Daniel and the Revelation*, page 273:

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**,”—

You see, this Hebrew word here that is translated as *against* can also be translated as *from*.

And the stronghold for Pagan Rome was the City of Rome. It is saying that he shall control the world **from** the City of Rome, **not against** the City of Rome.

—“Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view

in the following verse.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

And then he goes in to describe the Battle of Actium in 31BC.

So, Smith is teaching you, even if you were unaware of it, that this time in verse 24 of Daniel 11 is the 360 years from 31BC in the Battle of Actium, to the year AD330, when Constantine moved the capitol.

But, I want you to see this Hebrew word that is translated as *against* can also be understood as *from*.

If you go into your *Strong’s Concordance*, it says that this word that is translated as *against* in verse 24 can also be translated as *from*.

AGAINST: Strong’s Concordance, H5921—Properly the same as **H5920** used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above, over, upon, or against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), **(forth, out) of, (from)** (off), (up-) on, over, than, through (-out), to, touching, X with.

From Uriah Smith, *Thoughts on Daniel and the Revelation*, page 478, for more commentary on this *TIME*:

“The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. The death of Theodosius, the Roman emperor, occurred in January, **395**, and before the end of the winter the Goths under Alaric were in arms against the empire.

“The first invasion under Alaric ravaged Thrace, Macedonia, Attica, and the Peloponnesus, but did not reach the city of Rome. On his second invasion, however, the Gothic chieftain crossed the Alps and the Apennines and **appeared before the walls of the ‘eternal city,’** which soon fell a prey to the fury of the barbarians.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 478.

I will show you the references that go along with this.

Go to verse 27 of Daniel 11.

“²⁷And both these kings’ hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.” Daniel 11:27 (KJV).

Uriah Smith will tell you that this “time appointed” is the year AD330, in reference to this “time” in verse 24, this 360 years.

Uriah Smith is telling us that this 360-year time prophecy that is set forth in verse 24, the end of it is being marked in verse 27; and, the end of it is being marked in verse 29.

Notice verse 29.

“²⁹At the time appointed”—

That is the year AD330.

—“he shall return, and come toward the south; but it shall not be as the former, or as the latter.” Daniel 11:29 (KJV).

So, in Daniel 11, verse 31, it says, “And arms shall stand on his part, and they shall pollute the sanctuary of strength,”—the sanctuary of strength is the City of Rome. And from the year AD330 onward, until AD538, you have first here in the year AD330, what happens to the kingdom? It is divided into East and West, right then and there.

Then what happens? When Constantine moves to Constantinople, what does he do? He further divides the kingdom among his three sons, into three parts.

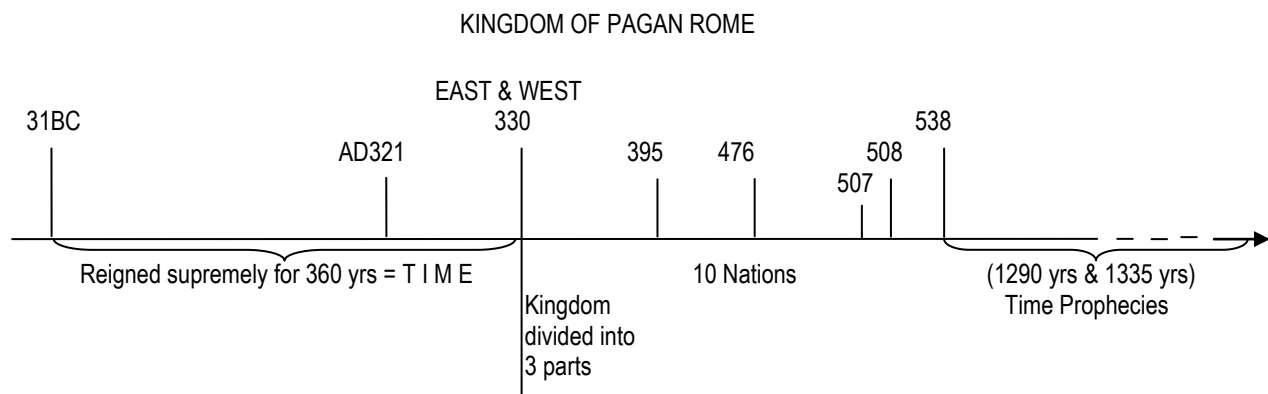


Figure No. 153.

And what I want you to see here is that the kingdom from AD330 on begins to crumble. When he is ruling from the City of Rome, it is invincible; but, it begins to crumble.

But, right here in this history, we have already referenced what begins to happen? The Trumpets of Revelation 8 begin to blow. The Barbarians out of the North and the Vandals begin to take the kingdom apart.

Whereby, in the year AD476, what has happened? By AD476, what has happened? Pagan Rome has turned into ten nations.

Why did this happen? **Why did this happen?**

Because, in AD321 Constantine did what?

FROM THE AUDIENCE: Passed a Sunday Law.

BROTHER PIPPENGER: He passed a Sunday Law.

And what is the principle connected with the Sunday Law? National apostasy is followed by national ruin.

The first Sunday Law, AD321; AD330, the kingdom is divided into East and West; then, Constantine divides it among his three sons.

Then, in AD395, the First of the Seven Trumpets begin to blow, taking the kingdom apart, piece by piece, until by AD476, it has turned into ten nations.

In this history here [between AD330 and 538], the Barbarians and the Vandals, what are they after?

Are they trying to conquer China?

FROM THE AUDIENCE: No.

BROTHER PIPPENGER: Are they trying to conquer Alaska?

FROM THE AUDIENCE: [No audible response.]

BROTHER PIPPENGER: They are trying to conquer the City of Rome.

So, in this history [from AD330 to 538] the City of Rome is polluted. The sanctuary of strength is sacked over and over again by these Barbarians. In verse 31 [of Daniel 11] it says, ‘And arms shall stand on his part, military strength shall pollute the City of Rome (the sanctuary of strength), and shall take away the daily’

TAKE AWAY THE DAILY

Daniel 11:31; 12:11

In Daniel 11:31, the Hebrew word that is translated as *take away* is *sur*; whereas, in Daniel 8:11, the Hebrew word that is translated as *take away* is *rum*. We will deal with this. Modern theologians do not like dealing with this, but we will deal with this later on.

But, in Daniel 11:31, it is identifying that in AD508—and actually in AD507—Clovis defeated the Visigoths, and that removed the last of any Pagan resistance to the rise of the Papacy. By AD508, there was no longer any Pagan resistance to the rise of the Papacy.

“³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

And what took away the resistance was the arms, the military strength, of these Pagan kings, beginning with Clovis, that had come into a church/state relationship with the Papacy.

So, arms stand on the Papacy’s part; and, the warfare they bring, they are going to destroy the City of Rome over and over again. But these arms, this military strength, is also going to defeat any of the resistance to the rise of the Papacy to power; and, the last resistance was removed in the Battle of Visigoths, AD507-508.

And, therefore, when you go to Daniel 12:11, and it says,

“¹¹And from the time *that* the daily *sacrifice*, shall be taken away,”—

Here in AD508, because of understanding this history correctly, we have a time prophecy that projects out 1290 years, and also 1335 years.

—“and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.” Daniel 12:11 (KJV).

PLACE THE ABOMINATION THAT MAKETH DESOLATE

Daniel 12:11; 2 Thessalonians 2:2-8; Zechariah 5:5 -11²⁸; Isaiah 23

²⁸ Corrects cite typo in notes from Zechariah 5:5-1 to 5:5-11.

So, Sister White says, “**Scenes similar to those described in these words will take place,**” and the arms are also going to place the abomination that maketh desolate.

This is part of what is being described in Daniel 12:11 [referring to 1290 years and 1335 years] that in AD508, from the time that the Daily is removed and the abomination of desolation set up—it was set up in AD538. There was a 30-year period in setting it up—the Papacy is placed upon the throne of the Earth (verse 31) in AD538.

2 Thessalonians, chapter 2, verses 2 through 8, go there. We are talking now about the third thing that Pagan Rome (the arms for the Papacy) does in verse 31 of Daniel 31. They are going to place the abomination that maketh desolate, and the abomination that maketh desolate is the Papacy.

And in 2 Thessalonians, chapter 2, verse 2, it says—let us begin at verse 3:

“³Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;”—

What is the “falling away first,” that the man of sin might be revealed?

Who is the man of sin (the son of perdition)? Who is it?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: Okay. The Papacy is revealed right here [AD538]. Prophetically, it is revealed right here.

But, before it is revealed, there has to be a falling away. Who is the symbol of the falling away?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: That is the church; but, the symbol of it is Constantine [referring to AD330]. Here in the history of Constantine, Constantine begins to bring Paganism into Christianity, and this creates the “falling away first.”

So, 2 Thessalonians 2 is talking about this very same history, is it not, in order to place the man of sin upon the throne of the Earth.

Verse 4 says,

—“⁴Who 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.”—

When was he placed in the temple of God? AD538.

2 Thessalonians is talking about this history.

Verse 5:

—“⁵Remember ye not, that, when I was yet with you, I told you these things?

⁶And now ye know what withholdeth that he might be revealed in his time.”—

Who is going to be revealed in his time?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: What is his time?

FROM THE AUDIENCE: AD538.

BROTHER PIPPENGER: AD538; he is going to be revealed in his time. He is going to be revealed in AD538, but now you know what withholdeth (prevents him) that he might be revealed. Who is it? Pagan Rome.

Okay. Pagan Rome is withholding the Papacy from being revealed in AD538.

Verse 7:

—“⁷For the mystery of iniquity doth already work: only he who now letteth”—

And that word [*letteth*] is better translated *restraineth*.

—“only he who now letteth [*THE POWER THAT RESTRAINETH THE PAPACY FROM BEING REVEALED IN AD538*] will let [*WILL CONTINUE TO BE RESTRAINED*], until he be”—

What?

FROM THE AUDIENCE: Taken away.

BROTHER PIPPENGER: —“taken out of the way.”—

And he was taken away (Paganism, the resistance to the rise of the Papacy, was taken away) in AD508.

—“⁸And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”
2 Thessalonians 2:2-8 (KJV).

Okay. So, what am I saying? I am saying that Rome establishes the vision. This is about Rome. You take Rome out of this scenario, if you say that the Daily is not representing Pagan Rome, you are destroying so much of the prophetic record that it is just amazing!

Zechariah 5:5-11

Go to Zechariah 5:5-11. We are looking at the fact that the arms are going to place the Papacy, and we are trying to show you that this is a subject throughout God’s Word.

Zechariah 5, beginning at verse 5 through 11. Zechariah 5, verse 5, says,

“⁵Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. ⁶And I said, What is it? And he said, This is an ephah that goeth forth.”—

What is an ephah?

FROM THE AUDIENCE: A basket.

BROTHER PIPPENGER: A basket. Okay? He sees a basket that is going forth.

—“He said moreover, This *is* their resemblance through all the earth.”—

Whatever the basket is, it has manifested itself all over the Earth.

—“⁷And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.”—

What is *a woman*?

FROM THE AUDIENCE: A church.

BROTHER PIPPENGER: Okay.

So, this basket holds a woman; and, the next verse says,

—“⁸And he said, This is wickedness.”—

Now, if you go look at William Miller’s explanation of 2 Thessalonians, chapter 2, he says this “Wicked”—and he says who this “Wicked” is. We should know who the Wicked one is in the Scriptures. Who is it?

FROM THE AUDIENCE: The Papacy.

BROTHER PIPPENGER: The Papacy. This is wickedness.

So, this woman in the basket is the Papacy.

—“And he cast it [*HER*] into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.”—

Was there a time in history when the Papacy was restrained, that had a lead put over its lid? Well, yeah. That was 1798, right here [see Figure No. 151, Papal Rome]. Okay? So, this is a story about the Papacy here; but, it is also a story about when the Papacy is placed upon the throne of the Earth; because it says in verse 9,

—“⁹Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings;”—

What does that mean? They are fast: “Final movements will be rapid ones.”

—“for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.”—

So, this ephah, that has had a lead put over the top of it, is ultimately going to get lifted up for the whole world to see. The whole word is going to wonder after this ephah.

And verse 10 says,

—“¹⁰Then said I to the angel that talked with me, Whither do these bear the ephah? ¹¹And he said unto me, To build it an house in the land of Shinar:”—

What is “the land of Shinar”?

FROM THE AUDIENCE: Babylon.

BROTHER PIPPENGER: Babylon.

—“and it shall be established, and set there upon her own base.” Zechariah 5:5-11 (KJV).

Okay. So, this is an illustration of when the Papacy is placed upon the throne of the Earth at the end of the world; but, that history is the same as when she was placed upon the throne of the Earth here [AD538].

And what I am saying is, it is Rome that establishes the vision.

Isaiah 23

If we would go to Isaiah 23 now, we will bind this off.

And we did not get through all of our material. We will continue this on tomorrow.

But, in Isaiah 23, we see the story of the lead weight being put on the basket.

Isaiah 23 says,

“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.”—

What is “the land of Chittim”?

FROM THE AUDIENCE: Carthage.

BROTHER PIPPENGER: Carthage.

That is a reference to what?

FROM THE AUDIENCE: Trumpets.

BROTHER PIPPENGER: Trumpet powers.

There is something about this chapter that is understood when you understand it in reference with the Trumpets’ power.

—“² Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished. ³ And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations. ⁴ Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins. ⁵ As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. ⁶ Pass ye over to Tarshish; howl, ye inhabitants of the isle. ⁷ Is this your joyous city, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn. ⁸ Who hath taken this counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honourable of the earth? ⁹ The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. ¹⁰ Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength. ¹¹ He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof. ¹² And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. ¹³ Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in

the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin. ¹⁴Howl, ye ships of Tarshish: for your strength is laid waste.”—

Who is Tyre?

FROM THE AUDIENCE: Islam.

BROTHER PIPPENGER: Okay. If you will drop down to verse 15—of course, this passage here is about Islam, but it is also going to tell us who Tyre is. And it says,

—“¹⁵ 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 is it in Bible prophecy that sings as a harlot? The Papacy.

—“¹⁶ Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

“¹⁷ 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,”—

She has been hired to do something.

—“**and shall commit fornication with all the kingdoms of the world upon the face of the earth.** ¹⁸ And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.” Isaiah 23 (KJV).

This is the Papacy.

So, in Zechariah 5, in 1798, the Papacy has a hunk of lead put over the ephah. Okay?

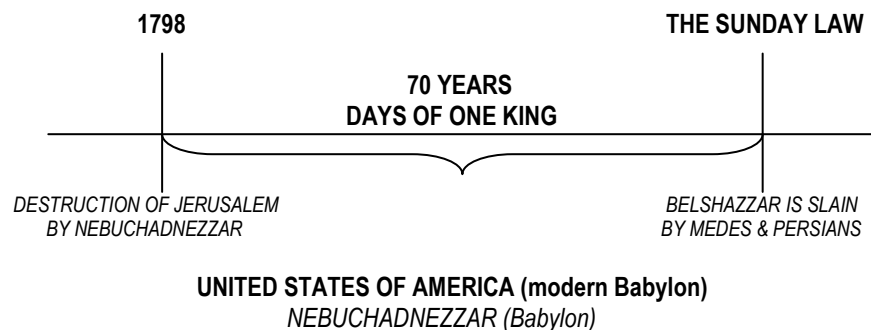


Figure No. 154.

And here in Isaiah 23—how does it say it?—that she will be forgotten 70 years, as the days of one king. But, at the end of these 70 years (and this is the days of one king), she is going to sing as an harlot. This is The Sunday Law.

Okay. The “one king” that rules from 1798 to The Sunday Law is who?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States of America.

Has this been prefigured?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Yes.

When Jerusalem was destroyed by Nebuchadnezzar, it began 70 years of captivity.

And, those 70 years ended when? When the Medes and Persians came under the gates and slew Belshazzar.

See, Babylon ruled from the destruction of Jerusalem, until the destruction of Babylon by the Medes and the Persian—not the destruction, necessarily—but, it was for 70 years, and it was the days of one king in Isaiah 23.

For Ancient Israel, Babylon ruled for this time period, the days of one king (70 years), prefiguring that modern Babylon is going to be captive for 70 years, the days of one king (the United States), until she [the Papacy] is hired once again to sing to the world her harlot’s songs.

We will take up the last part of this tomorrow, but let us go to Ezekiel to close this out.

Ezekiel 29; notice beginning at verse 19.

“¹⁹Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar 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. ²⁰I 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 29:19-20 (KJV).

Babylon is given Egypt as payment for the work that they do. Do you see that?

That is why the King of the North conquers Egypt in Daniel 11, verse 42. He is getting Egypt for the work that the King of the North does.

So, go back to Isaiah 23 so you can see this point, verse 17.

“¹⁷ And it shall come to pass after the end of seventy years, that the LORD will visit Tyre,”—

This is the Papacy: this is modern Babylon.

The Lord is going to visit Tyre after this 70 years’ captivity while she is stuck in the ephah.

—“and she shall turn to her hire,”—

He is going to hire her again.

And what is **its** payment?

FROM THE AUDIENCE: Egypt.

BROTHER PIPPENGER: Egypt.

What is Egypt?

FROM THE AUDIENCE: It’s the whole world.

BROTHER PIPPENGER: The whole world.

—“and [*SHE*] shall commit fornication with all the kingdoms of the world upon the face of the earth.” Isaiah 23:17 (KJV).

Now, each one of these little tidbits here could probably be a sermon all in itself. What I am wanting you to see—and we will finish this off tomorrow, the Lord willing—is that it is Rome that establishes the vision. If you remove this history of Rome (and what we are focusing on particularly is the Daily), you may end up with a really lovely sounding crystal logical message about the Love of God and the Faith of Jesus; but, you are going to perish. Because, where there is no vision, the people perish.

Shall we pray?

Benediction: Heavenly Father, we sometimes do not understand why the enemy of God would be the symbol that puts the prophetic message in place for us at the end; but, we trust your wisdom that it is this light that prepares us to see that modern Rome is about to take the world captive once again, and that if we do not have Christ abiding in our experience in an ongoing fashion that we will not be able to stand this testing process that is just ahead of us. We do not want just a message that is simply about Christ; we want the message of Christ that includes His prophetic Word. We would ask that you would make us understand the significance of the role of Rome in Bible prophecy and the significance of the attacks that Satan has made to prevent God’s people from seeing this truth from the days of the Millerites to the present time, that we might be benefited by these controversies that have taken place throughout the history of Adventism. In Jesus’s name, amen.

Habakkuk's Two Tables #79

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for bringing us together once again this morning. We thank you for a good night's sleep. And as we take up our morning worship, we ask that you would grant us the presence of your Holy Spirit. We want to understand the significance of Rome establishing the vision in this study. We want to bring that to a conclusion so we can move further into Daniel, chapter 8. So, we would ask that you would give us wisdom and discernment as we consider these truths. We ask that you would overrule my human thoughts, my humanity. Hide me behind your cross that you can use me as a vessel to convey Light from your Throne Room that has been touched with the coals from off the altar, that it might be purified and cause the effect that you wish it to do. We ask that you also prepare the hearts and minds of those that are listening to these things, whether here on DVDs or LiveStreaming. We ask a blessing upon the production work we are doing here. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: Okay. As we begin the section of Habakkuk's Two Tables that we are calling our "Conclusion," last week we started with Isaiah 66, to identify that the strong delusion of 2 Thessalonians, chapter 2, is also the delusions of Isaiah 66, where the Lord says He will choose our delusions.

And, then we spent some time showing that the delusion of 2 Thessalonians, the delusions of Isaiah 6:66 are the Omega Apostasy and that some of the components of the Alpha Apostasy that prefigure the Omega Apostasy was an attack upon the Foundations and Platform of Adventism. It was a rejection of the authority of the Spirit of Prophecy, and we put that in place.

And, we closed with a quote where Satan was seeking to prevent God's people from standing on their feet.

So, we went from there to Isaiah 37 and showed that it is the second of two messages that come into Adventism at the end of the world that is designed by God to have the bones and muscles stand upon their feet as a mighty army; and, that message is the message of the Four Winds of both Ezekiel 37 and Revelation 7. And, Sister White identifies those Four Winds as the angry horse of Bible prophecy. So, if we are to stand upon the Platform of Truth here [referring to the 1843 Chart], the angry horse of Bible prophecy is Islam.

In the next presentation we looked at William Miller, his role in contributing to the truths on this Chart; and, we closed out by identifying William Miller as the one that identified the Daily as Paganism in that history, and reminded ourselves of previous studies where Sister White placed her endorsement upon Miller's understanding that the Daily is Paganism and that she also identified that those that teach the Daily is Christ's Sanctuary ministry received that teaching from angels that were expelled from Heaven.

Then we considered in the next presentation, we revisited the 2520. And, in connection with Isaiah 66, verse 5, which says, ". . . Your brethren that hated you, that cast you out for my name's sake, . . .," we noted that the only place that Sister White applies that verse in Isaiah 66 is when she is dealing with the disfellowshipping that was going on in the Millerite History; and,

we identified that the two primary—there are three, but the two primary reasons that the disfellowshipping was taking place was because of the introduction of this [1843] Chart, which made the Millerites very dogmatic about predicting 1843.

And, then the other teaching that was the real agitation in that history that caused disfellowshipping, that when Sister White comments on it she applies Isaiah 66, verse 5, was after the First Disappointment when they understood that the same evidence that had demonstrated that the 2520 and the 2300 ended in 1843 then demonstrated that it ended in 1844.

And, of course, knowing that the Millerite History repeats at the end of the world, we are suggesting that the ensign that gets lifted up, because it is those that are the Outcasts of Israel that are lifted up as an ensign at The Sunday Law, that they are cast out because they are presenting these two Charts [the 1843 and 1850 Charts], paralleling the Millerites presenting this [1843] Chart; and, they are cast out because they are placing emphasis on the fact that the 2520 and the 2300 *days* ended in 1844.

Then we spent some time looking at some of the truths connected with Isaiah 66 a little bit further. I never quite finished everything that I wanted to on that. I am holding in the possibility that we will return to some of those truths before we bring this whole thing to a conclusion.

But, then, we moved into Daniel 8; and, we identified that Daniel 8 is a repetition of Daniel 7, and that Daniel 8 is the identification of the spiritual manifestations of the kingdoms of Bible prophecy as opposed to Daniel 7 which is the political manifestations of the kingdoms of Bible prophecy.

THE DAILY: ESTABLISHING THE VISION

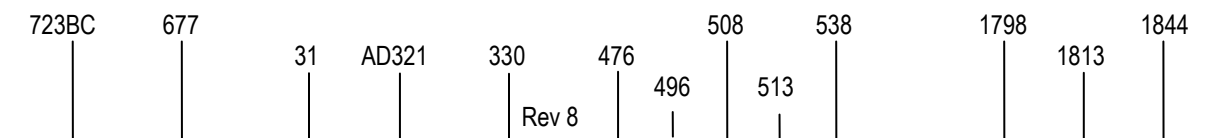


Figure No. 155.

And then from there we went to Daniel 11, verse 14, to spend some time on identifying that Rome establishes the vision; and, that is where we have been, and we began yesterday in placing emphasis on Rome in Bible prophecy. I never quite got through the portion that I wanted to, the passage where Sister White says much of the history in Daniel 11 will be repeated in the fulfillment of Daniel 11. She quotes 30 to 36 of Daniel 11, and says, “**Scenes similar to those described in these words will take place.**”

The part of verses 30 to 36 that we did not finish looking at yesterday—we looked at the fact that the passage that Sister White selects that says will be repeated in Daniel 11:40-45—was the grieving. We noted that the grieving that was marked in verse 30 is the grieving that was taking place against Pagan Rome. Pagan Rome was being warred against by the Vandals, which is the Second Trumpet; therefore, we noted a grieving in that history that was associated with the Trumpet powers.

Then we identified the arms that were to stand on the Papacy’s part as AD496, with Clovis standing up for the Papacy.

I did not put AD496 up there [adding to a timeline on the whiteboard]. In AD496 Clovis stands up, the first of the European kings that are going to come to the aid of the Papacy. And the *arms* in verse 31, other than standing up for the Papacy, they do three things.

They pollute the sanctuary of strength. And, we notice that in the year AD330, once Constantine moves the capitol to Constantinople, that the Trumpets of Revelation 8 begin to blow; and, the sanctuary of strength being the City of Rome is polluted. It is pillaged over and over again throughout this history.

And the *arms* in verse 31 were also going to take away the Daily. We pointed out that the Battle of the Visigoths, which Clovis won in AD507, he subdued any more Pagan resistance in AD508, onward. The Pagan resistance to the rise of the Papacy was gone.

And then it said they would place the abomination of desolation (the *arms* in verse 31) and we looked at passages and parallel passages that upheld all these things.

PERSECUTION FOR MANY DAYS

Persecution—Revelation 12:6, 14; Matthew 24:22, 29

Forty-Six Years—Revelation 11:2

Treading Down—Luke 21:24; Daniel 8:13; 12:7

Mouth Speaking Great Things—Daniel 7:25; Revelation 13:5

Space to Repent—Revelation 2:21

Two Witnesses—1 Kings 18:13; Revelation 11:3

Persecution—Revelation 12:6, 14; Matthew 24:22, 29

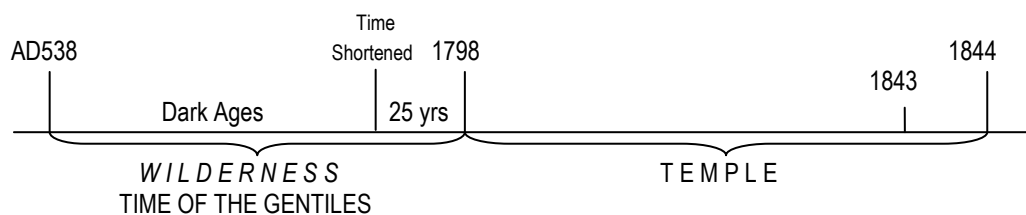


Figure No. 156.

And, then there was going to be a persecution for “many days” in verses 32 to 35 [of Daniel 11], and that is what we are dealing with here.

What we are dealing with is that Sister White says the history of verses 30 to 36 [of Daniel 11] is going to be repeated in the last six verses [verses 40-45] of Daniel 11; and, the purpose of the last six verses of Daniel 11 is to inform us what will befall God’s people in the Latter Days. That is Daniel 10:14.

And, we are making the claim that what allows us to understand what befalls God’s people in the Latter Days is the subject of Rome, because Rome establishes the vision, based upon Daniel 11:14.

So, as we are looking at this passage in Daniel 11:30-36, we are also pulling in other passages of Scripture that confirm this truth, not just to confirm this truth but to demonstrate to those that will see that it is a subject of Rome that allows you to bring the Bible testimony together.

So, here in this portion we are going to look at the “many days.” Let us go to Daniel 11:32 just to remind ourselves of the persecution.

What I am saying is Sister White quotes 30 to 36 of Daniel 11 and says, “**Scenes similar to those described in these words will take place.**” And after she describes the activity of the *arms* in verse 31, in verse 32 it says,

“³²And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. ³³And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*.” Daniel 11:32-33 (KJV).

And what I am saying here is this “many days” is the 1260 years of Papal rule. And it most certainly is.

If you read verse 34, it says,

“³⁴Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. ³⁵And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.” Daniel 11:34-35 (KJV).

In verse 31 Pagan Rome has placed the abomination that maketh desolate (the last phrase of verse 31), and that was in AD538, and, then it talks about the persecution that is going to take place at the time of the end, and that is 1798.

So, what I am saying is, Rome establishes the vision; but, the *châzôn* vision is illustrated throughout God’s Word. So, other places that we can see the same time period of this many days, I have listed in your notes: Revelation 12:6 and 14.

“⁶And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.” . . . ¹⁴And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Revelation 12:6, 14 (KJV).

It talks about the woman fleeing into the wilderness; so, this is the wilderness time period when the woman flees.

And I am not suggesting that I am identifying every aspect, every characteristic, every truth that is involved with the correct understanding of these passages. I am simply trying to show to you that the subject of Rome is what completely illustrates the picture of Bible prophecy.

I think we are familiar with Revelation 12:6 and 14, when the woman flees into the wilderness; but, go to Matthew 24, verse 22, in Christ’s sermon of the end of the world and of the destruction of Jerusalem and of the Dark Ages. In verse 22, it says—let us start in verse 21.

“²¹For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”—

And, of course, He was talking about the destruction of Jerusalem in AD70, but He was also talking about the Dark Ages, from 538 to 1798. And, up to that point it had been the greatest persecution; but, it is prefiguring the end of the world when THE GREATEST PERSECUTION will take place. But, in each history when it is fulfilled, it is the greatest at that time; so, it is not a denial of truth.

Then in verse 22, it says,

—“²²And except those days should be shortened,”—

Those days are the “many days” of Daniel 11:35.

—“²²And except those days should be shortened, there should be no flesh saved: but for the elect’s sake those days shall be shortened.” Matthew 24:21-22 (KJV).

And, Sister White tells us those days were shorted about 25 years before 1798; the persecution ended. So, the cutting-off of this time period is a subject of prophecy.

Right in here, those days are shortened [marking the timeline on the whiteboard].

Notice verse 29.

“²⁹Immediately after the tribulation of those days”—

So, this history of AD538 to 1798 is also the ushering in of the signs that lead to the Millerite History.

“²⁹Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: . . .” Matthew 24:29 (KJV).

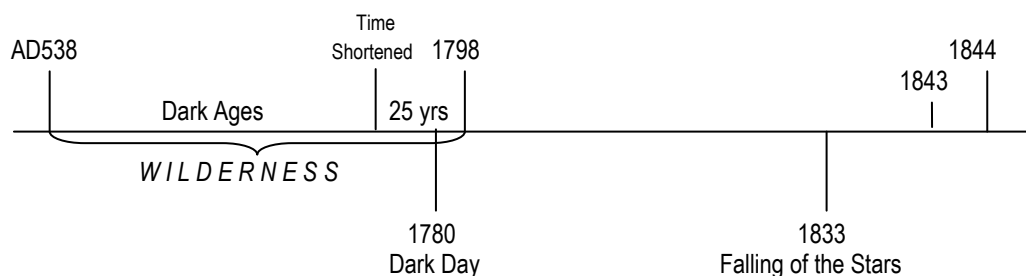


Figure No. 157.

So, here we see the Dark Day.

When was the Dark Day? I think I have that.

FROM THE AUDIENCE: 1780.

BROTHER PIPPENGER: 1780; I wanted to say that, but I wanted to make sure.

So, you have got the Dark Day marked here [1780]; and, then you have the Falling of the Stars in 1833.

But, what I am wanting you to see is, these signs that are ushering in the Millerite History are connected to the tribulation of “those days,” and “those days” are the “many days” of Daniel 11 which are prefiguring the end of the world. But, “those days” are talking about the persecution that is accomplished by Papal Rome. So, Papal Rome is establishing the vision; because, Rome establishes the vision, both Pagan and Papal Rome.

Forty-Six Years—Revelation 11:2

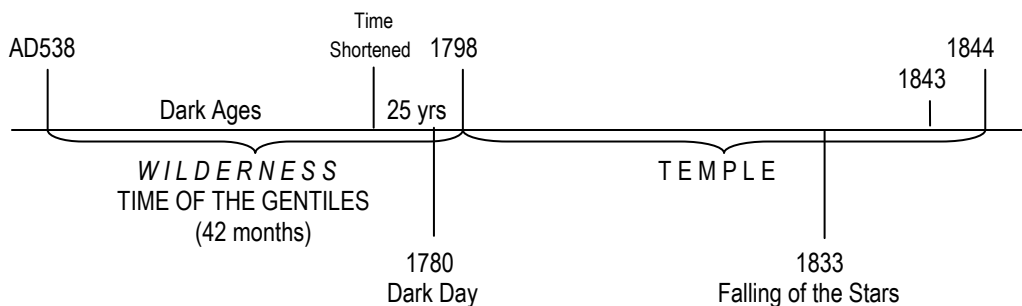


Figure No. 158.

Now, we see these days illustrated in Revelation 11, verse 2. And as I said, I am not arguing that what I am going to say about Revelation, verse 2, is everything that can be gleaned from this verse. I am simply pulling certain thoughts so we can see that the subject of Rome connects Bible prophecy together and turns on many, many lights.

So, still speaking about AD 538 to 1798, in Revelation 11, verse 2, it says,

“²But 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 11:2 (KJV).

So, what are these 42 months? It is AD 538 to 1798.

And, these 42 months is given to whom?

FROM THE AUDIENCE: The Gentiles.

BROTHER PIPPENGER: The Gentiles.

So, what is this time that is given to the Gentiles? This is the “Time of the Gentiles.”

Now, if you go to verse 1, it says,

“¹And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

²But the court which is without the temple leave out, and measure it not; . . .”
Revelation 11:1-2 (KJV).

So, what is John measuring?

FROM THE AUDIENCE: The Holy and the Most Holy.

BROTHER PIPPENGER: The Holy and the Most Holy, perhaps. That is not the point of my question.

He is measuring **time**. Okay? It is clear he is measuring time; because, in verse 2, it says,

—“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.” Revelation 11:1-2 (KJV).

So, it is saying, “Measure this, but don’t measure the history of AD538 to 1798. Leave it out. Just measure the temple.”

And when John is given this reed to do the measuring, where is he? Well, if you back up into chapter 10, he has just eaten the Little Book, which was sweet in his mouth in 1840 when the year-day principle was confirmed; but, it became bitter in his stomach in 1844. So, he is standing in 1844, and the Lord says, “Do this measuring, but leave out the Gentile time period of AD538 to 1798.” He is measuring the temple.

So, what is the temple? It is the history from 1798 to 1844. That is what we are to be measuring here at the end of the world; because, we are to understand the Millerite History because we have nothing to fear for the future except we forget that history.

So, this here, the AD538 to 1798, is not emphasizing the woman fleeing into the wilderness because of persecution. It is emphasizing the raising up of modern Israel from 1798 to 1844.

But, how can you do that? By using Rome as the prophetic symbol that establishes the vision.

Treading Down—Luke 21:24; Daniel 8:13; 12:7

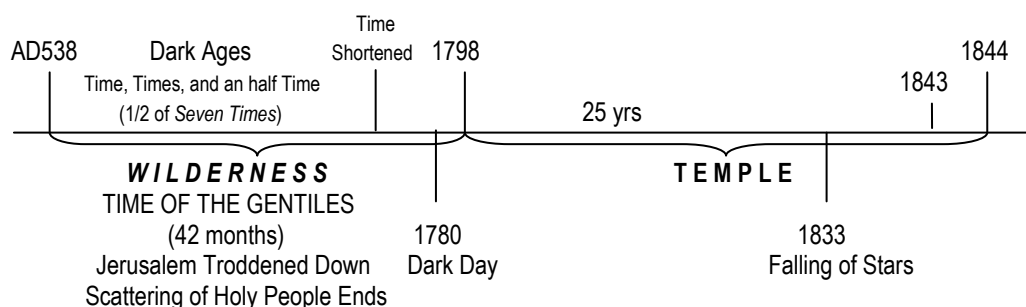


Figure No. 159.

But that Time of the Gentiles, go to Luke 21.

I am not trying to teach, really, anything here other than the role of Rome in Bible prophecy. So, as I am touching these things, we are leaving lots of lessons on the wayside.

But, in verse 24 of Luke 21, it says,

“²⁴And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24 (KJV).

When is the Time of the Gentiles fulfilled? 1798. We have already seen that in Revelation 11, verse 2.

But, what is happening to Jerusalem during this time period?

FROM THE AUDIENCE: It is being measured.

BROTHER PIPPENGER: It is being troddened down.

So, go to Daniel 8:13.

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary”—

Where is the sanctuary located?

FROM THE AUDIENCE: Jerusalem.

BROTHER PIPPENGER: —“to give both the sanctuary and the host to be trodden under foot? Daniel 8:13 (KJV).

Jerusalem was trodden down until the Time of the Gentiles was fulfilled. And here in Daniel 8:13 we have a parallel passage about Jerusalem; but not only Jerusalem but here we understand that Jerusalem, the sanctuary, is going to be troddened down. But, what else is going to be troddened down?

FROM THE AUDIENCE: The host.

BROTHER PIPPENGER: The host. Okay. Two entities are troddened down.

And what are they troddened down by? By two desolating powers: by the Daily desolating power, and the transgression desolating power.

So, it is from our understanding of Rome that Rome establishes the vision, that we can recognize this time period of 538 to 1798, and this gives us the key to start understanding what is represented by the treading down of the sanctuary and the host, when it starts and when it ends.

Go to Daniel 12:7. Daniel 12:7 says,

“⁷And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.” Daniel 12:7 (KJV).

Okay. So, what is the “time, times, and an half”? Well, that is this history [538 to 1798], once again.

But, it is telling us here that in 1798 what is accomplished? The scattering of the holy people ends, is accomplished. Right?

And, if we have the ending of the scattering marked in 1798 that tells us there is a beginning, right?

So, this here [538 to 1798] many times is referred to as *time, times, and an half time*.

And what does this tell us? That this is one-half of *seven times*.

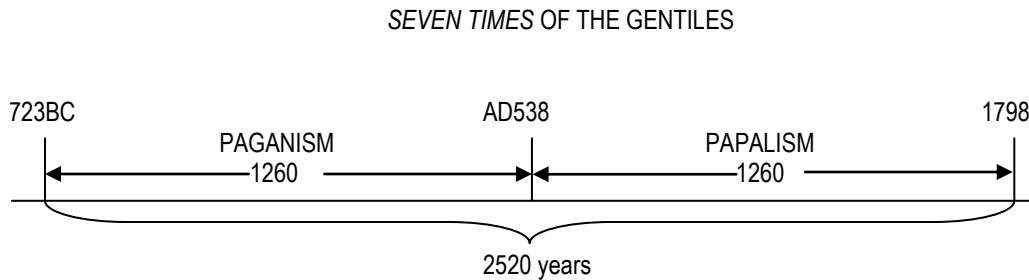


Figure No. 160.

Of course, if you uphold the Pioneer Charts, you know that in 723BC the Northern Kingdom was carried into captivity, and that 2520 years later in 1798 the 2520 ended; but, in the dead middle of that (in the AD538 time period) you see 1260 years, and 1260 years. This is when Paganism trampled down the sanctuary and the host, and this is where Papalism trampled down the sanctuary and the host for an equal amount of time (1260 and 1260). To think that this is an accident is absolute insanity!

Therefore, this “time, times, and a dividing of time” [1260] is corresponding to this” time, time, and a dividing of time” [1260]. This is the *seven times*—of what?—of the Gentiles.

Okay. So, we are not doing a study on these things. We are trying to emphasize that Rome establishes the vision. Move Rome out of the vision, and all these things shut down.

Mouth Speaking Great Things—Daniel 7:25; Revelation 13:5

So, in Daniel 7:25, this is not the only thing that is in Daniel 7:25; but, in Daniel 7:25 once of the characteristics of this 1260-year time period is the speaking of the Papacy. And it says,

“²⁵And he shall speak great words against the most High,”—

And what does it mean when a power speaks in Bible prophecy? It means an action of its legislative and judicial authority; so, it is identifying that the Papacy is going to pass laws against the Law of God, against God’s people.

—“²⁵And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25 (KJV).

And in Revelation 13:5, another illustration of this persecution period that is represented in Daniel 11, verses 32 to 35 that prefigures the end of the world, according to Sister White, and Revelation 13:5 says,

“⁵And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.” Revelation 13:5 (KJV).

Space to Repent—Revelation 2:21

If you go to Revelation 2, verse 21, we see a different emphasis about this history. This is the history of Thyatira, which is the history of 538 to 1798, the history of the Papacy. And in verse 21, it says,

“²¹And I gave her space to repent of her fornication; and she repented not.” Revelation 2:21 (KJV).

At one level this period is a period of probationary time for the Papacy, but she does not repent. Okay? You need to see that when you get to a level of prophetic history that we are not going to get to.

Two Witnesses—1 Kings 18:13; Revelation 11:3

In 1 Kings 18, we see this history prefigured in the story of Elijah and Ahab. 1 Kings 18; and, there are many, many things that you can derive from 1 Kings 18, particularly in connection with the Millerite History. I am just going to take you to verse 13, so you can see one easy point.

When Ahab comes to Obadiah, in verse 13 in their discussion, Obadiah says to Ahab,

“¹³Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD’s prophets by fifty in a cave, and fed them with bread and water?” 1 Kings 18:13 (KJV).

Now, this time period, these 1260 **years** (538 to 1798) is the time 1260 **days** of the drought of Elijah; and, Obadiah says that he had hid 100 prophets in two caves during that time period.

If you go to Revelation 11, verse 3—I hope you are getting my point here. I am not trying to take time to teach lessons about these stories. I am trying to take time to show you how the subject of Rome ties the whole prophetic testimony from the beginning of the Bible to the end together. In verse 3, it says, speaking of the same history [only in the history of the Papacy and not the 1260 days of drought in the time of Ahab but in the 1260 years of the Dark Ages in the time of Jezebel (the Papacy)], verse 3 says,

“³And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.” Revelation 11:3 (KJV).

Obadiah put 100 prophets, he divided them into two witnesses and he put them in [two] caves to hide them; and, in this history [538 to 1798] we have two witnesses in sackcloth hidden that had been prefigured in the story of Ahab, Obadiah, and Jezebel.

So, really, all I am trying to say is that Rome establishes the vision.

THREE PARTS

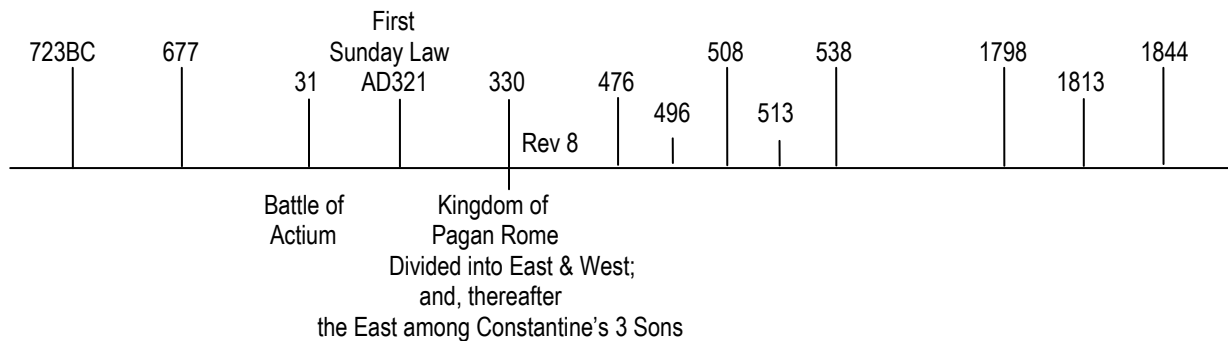


Figure No. 161.

In your notes now, just to make a couple of more points, not all the points but to move beyond it, you will see from *Thoughts on Daniel and the Revelation*, by Uriah Smith, page 280, that in the year AD330, when Constantine divided the kingdom into the East and West, he immediately—well, not immediately but thereafter divided the kingdom into three parts, among his three sons.

And you can see the reference here; so, if you are not familiar with it, you can get familiar with it.

“The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in A.D.330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

I will take the second paragraph, rather than the long one. It says, from Uriah Smith, *Thoughts on Daniel and the Revelation*, page 480,

“The Roman empire, after Constantine, was divided into three parts; and hence the frequent remark, ‘a third part of men,’ etc.”—

“. . . the frequent remark”—what?—“‘a third part of men,’ . . .” If you do not get this, then you—

You know, the Biblical Research Institute, the champion theologians of Adventism, they reject the Pioneer understanding of the Trumpets outright. They say it. So, that is the official stance of our church.

But, the Pioneer understanding of the Trumpets is that Revelation 8 is describing the demise of the Roman Empire. And when you go into Revelation 8, you will see it repeatedly, “a third part of this,” “a third part of that,” “a third part of this.” And Uriah Smith is here saying that in order to understand Revelation 8, then you need to understand that one of the characteristics of Rome in Bible prophecy is that it is divided into three parts.

And in Eastern Rome, Constantine divided his kingdom into three parts, among his three sons. So, when the Trumpets began to take his kingdom apart, when the part of the kingdom that was previously ruled by one of his sons is taken over, then the third part of that kingdom is gone. That is what Revelation 8 is saying. And, when another part of the kingdom that was ruled by one of his sons is taken over, a third part of that kingdom is gone.

—“The Roman empire, after Constantine, was divided into three parts, and hence the frequent remark, ‘a third part of men,’ etc., in allusion to the third part of the empire which was under the scourge. This division of the Roman kingdom was made at the death of Constantine, among his three sons, Constantius, Constantine II, and Constans.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 480.

But, also in the Western—that was the Eastern. Constantine moved to the East—But, in the West, in the City of Rome, it was also divided into three parts in the sense it established the threefold type of government that still exists in the world today. This is the Government of the United States. The government of Pagan Rome is the Government of the United States. It is a threefold government. It has an Executive Branch, a Legislative Branch, and a Judicial Branch. But, in Pagan Rome, it was the Caesars, the senators, and the consuls.

Uriah Smith is commenting on this. On page 487 of *Thoughts on Daniel and the Revelation*, he says,

“We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols **sun, moon, and stars**—” —

The symbols of the sun, moon, and the stars in Revelation 8, when the Trumpets are taking the Roman Empire apart,

—“The symbols **sun, moon, and stars**—for they are undoubtedly here used as symbols—evidently denote **the great luminaries of the Roman government**,—its **emperors, senators, and consuls**.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 487.

So, in 330, because of 321—what happened in 321?

FROM THE AUDIENCE: The first Sunday Law.

BROTHER PIPPENGER: The first Sunday Law: National apostasy is followed by national ruin. In 330 the kingdom is divided into East and West; and, in the East, thereafter, it

is divided into three parts, among Constantine's three sons; and, the West is divided into three parts, in reference to its form of government. And if you do not recognize these three parts, then you do not recognize in Revelation 8 that when the stars go out, it is talking about one part of the government of Western Rome; and, when the moon goes out, about another part; and, when the sun goes out, another part.

Revelation 16:19, 13

But, in Revelation 16, verse 19—and this is not past history; this is our history—Revelation 16 is talking about modern Babylon (the end-of-the-world Babylon), and verse 19 says,

“¹⁹And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Revelation 16:19 (KJV).

So, modern Babylon at the end of the world is divided into three parts.

How do you understand those three parts? Well, you go back into the history of what? Of Rome: Rome establishes the vision.

Go to verse 13 [of Revelation 16], so we can understand what the three parts of modern Babylon are; and, it says,

“¹³And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” Revelation 16:13 (KJV).

So, the division of modern Rome into three parts is based upon the division of ancient Rome into three parts; therefore, if you remove Rome out of the equation, you are destroying your ability to understand end-time Bible prophecy.

Before I go to 2 Corinthians 2:11—I forgot what I wanted to do. I forgot why I took time to put things on the board.

I want to make an argument here about what I have been saying.

I have been saying that Rome establishes the vision. And based upon the Scriptures that we looked at yesterday and today, in agreement with the Pioneer understanding, we understood that the Battle of Actium was the third obstacle that Pagan Rome conquered, and then it ruled the world supremely for 360 years, until Constantine divided the Empire. [See Figure No. 161 above.]

And we understand that the first Sunday Law is in 321.

We understand that in Daniel 7, Pagan Rome disintegrates into ten nations, and this is accomplished in 476, and it is accomplished by the Trumpets of Revelation 8.

And we understand that in 496 *arms* stood up: Clovis came to the aid of the Papacy, to put her on the throne of the Earth, to begin the work of removing the three horns. The removal of the third horn is accomplished in 538.

But, in Revelation 13:2 it says that the dragon (Pagan Rome) is going to give three things to the Papacy. It is going to give its power in 496, its seat—it gave the City of Rome to Papal Rome in 330, when it left town and went to Constantinople—and, it gave its civil authority to the

Papacy in 533 with the Decree of Justinian, which identified the Pope of Rome as the head of the church and the Corrector of Heretics.

So, all of these subjects, all these prophecies, all these predictions are dealing with Rome; and, it is these histories that are establishing the vision. Okay?

But, also, the *arms* were going to remove Paganism. The resistance to the rise of the Papacy was coming from Paganism, and that was subdued in 508.

So, this as a starting point has a prophecy that comes to here [1798], the 1290; and, to here [1843] the 1335.

And this [538] has a prophecy that comes to 1798.

We have looked at all the light that is produced by understanding the history of Rome from 538 to 1798—but, we have not looked at all of it, of course.

But, to throw one thing more in here, in 508 to 538 is the preparation time for the Papacy.

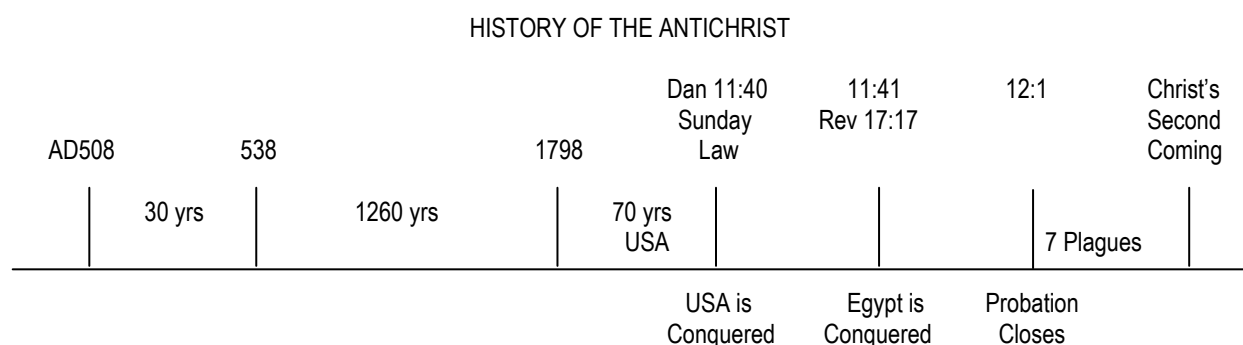


Figure No. 162A.

The Papacy is placed upon the throne of the Earth in 538; and, three and a half years later, it receives its deadly wound [1798]. The piece of lead is put over the ephah (the basket) and Tyre is forgotten for 70 years, as the days of one king. It is forgotten from 1798 until it conquers the United States at The Sunday Law.

And then the Papacy is going to conquer Egypt [Daniel 11:41; Revelation 17:17]; and then, probation is going to close [Daniel 12:1]; and then, Christ is going to come.

And this history here [from AD508 to Christ's Second Coming]—and I have said what I am going to say now; it is redundant. I have said this at least 20 times where it has been recorded on DVDs—this here is an argument about the Daily that none of the theologians have ever tried to respond to what we are going to say here. They are just dead silent on this one.

Okay. This [the history from AD508 to Christ's Second Coming in Figure No. 162A] is the history of the antichrist, which means “to stand in place of Christ.”

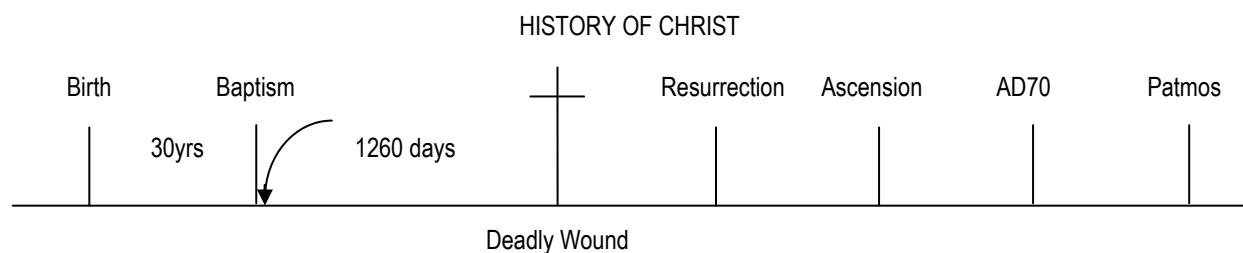


Figure No. 162B.

This [Figure No. 162B] is the history of Christ. Christ was born, and 30 years later—he had 30 years of preparation—and, 30 years later He was empowered at His baptism when the Dove came down.

And, Christ gave His testimony for 1260 days, and then He received the deadly wound at the cross.

Okay. It is a parallel history.

And then Christ was resurrected as the Papacy is going to be resurrected at The Sunday Law in the United States.

And then Christ ascended as the Papacy is going to ascend to the throne of the Earth when it conquers Egypt, in agreement with Revelation 17:17 when the Ten Kings agree to give their kingdom unto the Beast.

And in the history of Christ, then we have the destruction of Jerusalem in AD70 that is prefiguring the close of probation and the Seven Last Plagues

And then we have the Isle of Patmos in roughly the year 100; and, Ellen White says in the days of the early Christians, Christ came a second time. He came the first time as a baby when He was born in Bethlehem, and He came a second time to the Isle of Patmos. (That is almost word for word.)

“In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who “fell at His feet as dead” when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church. {19MR 40.4} (emphasis added)

Patmos is a symbol of the Second Coming.

So, what I am is that when you maintain the Pioneer understanding of 508 (the Daily) and 30 years of preparation to 538, you are maintaining a prophetic sequence of events of the antichrist [Figure No. 161] that lines up perfectly with the Christ [Figure No. 162] that the antichrist is trying to counterfeit:

- 30 years of preparation for Christ; 30 years of preparation for the Papacy;
- 1260 years of satanic testimony (from 538 to 1798) is a counterfeit of 1260 days of Christ’s testimony;
- Both end with a death: the deadly wound of the Papacy; the cross [of Christ];
- The resurrection [for both, of Christ, and of the Papacy when the deadly wound is healed];
- The ascension to the throne of the Earth; the ascension to Heaven;
- The close of probation;
- The Second Coming of Christ.

What puts this in place is the correct understanding of Rome.

SATAN’S DEVICES

2 Corinthians 2:11

Okay. So, go to 2 Corinthians 2:11. I am going to switch gears here.

“¹¹. . . Lest Satan should get an advantage of us: for we are not ignorant of his devices.” 2 Corinthians 2:11 KJV).

Of course, this is not true. It should be true. I am not saying the Bible is not true; but, as Laodiceans, we are ignorant of Satan’s devices, and Paul is here saying that as Christians we should not be ignorant of Satan’s devices.

Notice what Sister White says in *Review and Herald*, July 6, 1886:

“We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. **Nothing disturbs Satan so much as our not being ignorant of his devices.**” *Review and Herald*, July 6, 1886.

Do you want to disturb Satan? Understand his devices. But, we do not, **we do not**.

And, of course, what I am saying here is that Satan’s devices in connection with this study is the fact that the Bible teaches where there is no vision, the people perish; and, what establishes the vision is Rome. Satan’s devices, Satan’s work is to destroy our understanding of the role of Rome in Bible prophecy; for, if he does that, we cannot understand the vision and we will perish. And as Christians, we are supposed to understand his devices.

LET ALL WHO READ THESE LINES, TAKE HEED

So, I want to read a passage from *Testimonies to Ministers*, pages 409 – 411.

Now, remember, actually all these past couple of days is just a little diversion out of Daniel 8 so we can go back in and continue on in Daniel 8; but, one of the things I want to show in Daniel 8 is that the Daily is absolutely part of the Omega Apostasy, the Daily being Paganism. So, I am not quite there yet; but, that is part of the direction that we are heading.

Now, notice this from *Testimonies to Ministers*, and remember that we are to understand Satan’s devices.

“Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.**”—

Now, Brothers and Sisters, the god of this world is Satan. Are you with me? The god of this world is Satan!

There are many labels that you can use to identify Satan’s religion; but, one of them that is a valid description of Satan’s religion is Paganism. So, if you take the religion of Paganism, if you take a symbol in the Bible that represents the religion of Paganism and you say that it is Christ’s, when you are using that symbol and saying it is Christ, you are praising Christ and the god of this world in the same breath. Okay? So, I want you to see that principle there; because, I am saying that is what we are doing when we identify the Daily as Christ’s Sanctuary ministry.

—“Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace **Barabbas**,”—

Who is Barabbas?

FROM THE AUDIENCE: (Indiscernible response.)

BROTHER PIPPENGER: Son of the father: he is a false Christ. He is the antichrist.

—“While professedly they receive Christ, they embrace **Barabbas**, and by their actions say, ‘Not this Man, but Barabbas.’ **Let all who read these lines, take heed.** Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be’—

A what?

FROM THE AUDIENCE: A lying spirit.

BROTHER PIPPENGER: A lying spirit. He is going to lie to God’s people about something, and it has something to do with reversing the role of Christ and Satan, according to the context of this paragraph.

—“‘I will go forth and be **a lying spirit** to deceive those that I can, to **criticize, and condemn, and falsify.**’ Let the son of deceit and false witness be entertained by **a church that has had great light**,”—

Who is the church that has great light in the writings of Ellen White?

FROM THE AUDIENCE: Seventh-day Adventists.

BROTHER PIPPENGER: The Seventh-day Adventists Church.

—“Let the son of deceit and false witness be entertained by **a church that has had great light**, great evidence, and **that church will discard the message the Lord has sent**,”—

Here is the message that the Lord has sent [pointing to the 1843 and 1850 Charts]. They will discard it.

—“and receive **the most unreasonable assertions and false suppositions and false theories.** Satan laughs at their folly, for he knows what truth is.

Now, notice the next sentence.

“**Many** will stand in our pulpits with **the torch of false prophecy in their hands**,”—

This attack by Satan, she is making it clear. She already said in the last paragraph, “Let all who read these lines, take heed.” She is making sure that we understand that this attack of lies and

falsehoods that come from Satan that somehow places Christ in the position of Satan and Satan in the position of Christ, this lie comes through the prophetic word.

—“**Many** will stand in our pulpits with **the torch of false prophecy in their hands**, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now **they are hid from thine eyes.**’”—

Now, Brothers and Sisters, what I am saying is, in the context of this, these [again referring to the 1843 Chart] are “the things which belong unto thy peace!” These are the Foundational Truths.

But, what happens to the Foundational Truths?

FROM THE AUDIENCE: They get hidden.

BROTHER PIPPENGER: They get hidden. They get covered up with rubbish and tradition. They are hid from your eyes.

Now, notice the next statement.

—“**Nevertheless, the foundation of God standeth sure.**”—

She is now letting us know that what gets covered up and hidden is the Foundation of God.

What is the Foundation of God? Right here [referring to the 1843 Chart]. This is the Foundation and Platform of Adventism.

—“The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people;”—

This is Adventism. **This is Adventism.** We are the holy mountain.

—“for **He has increased light for all who will hear.** Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. **Every lying tongue will be silenced.**”

Praise the Lord!

—“Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. **As the Captain of the Lord’s host tore down the walls of Jericho**, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.”—

Now, what does she mean by that?

Does she mean that she is using the destruction of Jericho as a symbol God's mighty power, or is she using the destruction of Jericho as a history that parallels our history?

—“**As the Captain of the Lord's host tore down the walls of Jericho**, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? **God will make the ears of the hearers**”—

What?

FROM THE AUDIENCE: Tingle.

BROTHER PIPPENGER: —“**tingle if they will not heed His voice or His message.**”—

If you will not heed his Voice or His Message, your ears are going to tingle.

—“He will denounce those who resist the word of God.”—

Okay. So, evidently, the people's ears that are going to tingle are the people that are resisting the Word of God.

—“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us **to put away our errors.**”—

We have errors, evidently, that we need to put away.

—“But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.”
Testimonies to Ministers, 409–411.

TINGLE

So, there is a message coming that is going to make our ears tingle. I have selected that sentence out of there [*Testimonies to Ministers*, 409-411, as reflected above]. We are going to look at that a little bit closer.

“God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.”

There are only three places in the Word of God where people’s ears are made to tingle.

1 Samuel 3:11-14

Okay. Go to 1 Samuel 3:11-14. Beginning at verse 11, it says,

“¹¹And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. ¹²In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. ¹³For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. ¹⁴And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.” Samuel 3:11-14 (KJV).

So, one place where men’s ears are made to tingle is with the message that the Lord is about to overturn the Seventh-day Adventist Church and remove the leadership; because, that is what the story of Eli is all about. It took place when the ark was captured. The ark is a symbol of The Sunday Law. The Philistines captured the ark at the Sunday Law; the Seventh-day Adventist Church is going to be purged from the leadership that is represented by Eli and Hophni and Phinehas, and the glory is going to be pronounced as gone, and the Lord is going to place His Church in the hands of those represented by Samuel. That truth should make our ears tingle.

Notice what Sister White says about this tingling ears in the time of Samuel, from *Patriarchs and Prophets*, page 582.

“Samuel was filled with fear and amazement at the thought of having **so terrible a message** committed to him” *Patriarchs and Prophets*, 582.

It is a **terrible message!**

Brothers and Sisters, the Lord is about to spew the Laodiceans in Adventism out of His mouth.

FROM THE AUDIENCE: Ooh.

BROTHER PIPPENGER: It is a terrible message! The Lord is about to remove the structure that has been built upon the sand.

She further says in *Spirit of Prophecy*, volume 1, page 402:

“The transgressions of Eli’s sons were so daring, so insulting to a holy God, that no sacrifice could atone for such willful transgression.”—

This is a message about the close of probation: no more remedy for sin.

—“These sinful priests **profaned the sacrifices which typified the Son of God.**”—

What are they doing? They are taking a symbol of Christ and they are profaning it.
How would you do that? Well, you could take a symbol of Satan and say it is Christ.
Oh, that is what we [Adventism] have done with the Daily.

—“These sinful priests **profaned the sacrifices which typified the Son of God.** And by their blasphemous conduct they were trampling upon the blood of the atonement, from which was derived the virtue of all sacrifices.” *Spirit of Prophecy*, volume 1, 402.

Now, I doubt that you can remember weeks from now when we get to the conclusion and show that the Daily is one of the primary symbols of the Omega Apostasy, which we are heading for; but, what went on in the story of Eli is the symbol of the Omega Apostasy; and, what was going on there is that Christ was being blasphemed.

It is blasphemous to say Paganism is Christ.

Jeremiah 19:1-12; 2 Kings 21:10-15

Okay. Another place in the Bible where you will see ears tingling is in Jeremiah 19. Beginning in verse 1, Jeremiah 19, verse 1, says,

“¹ Thus saith the LORD, Go and get a potter's earthen bottle,”—

When Jeremiah is going to give this message in chapter 19, he first goes and gets a pot. Okay?

—“¹ Thus saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests; ² And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee, ³ And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.”—

Brothers and Sisters, this is the same pronouncement in Jeremiah's day as Samuel's that was given to Eli; the same pronouncement: “Jerusalem is about to be overturned by Nebuchadnezzar.”

Verse 4:

—“⁴ Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; ⁵ They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind: ⁶ Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. ⁷ And I will make void the counsel of Judah and

Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. ⁸ And I will make this city desolate,”—

Just as He did in the story of Samuel.

—“and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. ⁹ And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. ¹⁰ Then shalt thou break the bottle in the sight of the men that go with thee, ¹¹ And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury. ¹² Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet: . . .” Jeremiah 19:1-12 (KJV).

This is the same kind of message that Samuel gave to Eli; and, when you hear this message, it causes your ears to tingle.

And a symbol of this is the breaking of this potter's vessel.

There is one other place that the Bible speaks of people's ears tingling, in 2 Kings 21.

Why are we looking at this? Because, Ellen White says we have a message that is going to make Adventists' ears tingle.

2 Kings 21, beginning at verse 10, says,

“¹⁰ And the LORD spake by his servants the prophets, saying, ¹¹ Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: ¹² Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.”

When you hear the message about the judgment against God's Church, your ears will tingle.
Verse 13:

—“¹³ And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a *man* wipeth a dish, wiping *it*, and turning *it* upside down. ¹⁴ And I will forsake the remnant of mine inheritance,”—

Was Eli and Hophni and Phinehas forsaken?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: —“and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;”—

Were the Jews in the time of Jeremiah delivered into the hands of their enemies?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: —“and they shall become a prey and a spoil to all their enemies; ¹⁵ Because they have done *that which* was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.” 2 Kings 21:10-15 (KJV).

So, I want you to see that this judgment message that is in the Bible three times that causes your ears to tingle, here the judgment is illustrated in verse 13 that Judah is going to be punished with the same punishment that Samaria (the Northern Kingdom), the House of Ahab, was punished with; and, the punishment that they were punished with was the 2520.

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: So, in this judgment there is a reference to the 2520 (the *seven times*). And the Lord says that what He is going to do to Jerusalem is He is going to turn it upside down. The Lord is going to turn Jerusalem upside down; and, you know in the Scriptures that the Lord is constantly contrasting: you know, there is the True Movement and the False Movement; there is the new wine and the old wine that causes the drunkards of Ephraim to be drunk; there are the wise and the foolish virgins. There are always these contrasts that the Lord uses between righteousness and unrighteousness.

And I want you to see here in this judgment that causes the ears to tingle, that here is identified as the same judgment against the Southern Kingdom that took place as the Northern Kingdom, which is this plummet which is the *seven times*, that the judgment is also the Lord turning Jerusalem upside down. And, I want you to remember that; because, hey, the drunkards of Ephraim, they also are going to turn something upside down.

What does *upside down* mean? You can see it in your notes.

UPSIDE DOWN: *Strong's Concordance, H2017*—an *upset*, that is, (abstractly) *perversity*.

It means to *upset* or *perversity*, or *pervert*.

Okay. If you are going to turn something upside down, you are going to pervert it.

Brothers and Sisters, an easy one to see that has been turned upside down is right here: AD508 [using the 1843 Chart]. We do not teach that it is 805. We do not turn it upside down like that; but, we pervert it.

The Pioneers say that this [date of AD508] is a symbol of Paganism, a satanic power; and, we have turned it upside down. We say it is a symbol of a godly power: it is Christ's Sanctuary ministry. It has been turned upside down! It has been perverted.

Isaiah 28:14-18, 29:16; Psalms 146:9; Isaiah 24:1

Go to Isaiah 28, beginning at verse 14.

“¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.”—

These are the leadership of the Seventh-day Adventist Church at the end of the world. Sister White is clear about this.

—“¹⁵Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge,”—

Remember her quote from *Testimonies to Ministers*.

—“and under falsehood have we hid ourselves: ¹⁶Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. ¹⁷Judgment also will I lay to the line,”—

This is the same judgment of 2 Kings, the same type of reference.

—“and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. ¹⁸And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28:14-18 (KJV).

What I am saying here is that the judgment of 2 Kings against Manasseh is being referred to here as the judgment against God’s people at the end of the world; and, that judgment is what causes their ears to tingle.

But the measurement that is referenced for Manasseh is also referenced here by this “line” and this “plummet,” which is the 2520. We have already dealt with this in this presentation.

Go to verse 16 of the next chapter, of Isaiah 29: the same vision, but the Lord is going to identify as one of the problems that the drunkards of Ephraim has accomplished. In Isaiah 29, verse 16,

“¹⁶Surely your turning of things upside down shall be esteemed as the potter’s clay:”—

As what?

FROM THE AUDIENCE: As potter’s clay.

BROTHER PIPPENGER: As potter’s clay?

—“for shall the work say of him that made it, He made me not? Or shall the thing framed say of him that framed it, He had no understanding?” Isaiah 29:16 (KJV).

The Lord produced the Millerite Temple from 1798 to 1844; and, there is no way that this [1843] Chart here was not a part of that production; because this Chart here prepared them for the First Disappointment, which was to begin the purging process to produce a group of people that would move by faith into the Most Holy Place. This is part of the Lord's production.

And, the people that were brought forth from this production are part of the production.

So, shall the production say there is no understanding in this? “. . . for shall the work say of him”—that is Adventism—“He made me not?”

Shall we deny this [1843] Chart that made us?

And what is it going to be esteemed as, this attitude? Potter's clay. And the breaking of the pot marks this judgment, and this judgment is caused by God's people turning something upside down.

Go to Psalms 146, verse 9.

Is anybody getting warm in here besides me?

FROM THE AUDIENCE: (Various responses.)

BROTHER PIPPENGER: “⁹The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.” Psalm 149:9 (KJV).

Okay. The Lord is going to turn something upside down.

What is He going to turn upside down? He is going to turn Jerusalem upside down. He is going to turn the wicked in Jerusalem upside down; but, contrasting this, the wicked in Jerusalem, they are going to turn something upside down. They are going to pervert something.

Isaiah 24, verse 1.

We are almost done, and then we will be prepared to go back into Daniel 8.

“¹BEHOLD, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” Isaiah 24:1 (KJV).

We have just gone through the places in the Bible where *upside down* is used, other than the New Testament. And here we find the Lord is going to turn Jerusalem upside down, the same way that He turned Samaria upside down: with the plummet of the 2520.

But, here, the Lord is talking about turning the world upside down at the end during the Seven Last Plagues. And what does He do with the inhabitants then? He scatters them. “Turning them upside down” is referencing the scattering.

Okay. That is in place.

A couple of comments on tingling ears from the Spirit of Prophecy.

Signs of the Times, May 17, 1883:

“The preacher himself, must be alive; he must have the earnestness of the Spirit; he must labor through Christ; he must make direct appeals; he must sound the alarm to careless and world-loving professors, though they should be displeased **because their ears tingle with the close application of the truth,—‘Thou art the man.’** It is too late to daub with untempered mortar. There must be plain and faithful dealing. The people must be aroused to do the work which God enjoins upon them, to take up the stumbling-blocks and clear out the rubbish, that the

Spirit of God may come in. The guilt as well as the danger of backsliding must be faithfully pointed out.” *Signs of the Times*, May 17, 1883.

Now Sister White has just referenced another Biblical passage that makes your ears tingle; and, what was that? “Thou art the man.”

Who is that?

FROM THE AUDIENCE: That’s Ahab.

BROTHER PIPPENGER: That is Ahab.

And who was telling Ahab, “Thou art the man? Elijah.

“You are the one that did,” what? That has caused Israel to sin, and you and your wife are going to die for it.

It is the same story as Shiloh with Eli, as Jeremiah and Manasseh.

And, Sister White is saying that we have a message that parallels that at the end of the world.

One more quote, *Review and Herald*, September 6, 1892:

“When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim **the straight truth which will make the ears of them that hear tingle**; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent.” *Review and Herald*, September 6, 1892.

Okay. So, the Final Warning Message is the message from Samuel to Eli, the message of Jeremiah to the leadership of Jerusalem, the message to Manasseh, the message to Ahab: a message of the close of probation; but, in connection with it, is the judgment, the symbol of the judgment, the 2520.

JERICHO

What about Jericho? We have emphasized it. You may have forgotten it. But, in this quote about unsanctified ministers praising the Christ and the god of this world in the same breath, and standing in the pulpit with torches that were lit from the hellish torch of Satan with false prophecy, she also compared the work that we do with Jericho.

From *Testimonies to Ministers and Gospel Workers*, page 410, she said,

“Victory will attend the third angel’s message. **As the Captain of the Lord’s host tore down the walls of Jericho**, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.” *Testimonies to Ministers and Gospel Workers*, 410 (1898). {*Last Day Events*, 52.3}

Now, is she meaning that Jericho is an illustration of the end of the world, or is she just saying that the power that was demonstrated when Jericho was brought down is the power that will be demonstrated in the Third Angel’s Message?

For me, what did they do when they brought down Jericho?

They silently marched around Jericho once a day, for how many days?

FROM THE AUDIENCE: For seven days.

BROTHER PIPPENGER: For **six** days, six days.

But, on the seventh day, what did they do?

They marched around, how many?

FROM THE AUDIENCE: Seven.

BROTHER PIPPENGER: Seven . . . ?

FROM THE AUDIENCE: Times.

BROTHER PIPPENGER: So, they did “seven times.”

So, what do we see there?

At one level we see the Sabbath, do we not? We see six days, and then an emphasis placed upon the seventh day; but, we also see that it was the *seven times* that brought the walls of Jericho down.

And what did they do to bring the walls of Jericho down?

FROM THE AUDIENCE: Blew the trumpets.

BROTHER PIPPENGER: They blew the trumpets. So, if the story of Jericho is an illustration of the end of the world, what Trumpet sounds at the end of the world?

FROM THE AUDIENCE: The Seventh.

BROTHER PIPPENGER: The Seventh Trumpet, which is the Third Woe; and, if the First Woe was Islam, and the Second Woe was Islam, then the Third Woe and the Seventh Trumpet is the message of Islam.

So, as they are going around Jericho, they are going to raise the message of Islam in the Third Woe.

And then what did they do? They shouted.

Ah, there is a Loud Cry Message, is it not?

And the walls of Jericho came down.

You know that story, do you not?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Now, in Joshua 6:26-27, the conclusion of that story, goes like this:

“²⁶And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. ²⁷So the LORD was with Joshua; and his fame was *noised* throughout all the country.”
Joshua 6:26–27 (KJV).

Now, if we are to address, understand the story of Jericho in that fashion, that it is illustrating the end of the world and that the Loud Cry Message at the end of the world is the message of the Trumpet of the Third Woe, and the message of the *seven times*, if we are willing to receive that, then in the destruction of Jericho we have the message of Islam and the message of the *seven times*. When you look at the ruins of Jericho, that is what you see.

But, if you want to cover up that message, if you want to cover up that truth, what do you do?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: You rebuild Jericho. And if you rebuild Jericho, you are covering up the story of the Seventh Trumpet (the Third Woe, the message of Islam), and you are covering up the message of the *seven times*.

Do you follow the logic?

Is that too hard of a stretch?

So, who was it, **who was it** that began to cover up the *seven times*?

FROM THE AUDIENCE: James White.

BROTHER PIPPENGER: It was Elder James White.

Notice from *Testimonies*, volume 1, pages 102-103”

“In 1860 death stepped over our threshold,”—

How many children did James and Ellen White have?

FROM THE AUDIENCE: Four.

BROTHER PIPPENGER: Four.

—“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree.”—

That is his lastborn.

—“Little Herbert, born September 20, 1860, died December 14 of the same year. When that tender branch was broken, how our hearts did bleed none may know but those who have followed their little ones of promise to the grave.”—

That is a curse, to lose a child.

—“But oh, when our noble Henry died, [THE DEATH OF HENRY N. WHITE OCCURRED AT TOPSHAM, MAINE, DECEMBER 8, 1863.]”—

And Henry was their—what?

FROM THE AUDIENCE: Their oldest.

BROTHER PIPPENGER: Their firstborn.

—“at the age of sixteen; when our sweet singer was borne to the grave, and we no more heard his early song, ours was a lonely home. Both parents and the two remaining sons felt the blow most keenly. But God comforted us in our bereavements, and with faith and courage we pressed forward in the work He had given us, in bright hope of meeting our children who had been torn from us by death, in that world where sickness and death will never come.” *Testimonies*, volume 1, 102–103.

When did his firstborn die? 1863, **1863**.

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Notice the next quote.

Do you know why their firstborn died?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: Because he took a nap. He took a nap on the materials that they were using to produce this chart, and he caught a chill and he got pneumonia—[throwing up both hands] but not this [1850] Chart, and not this [1843] Chart!

What chart did he take a nap on? The 1863 chart they were producing! And the materials that they were using to produce the 1863 chart where they were building Jericho—I mean, they were removing the 2520 out of the Truth for this message—little Henry took a nap upon the backing they were using to print those charts that were damp, and he caught a chill and he caught pneumonia, and he died.

Notice, from Arthur White, *Ellen G. White*, volume 2, page 70:

“When on Friday, November 27, [1863] the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

‘During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts’—*THE 1863 CHARTS*—“on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.” Arthur White, *Ellen G. White*, volume 2, 70.

So, the production of the 1863 chart is raising up Jericho. And Jericho gets raised up with the death of the firstborn, and the gates are set with the death of the lastborn; and, both the firstborn and the lastborn of James White die. But, the firstborn died in the very year that the chart that begins the rejection of these Truths [indicating the 1843 and 1850 Charts] and he died from taking a nap on the very materials that were being used to prepare the 1863 chart.

FROM THE AUDIENCE: Whew!

BROTHER PIPPENGER: Shall we pray?

Benediction: Heavenly Father, we know that from our human understanding James White is coming up in the resurrection of the Righteous; so, we understand that as we discuss these things about the role that he played in beginning the work of covering up the jewels of the Foundational Truths that his role does not identify him as a lost person but simply as a prophetic symbol that you have left in the Record to give us warning of what is taking place in our day and age, as we are confronted with unsanctified ministers that have torches that have been lit from unholy fire, standing in the pulpits opposing the message of the hour, the message to return to the Foundations. We ask that you continue to bless us as we return to Daniel 8 and understand that the prophetic vision is based upon Rome as a symbol, and that Rome as a symbol is a determined work of Satan to confuse, obscure, and turn upside down, and that he has been attempting this work from the beginning of Adventism. We want to understand his devices that we can be

prepared to clearly defend the truth for those that have been taken captive by his devices. We thank you for being with us so far. We ask your continued blessing upon this day as Marco shares with the Latin brethren around the world. In Jesus's name, amen.

Habakkuk's Two Tables #80

CONCLUSION

Presented by Jeff Pippenger

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another day of life that we might serve you, that we might come to more know you better. As we take up our study this morning, we ask for the presence of your Holy Spirit in our hearts and in our minds that we can understand what you have for us. We ask that you would take control of my words, my thoughts, that they would not be corrupted by humanity, that you purify them with a coal from your altar and that you would also prepare the hearts and minds of the brothers and sisters that are listening to these things. We want the Latter Rain poured out upon us at this time; so, we would ask that you would do that by opening our understanding to your Word. We want to understand the significance of the Daily in terms of many things, and we ask that you would help us to come to understand the significance of this truth. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: What I have been doing generally is waking up in the morning as I do, and then I will go out and prepare the notes for the morning worship. Sometimes I get them prepared the day before, but usually it is in the morning, and then print them for those of you that are here and send them to Austin so he can put them on the website for those that are watching through DVD or through LiveStream.

And, yesterday, after I had printed the notes, another thought about James White's sons came to me, and I was going to include it in yesterday's presentation; but, it was not in the notes and by the time I got done with yesterday's presentation, it was late. So, I figured I would recap the conclusion of yesterday's and put that in there.

But, when I woke up yesterday, I was reading a quote (and it is in yesterday's quotes), the longest quote we read where Sister White references Jericho; and, that is what led me to consider the curse that was placed upon the man that rebuilt Jericho. And I had remembered that many months ago a sister in Oregon, Tania, had brought up the recognition of James White's sons in connection with Jericho. So, that was not anything that came to me on my own accord. It was initially put in my memory bank by Tania and I had forgotten about it; but, when I went through Jericho yesterday, those things started coming out.

So, after the presentation yesterday, I emailed Tania, who has been watching some of these morning worships and asked her if we were on the same wave length; so, she responded and added some other things.

And there is a sister in Canada that is watching, and she added a nice thought as well; and, the sister in Canada added a nice thought after these notes were printed.

RECAP OF JERICHO

So, I want to recap Jericho before we get back into the Daily; but, I want you to begin—and this is not in your notes—in the Book of Galatians, chapter 2, verse 18.

“¹⁸For if I build again the things which I destroyed, I make myself a transgressor.”
Galatians 2:18 (KJV).

And, what we are saying is that Jericho was destroyed, but it was rebuilt. And what we are suggesting is that—what I am suggesting, the way I am understanding these things, is that in 1863 the Millerite Movement ended and the Seventh-day Adventist Church began; and, we have been teaching this a long time, this concept that the Movement ends in 1863, the church begins; and then in 1989, the Final Movement begins.

I like it when you come to a conclusion about truth and then, thereafter, the Lord gives added confirmation that what you had understood is true. And this is one of those things.

The Movement ended in 1863 with the formation of the Seventh-day Adventist Church; and, of course, in 1989 at the Time of the End with the collapse of the Soviet Union, the Final Movement begins. And in this history is where we will see manifested the True Movement in contrast with the Omega Movement. So, all Bible prophesy is focusing on these two Movements.

But, if you will notice your notes, then, I want to remind us that when—let us read it, not the first quote, but Joshua 6:26-27, which is in your notes. So, let us read it and put something in place.

It says,

“²⁶And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. ²⁷So the LORD was with Joshua; and his fame was *noised* throughout all the country.”
Joshua 6:26–27 (KJV).

Now, it is worth noting that in this prophecy that Joshua is setting forth that he says he “adjured *them*.”

ADJURED: *Strong’s Concordance* H7650—A primitive root; properly to *be complete*, but used only as a denominative from H7651; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full, take an oath, X straitly, (cause to, make to) swear.

And this word *adjured* is the Hebrew 7650, and it comes from H7651. And if you know these words, if you look up the Hebrew word 7650, what it says is that it comes from the Hebrew word 7651. But, if you look up the Hebrew word 7651, it will tell you that it comes from the Hebrew word 7650. So, these words are so interchangeable that they come from each other in terms of the Hebrew. And, of course, this word is the word that gets translated as *seven times* in Leviticus 26.

So, Joshua’s adjuring them is the same oath in Daniel 9:11, when it is the oath of Moses. That word *oath* is the same word. He *seven times*’ed them.

So, we see in this prophecy this word that the modern theologians do not want to grapple with that represents the 2520; and, it talks about the man that is going to rebuild this city (a city being a kingdom in Bible prophecy), that he is going to deal with the foundation and the gates.

Now, drop down to the second quote from the bottom of your notes where it says “The Gate of Heaven.” I want to put in place what the *gates* represent; because, we have gates and foundations.”

THE GATE OF HEAVEN

From *Testimonies*, volume 5, page 491, it says,

“To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ’s representatives, are God’s appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.” *Testimonies*, volume 5, 491.

So, if he is going to build the gates and it is going to cost him one of his sons, and the foundations and it is going to cost him one of his sons, well, a gate in Bible prophecy symbolizes the Church.

So, now if you go back up, we will read what we read yesterday about the death of James White’s two sons. It says, from *Testimonies*, volume 1, page 103,

“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year.” *Testimonies*, volume 1, 103.

Then, in 1863, Henry passed away, and his illness was brought about him taking a nap upon the materials that they were using to produce the 1863 charts. So, we dealt with that yesterday.

But, I want to show you something about 1860 down at the bottom of your notes, from Arthur White, *Ellen G. White*, volume 1, pages 420-421.

“(1860) INITIAL STEPS IN CHURCH ORGANIZATION

“While Ellen White had written and published at some length on the need of order in managing the work of the church (see *Early Writings*, 97–104),”—

And this is Arthur White’s biography we are reading from.

—“and while James White had kept this need before the believers in addresses and *Review* articles, the church was slow to move. What had been presented in general terms, was well received, but when it came to translating this with something constructive there was resistance and opposition. James White’s brief articles in February aroused not a few from complacency, and now a great deal was being said.”—

In February of 1860 James White begins to push to start the church.

—“J. N. Loughborough, working with White in Michigan, was the first to respond. His words were in the affirmative, but on the defensive:

“Says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law and using the law to protect and enforce our religious views. If it is wrong to protect church property, why is not wrong for individuals to hold any property legally?—RH, March 8, 1860.’

“James White had closed his statement in the *Review*, laying the matter of the need of organization of the publishing interests before the church with the words ‘If any object to our suggestions, will they please write out a plan on which we as a people can act?’—Ibid., **February 23, 1860**. The first minister laboring out in the field to respond was R. F. Cottrell, a stalwart corresponding editor of the *Review*. His immediate reaction was decidedly negative:

“Brother White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in this suggestion, but understand it is to get incorporated as a religious body according to law. For myself, I think it would be wrong to ‘make us a name,’ since that lies at the foundation of Babylon. I do not think God would approve of it.—Ibid., March 22, 1860.” Arthur White, *Ellen G. White*, volume 1, 420–421.

So, what is my point? My point is, if you go back in your notes to the prophecy of Joshua 6:26-27,²⁹ it says,

“²⁶And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. ²⁷So the Lord was with Joshua; and his fame was *noised* throughout all the country. Joshua 6:26–27 (KJV).

And I am saying the “gates of it” represent the Church; and, I am saying that James White began the discussion to start a church in 1860, which is the year that his youngest son was laid to rest. And that in 1863 his firstborn was laid to rest when the Church was formally started, legally started; but, it was the foundation. It was the point when the Foundations of Adventism began to be covered up.

And, Galatians 2:18 says, “For if I build again the things which I destroyed, I make myself a transgressor.”

There may be a black and white “Thus saith the Lord,” but I spent time this morning looking for it and did not find it; but, I am confident by reading the overviews that Sister White wrote about the death of her husband James White, she may have a place where she states like she does of William Miller. Of William Miller, she says something like this, “Angels wait by the grave of that saint, waiting for the resurrection.” Okay? So, you know that William Miller is coming up in the Resurrection of the Righteous. And, I did not find a quote like that for James White; but, I found much commentary that leads me to believe that he is coming up in the Resurrection of the Righteous. Okay?

²⁹ Corrects cite from the Book of Jeremiah to the Book of Joshua 6:26-27.

So, there have been people that have been emailing since yesterday saying, “You know, once again we are portraying James White or some of these Pioneers in a negative way.” But, that is not what I am saying.

But, I tell you what, Brothers and Sisters, if you are a parent, **if you are a parent**, even if you are going to obtain eternal life, you have to know that to lose a child is a curse. There is where if you lose one of your children as a parent, it is a curse to you.

So, even if the curse that we are talking about is not a curse of being eternally lost, there is no way a parent does not feel the pain of losing two children.

So, I am leaving it at that. I think James White is a saved man. I do not know; I am not the judge. But, there may be a place in the Spirit of Prophecy where it is absolutely crystal clear that he is a saved man; but, we are not talking about James White’s salvation.

We are talking about the end of a Movement and the beginning of a Church being prefigured by Jericho. And what we are saying is that Jericho represents the message of the Millerites and our message. And in the symbolism of Jericho, we see the Loud Cry or the Midnight Cry: they all shouted.

We see the trumpet, either the Third Trumpet or the Second Trumpet. The trumpet message in 1840 empowered the Millerite message; the Third Trumpet (the Third Woe of 9/11) empowers this Final Warning Message.

We see the Israelites marching around Jericho on the seventh day, seven times. So, what do you see there? You see two *seven times*. They marched around the city seven times for seven days; but, on the seventh day they marched around seven times. So, you can see in there, just as there was in the Millerite History, an understanding of two 2520s; and, in our history we understand two 2520’s.

And you also see in the story of Jericho the emphasis on the Sabbath. Six days they march around the city one time; but, there is something different about that seventh day because they march around seven times.

So, I am saying, the message that empowered the Movement of the Millerites brought down the organized structure of that time period, because they called them out of Babylon, out of the organized churches. But, in the 1860s, the 1863 time period, they built again that which they had—how does Paul say it? “For if I build again the things which I destroyed, I make myself a transgressor. Galatians 2:18 (KJV)”

“But, Brother Pippenger, I can bring many, many quotes from the Spirit of Prophecy where Sister White endorses church organization, endorses the name “Seventh-day Adventists,” endorses being organized, councils against being broken into independent atoms.”

Yes, I know those quotes, too. But, I also know that in the story of Samuel, Israel wanted a king and Samuel thought he was being rejected, and the Lord says, “No. They are not rejecting you. They are rejecting me; but, go ahead and let them have a king, and I will deal with them in that arrangement as well.”

So, the question is, is Ancient Israel typifying modern Israel? From my studies, it is. So, the fact that we entered into a church organization in 1863 and the Lord said, “I will work with this, in spite of my perfect will,” is no different from Him saying He would work with Ancient Israel when they wanted a king, in spite of the fact that He had wanted to deal with them under the construction of a theocracy and not a monarchy.

An interesting study.

Here is what I was going to add yesterday that I did not.

The man that finally did build Jericho, in 1 Kings 16:34,

“³⁴In his days did Hiel the Bethelite build Jericho: he laid the **foundation** thereof in **Abiram** his firstborn, and set up the gates thereof in his youngest son **Segub**, according to the word of the LORD, which he spake by Joshua the son of Nun. 1 Kings 16:34 (KJV).

HIEL: Strong's Concordance H2419—*living of God; Chiel*, an Israelite: - Hiel.

So, we know that *BETHEL* means *the House of God*; so, this Hiel is associated with the House of God, and his name means the *living of God*.

So, Hiel, the man that built Jericho, he is not portrayed in terms of his name as someone that is outside of God's will; he is portrayed as someone that is working in the Lord's work, as was James White.

ABIRAM: Strong's Concordance H48—From **H1** and **H7311**; *father of height* (that is, *lofty*); *Abiram*, the name of two Israelites: - Abiram. **H1**—A primitive word; *father* in a literal and immediate, or figurative and remote application: - chief, (fore-) father ([*-less*]), X patrimony, principal. Compare names in “*Abi-*” **H7311**—A primitive root; to *be high* actively to *rise* or *raise* (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, **heave (up)**, **(be, lift up on, make on, set up on, too) high** (-er, one), hold up, levy, **lift (-er) up, (be) lofty**, (X a-) loud, mount up, offer (up), + presumptuously, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

His son, Abiram, means—this is classic Bible symbolism in my mind. In ABIRAM, you can see the breakdown. It means *father of height*. Abiram is his firstborn. It is from H1, which means *father*; and H7311, which means, to exalt self.

So, you can read into the name ABIRAM, the firstborn son that gets laid to rest in order to remove the Foundational Truths of the 2520, that his death is because his father was exalting himself, if you want to read it that way.

SEGUB: H7687—From **H7682**; *aloft*; *Segub*, the name of two Israelites: - Segub. **H7682**—A primitive root; **to be (causatively make) lofty**, especially *inaccessible*; by implication *safe, strong*; used literally and figuratively: - defend, **exalt**, be excellent, (be, **set on**) **high, lofty**, be safe, set up (on high), be too strong.

And then the youngest son, Segub, it means *aloft*, to make *lofty*, to *exalt*.

So, the lastborn and the firstborn boys' names contribute to the understanding of what took place with their father which caused them to be laid to rest. There was self-exaltation going on, if you want to read it at the prophetic level. And, of course, we do, do we not?

So, for those of us that are concerned about presenting truths that will allow our enemies to misrepresent our motives and directions, you may be right; but, even if we did not present those truths that the Lord opened up that seemed to be a little bit more straight, the enemies of this Message would still misrepresent our motives and intentions; so, we might as well just

present the truth that the Lord opens up to us and move on to the next point, which we are doing at this time.

Habakkuk's Two Tables #81

(Notes for #81 begins contiguously with DVD presentation of #80, and balance of notes for #81 is included in presentation under DVD for #81)

THE DAILY

We are now going back to Daniel 8, to continue our consideration of the Daily.

104 TIMES

TAMID: *Strong's Concordance* H8548—From an unused root meaning to stretch; properly continuance (as indefinite extension); **but used only (attributively as adjective)** constant (or adverbially constantly); elliptically the regular (daily) sacrifice:—alway (-s), **continual** (employment, -ly), daily, ([n-]) ever (-more), perpetual.

Now, almost everything that we have been doing since we started a week or so ago is drawing from the previous presentations in Habakkuk's Two Tables; and, if I recall right, we put on the website months ago in this Habakkuk's Two Tables a breakdown of the word *tamid* in the Bible. So, if that is not there and you want it, email us and I will make sure that we put it back on there.

But, in that breakdown it shows you that the word *tamid*, which is translated as *Daily* in the Book of Daniel, is found in the Bible 104 times.

And you can see here, we are dealing with *tamid* here, which is translated as Daily. And if you go into your Concordance, it says TAMID, H8548. And I want to show you something here, not so much about the definition but about the mindset, the Protestant mindset, of the *Strong's* and almost all the Protestant world, and the theologians of Adventism.

It says, from an unused root meaning to stretch; properly continuance (as indefinite extension); but used only (attributively as adjective) constant (or adverbially constantly). The point here is, even in this definition it says of the 104 times that it is found in the Bible, it is only an adjective or a verb. Okay? But, that is not true; because, in the Book of Daniel, it is a noun, and this breakdown of the Daily will show that.

So, what I am saying is, there is a mindset in the Protestant world that prevents them from recognizing that the Daily in the Book of Daniel was a noun.

Now, if you remember back to Monday, I believe it was—last Monday, not two days ago Monday, but nine days ago Monday—when we dealt with William Miller, we kind of put a little bit of emphasis on William Miller that I like to put on William Miller. When you are reading William Miller's writings and he says something and a thought popped into my mind, after you have studied his relationship with the Angel Gabriel, for me when a thought pops into his mind, it was Gabriel whispering to him. So, I just like to have that added color in his writings.

But, I want to show you something about William Miller. I do not know what his *Cruden's Concordance* looked like, but this [holding up a book] is the Cruden's Concordance. This is what William Miller used. And it is not like a *Strong's*. There is no reference in here,

whatsoever, to the Hebrew and Greek, period, none. You are not going to learn anything about Hebrew and Greek when you use *Cruden's Concordance*. And, William Miller, of course, that is what he used was a *Cruden's Concordance*, which he purchased for \$8.00—I believe it was. Correct me, if I am wrong—\$8.00 in 1798. I like the fact that he purchased it in 1798, at the Time of the End when the Book of Daniel was unsealed and knowledge was increased.

But, this is William Miller here, from *Advent Review and Sabbath Herald*, January 6, 1853, speaking of the Daily, and he says,

“I read on, and could find no other case in which it [the daily] was found, but in Daniel.”—

Now, notice, I have in the notes there that first line bold-faced, but I left “[the daily]” not bold-faced because I want to emphasize that. That is what he is saying.

Using this [holds up the *Cruden's Concordance*], the only place that he could find “the daily” in the Bible was in Daniel. Okay? So, he knew that “the daily” in the Book of Daniel was different than the other 99 times when it is found in the Bible.

So, what I am saying to you, it has always been an amazement to me: How did he know it?

This was all he was using was *Cruden's Concordance*. How did he come to that conclusion, when every other scholar has assumed the 104 times it occurs in God's Word that it is the same word?

Now we have the Hebrew to prove that he was right, but he was right without the Hebrew. So, how was he right? And I like to think that it was the activity of the Angel Gabriel.

Okay. We have already read this in the past. This is where he comes to his conclusion that it is Pagan Rome that is restraining the Papacy in 2 Thessalonians; and, therefore, the Daily that is taken away in both 2 Thessalonians and in the Book of Daniel must be Paganism.

—“I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7, 8. ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and the ‘wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, ‘the daily’ must mean Paganism.”—William Miller, *Second Advent Manual*, page 66.” *Advent Review and Sabbath Herald*, January 6, 1853.

Okay. Let me show you one other thing in connection with this.

When we read here on the previous page the *Strong's* Hebrew definition of *TAMID*, they suggest that it always an adjective or an adverb; but, it is not, and you can show this also (if you are willing to see) in the Book of Daniel. Because, notice Daniel 8:11.

We are not going to deal with the verse. We are just dealing with the word *TAMID* to start with, which is translated as *daily*.

And in verse 11, it says in the middle of the verse, “¹¹. . . and by him the daily *sacrifice* was taken away”; and you will notice that the word *sacrifice* is in italics, meaning it is an added word.

And then in verse 12 it says, “¹²And an host was given *him* against the daily *sacrifice* . . . ,” and the word *sacrifice* is in italics.

And then in verse 13 it says, “¹³. . . How long *shall be* the vision *concerning* the daily *sacrifice*, . . .” and the word *sacrifice* is in italics.

And then if you go to Daniel 11, verse 31, verse 31 says, “³¹And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, . . .” and the word *sacrifice* is in italics.

And then in Daniel 12:11, it says, “¹¹And from the time *that* the daily *sacrifice* . . . ,” and the word *sacrifice* is in italics.

Why is that word *sacrifice* in there? Because, the translators of the *King James Bible*, as good as they were, like the people that put the *Strong’s Concordance* together, and the Protestant world, and the modern theologians of Adventism, they did not recognize as William Miller did that the Daily in the Book of Daniel is a noun. They thought it had to be an adverb or an adjective; so, they added the word *sacrifice* to turn it in to an adverb or an adjective. And of all the added words in God’s Word that have been put in there, there is only one in Inspiration that Ellen White comments on.

In *Early Writings*, pages 74-75, she says,

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that **the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text,** and that the Lord gave the correct view of it to those who gave the judgment hour cry.” *Early Writings*, 74-75.

So, the fact that William Miller could see (and he was using the *King James Bible*) that the Daily only occurred in the Book of Daniel, that blows my mind; because, that added word was in there. And by adding the word *sacrifice*, you change it from a noun to an adjective or an adverb.

But, this is so important that Ellen White says, “Make sure, if you are going to be a Berean and rightly divide the Word, that you don’t let that word *sacrifice* stay in there. It doesn’t belong there. That was added by human wisdom.” And to keep the word *sacrifice* in there is to mix the sacred with the common, it is to mix the human with the divine; and, that is spiritualism. That is rebellion. That is witchcraft.

So, now we are going to consider in connection with the word *the Daily*, the continual, the *tamid*—but, before we do, let me try to go back to Daniel 8 and remind us of one thing.

When the modern theologians argue that the Daily represents Christ’s Sanctuary ministry, they go to the 104 places in the Bible where the word *tamid* occurs, and they say, “Look at it. Here it means this; here it means this; here it is associated with God’s sanctuary; here it is associated with God’s Sanctuary.”

But, using a verb to define a noun, the illustration I use is that if you have a cradle with a baby in it. Okay? If you are rocking the baby in the cradle, then that is a verb—right?—rocking, the rocking part. Is that not a verb?

But, if you throw a rock at the baby in the cradle, the rock is a noun; and, you cannot mix those. You cannot use the rocking of the cradle to define the rock that is thrown at the baby. Okay?

These modern theologians, they go to all these other places where the word *tamid* is an adjective or an adverb and it is used in connection with the sanctuary, and they say, “Looky there. The word *tamid* (*Daily*) has to represent Christ’s Sanctuary ministry.” But, it is not an adverb or an adjective in the Book of Daniel. It is a noun.

So, I have had the privilege, responsibility, the experience in this message for 20 years or so; and, before I knew much about this [1843] Chart, when we first started carrying this message, the Lord opened the door for us to go to South America and we spent many, many moons in South America. And this Chart was so important to us that we had it translated into Spanish so when we were in South America the Latin brethren could see it in their own language.

And the reason I was using this Chart is because it was important to me to prove from this Chart that the Daily was Paganism; and, the reason that was important to me was all I was teaching was the last six verses of Daniel 11, and the quote that we read a couple of days ago where Sister White quotes verses 30 to 36 of Daniel 11 and then says, “Scenes similar to those described in these words will take place,” it was important to me to make sure that everyone understood the accurate history of verses 30 to 36; because, that is what illustrates verses 40 to 45. And in verse 31, in those sequences of verses, you have the Daily. So, it was important to me to make sure that the brethren that were going to understand the last six verses of Daniel 11 understood that the Daily was Paganism; so, we have had this [1843] Chart for a very long time.

And because of that, I have been argued with about the Daily probably longer than anyone. Virtually everything that I learned about the Daily, I learned because someone that knew a little bit more about the Daily than I did but they were wrong would throw some kind of antagonistic question my way and I would have to figure out, “You know, I never thought about that. What does that mean?” And, I would have to bust out the books, or whatever, and learn another aspect of the Daily.

And after that happens, you become familiar that there are only a certain amount of arguments that are proposed by the modern theologians against the Daily. There are only—you could number them. And after you have had them thrown in your face so many times, you get familiar with what they are.

And then we realized (I realized), a friend of mine came across a document and shared it with me, and I realized that all of those arguments can be pretty much found in this document [holding up a document]. This document is an unpublished article by Leroy Froom, where he goes through and he lists all the reasons why the Pioneer position that the Daily is Paganism is wrong that he could think of. And it is 20 pages long.

But, when this friend of mine handed this off to me and I went through it, I realized, “Well, this is where they get all their arguments from!” But, they never have used all 20 of them—well, I do not know how many there are in here, but they have never used every argument. This argument seems to work for them when they are teaching the Daily is Christ’s Sanctuary ministry, so they are familiar with that one. So, when you are in their presence that is what they throw in your face.

But, what works for this brother [gesturing as to another person] is different that works for this broth [gesturing again as to another person], so he uses this other argument. But, over a period of time, you get familiar with all of them.

And they [the arguments] are pretty much all here [holding up the copy of the Froom unpublished document], and this is pretty much all darkness. There is not one of these arguments that cannot be blown out of the water by God’s Word. Okay?

So, the brother that found this, Duane Dewey, he also realized when he read this book by Heidi Heikes [holds up the book, Heidi Heikes[stet], 508, 538, 1798, 1843 *Source Book (Preliminary)*, (Knoxville, IL: Hope International, 2005).], that this book—

Now, mind you, when Heidi Heikes is writing this book, he is working at Hartland Institute, and Hartland Institute holds itself up as the great defenders of conservative present truth Adventism. So, this man is working there, but Hartland Institute, if you went and considered their testimony over the past 20 years or more, they do not have any respect for Leroy Froom; because, part of their presentation is that Leroy Froom was one of the main men that brought in *Questions on Doctrine* (the book *Questions on Doctrine*), and at that point the salvation, the gospel of the Protestant world is incorporated into Adventism. That is one of the primary pillars of Hartland Institute, is they are protecting the good old gospel of salvation that was in place before *Questions on Doctrine*. So, Hartland Institute, it is not pro-Leroy Froom.

So, he [Heidi Heikes] is working at Hartland, and he prints this book; and, for some reason he does not put anywhere in this book that most of my arguments are derived from this paper. But, Duane Dewey gets on the phone when he reads this book and he calls Heidi Heikes and he says, “Your book, all you are doing is restating Leroy Froom’s arguments from his unpublished document in 1940.”

And Heidi Heikes says, “That’s right. That’s right.”

But, you cannot be at Hartland Institute and be lifting up Leroy Froom; because, they would have to let you go because they do not have any sympathy for Leroy Froom.

So, maybe he was doing it to keep his job; or, maybe he was just wanting to take the credit for it. But, it does not really matter why he did it. This [referring to the book] is just a modern presentation of this paper [the unpublished document by Froom]; and this [the book] is just as dark as this [the unpublished document by Froom].

But, I want to show you something. I have a reason for doing this.

There is one little punch line on the Daily, **there is one little punch line on the Daily**, that if you get it, all the other foolishness does not matter. And, it is with two words.

And I have a reason for taking you to this book to make this punch line; but, I want to show it to you before we pull the trigger on this.

TAKE AWAY

Both of these Hebrew words [*RUM*, and *SUR*] are translated as *take away* in the Book of Daniel.

In Daniel 8:11, the word that is translated as *take away* is *rum*; and, in Daniel 11:31 and Daniel 12:11, the word that is translated as *take away* is *sur*.

SUR—Daniel 11:31; 12:11

“³¹And arms shall stand on his part, and they shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.” Daniel 11:31 (KJV).

“¹¹And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.” Daniel 12:11 (KJV).

SUR—Strong’s Concordance H5493—A primitive root; to *turn off* (literally or figuratively): - be [-head], bring, **call back, decline, depart**, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, **be past, pluck away**, put (away, down), rebel, **remove** (to and fro), revolt, X be sour, **take (away, off), turn (aside, away, in), withdraw**, be without.

SUR basically means *to remove*. And in Daniel 11:31, the arms stood up for the Papacy; they polluted the sanctuary of strength in the warfare that took place concerning the City of Rome; and, they took away the Daily. At the Battle of the Visigoths, Clovis defeated the Visigoths AD507 to 508, and the resistance of Paganism to the rise of the Papacy was taken away. It was removed.

And from the time that it [Paganism (the Daily)] was taken away in AD508, according to Daniel 12:11, there would be two time prophecies: one, 1290 years; and, one, 1335 years.

In this case, the word translated as *take away* in connection with the Daily (the Daily taken away) is *sur*.

RUM—Daniel 8:11

“¹¹Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.”
Daniel 8:11 (KJV).

RUM—Strong’s Concordance H7311—A primitive root; **to be high actively to rise or raise** (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, heave (up), **(be, lift up on, make on, set up on, too) high** (-er, one), hold up, levy, lift (-er) up, (be) lofty, (X a-) loud, **mount up, offer (up), + presumptuously**, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

But, in this case, *RUM* means *to lift up and exalt*.

Now, Brothers and Sisters, this distinction in Daniel 8:11, this is a knock-out punch. If you can get this into your head, **this is a knock-out punch!** It is so much of a knock-out punch that one of the things that is different in Heidi Heikes’s book than in Leroy Froom’s paper, is Leroy Froom was not confronted with the fact that there had been somebody traveling around the world for many years [tapping the 1843 Chart] making the argument about the Daily.

So, it is not specifically said here, but Heidi Heikes had to deal with the fact that people had been out for 20 years making the distinction between *rum* and *sur*; and, right there it blows his whole argument out of the water. So, here is what he says in his appendix. This is pointed towards Future for America. He might not admit that, but the context of this history upholds it. Here is what he says. It is an appendix note from page iii. It says,

“The End of Paganism

“Since the issue of Paganism is dealt with thoroughly in all quotations and references are in the full in my book and exposition of Daniel 8:9-14, I will very briefly cover just a few needed points here.

“When William Miller began proclaiming that Paganism had ceased in the year 508, all were agreed that the action of the Hebrew word “rum” in Daniel 8:11 meant literally “to take away.” The pioneers never once taught or said it meant “to lift up or exalt.” That is a new private interpretation that has come on the stage of action many years after the death of Ellen White and is being promoted as historic Adventism. Nothing could be further from the truth.” (**Heidi Heiks, 508, 538, 1798, 1843 Source Book (Preliminary)**, Appendix, iii (Knoxville, IL: Hope International, 2005).

Do you get that argument?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: He said the Pioneers never recognized or taught that *rum* meant *lift up and exalt*; so, these men at the end of the world that are identifying that the Hebrew word *RUM* in Daniel 8:11 means *lift up and exalt*, that is an invalid argument because the Pioneers never taught it; and, if the Pioneers never taught it, then we cannot understand what the Hebrew means.

He knows. He knows that this blows him out of the water.

“This is just a private interpretation,” the Hebrew definition of *rum* is just a private interpretation! I do not think so.

Okay. In your notes, you have the definition of *SUR*. It means, call back, decline, depart, pluck away, remove, take (away), turn (aside), withdraw.

And in Daniel 11:31 and Daniel 12:11, Paganism was taken away. It was removed. It was withdrawn.

But in the word *rum* in Daniel 8:11, this word means *to be high* actively to *rise* or *raise*: - bring up, exalt (self), (lift up, set up on) high, mount up, offer (up), + presumptuously.

This word [*RUM*] means *to lift up and exalt*.

Now, Brothers and Sisters, this settles the case, if you can follow this logic.

But, do you know something? I may have an incorrect logic in what I am going to say here, but I think it is correct. The first place that you look for a definition of the word is not the Hebrew and the Greek. You want to look at the Hebrew and the Greek, but the first place you look is how the person that uses the word understands it, if it is available. You know, the Hebrew may mean this; but, the prophet that is using this Hebrew word may mean something that is just a little bit different than what the perfect Hebrew definition is. So, you have to do it first, if it is available, by the context of what the author says.

So, let us see if Daniel uses the word *rum* anywhere else in his writings. Does he use it to mean *take away* as the definition of *sur* is; or, does he use it to mean *lift up and exalt*? Because, if he uses it to mean *lift up and exalt*, then it means he is using it just exactly as the Hebrew is, and it means this is not a private interpretation.

In Daniel 5:20, it says, “²⁰But when his heart was lifted up, . . .” and the Hebrew word that is translated in Daniel 5:20 as *lifted up* is *rum*; and, that is the definition of *rum* in the Hebrew. That is one time.

How about verse 23 of the same chapter: “²³But hast lifted up thyself, . . .”? That word *lifted up* is *rum*. So, there are two places when Daniel uses *rum* that he uses it just as the Hebrew definition is, is *to lift up and exalt*.

And in Daniel 11:12, he uses the word *rum* again. Verse 12, he says, “¹²And when he hath taken away the multitude, his heart shall be lifted up; . . .” The lifting up of his heart, that is the Hebrew word that is translated as *lifted up* is *rum*.

In verse 36 of the chapter, Daniel 11:36, it says, “³⁶And the king shall do according to his will; and he shall exalt himself [*HE SHALL RUM HIMSELF*], . . .” The Hebrew word translated as *exalt* is *rum*, and *rum* means *to lift up and exalt*.

And then in Daniel 12:7, it says, “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand . . .” The Hebrew word that is translated as *held up* is *rum*.

So, that is five places that Daniel uses the Hebrew word in perfect agreement with the definition of *rum*, which is *to lift up and exalt*.

All right. Now, here is where it comes to the bottom line on the Daily.

DANIEL 8:11

The sixth place where you can see Daniel using the word *rum* is in Daniel 8:11.

Now, one time one of the arguments that was thrown at me was, I think it was, about *precedent*, but that might not be the right word. My grammar has got a lot of weaknesses, but that is one of the main ones.

In your notes, look under “Daniel 8:11,” and this is just a quote from verse 11, right from the *King James*. It says,

“¹¹Yea, he magnified *himself* even to the prince of the host,”—

Nobody argues that “the prince of the host” is Christ. All right? So, it says,

“¹¹Yea, he magnified *himself* even to the prince of the host, and by him the daily was taken away, and the place of his sanctuary was cast down.” Daniel 8:11 (KJV).

Do you see that? **Do you see that?**

Okay. There is an argument, a grammatical argument, that the last subject presented was the prince of the host; therefore, when it says “by him,” it has to mean by the prince of the host, grammatically.

Do you see that?

FROM THE AUDIENCE: (Indiscernible responses.)

BROTHER PIPPENGER: And that is true. In grammar it is, you know, “the prince of the host,” and “by him.” And what is being discussed there, whatever happens “by him” has to happen by “the prince of the host.” Do you follow that?

Amen?

FROM THE AUDIENCE: Amen.

BROTHER PIPPENGER: Okay.

So, when I had that thrown in my face one time in a meeting, I am thinking, “I don’t know grammar, but I get it. I get it!”

Because, if that is the case, it really turns this verse upside down; so, I have underneath that verse the actual expression in the Hebrew. Sometimes when they translate the Bible, they will take the verse and they will move it around a little bit to make more sense in the English; but, the way this verse is actually expressed in the Hebrew, it says,

“Even to the Prince of the host he exalted himself. And from him was lifted up the daily and the place of his sanctuary was cast down.” (Actual Hebrew translation of Daniel 8:11.)

So, the one that exalted himself was the one that lifted up the Daily, not “the prince of the host”—do you follow me?—if you are going to follow the absolute structure of the Hebrew.

So, if you go to Daniel 8:9-11, that we have already discussed (I hope you remember this), all these symbols of these kingdoms are corrupted symbols: you know, two horns that are different sizes, a horn that is broken, representing kingdoms of Bible prophecy in their religious manifestations; but, it is a counterfeit religion because of the corrupted offerings.

And, then when we get to the little horn, this is corrupted, too, because it is a cross-dresser. It is a man in one verse, a woman in the next verse, a man in the next verse, and a woman in the next verse. Okay? That is an abomination in the Lord’s eyes. And, you can see it in the verses, sort of, not as well as if you understand Hebrew and get into the Hebrew where it is really clear; but, you can see it that in verse 9 when the little horn is being discussed. It is in the masculine. And when it is being discussed in verse 11, it is “Yea, he.” It is in the masculine. But, when it is being discussed in the feminine in verses 10 and 12, it is not “he,” it is “it.” So, the translators saw this variation of masculine to feminine.

And, we know that the whole story is about the combination of church and state.

Where do we find the first illustration of the combination of church and state in God’s Word?

BROTHER TRACY: Babylon.

BROTHER PIPPENGER: My brother, Tracy, says Babylon. Is that the first illustration of it?

BROTHER TRACY: The snake . . . (indiscernible).

BROTHER PIPPENGER: The snake? Well, that is Isaiah 14.

The first illustration, the first symbol of church and state, like it or not, who was the king of the Earth originally?

BROTHER TRACY: Adam.

BROTHER PIPPENGER: Adam. He is the king. He is the civil power?

Who was Eve?

BROTHER TRACY: The church.

BROTHER PIPPENGER: The church.

Church and state is illustrated by man and woman. Okay? Adam and Eve tells us that.

So, in verses 9, 10, 11, and 12, when the little horn is Rome, when it is the man, who is it? It is Civil Rome (state Rome).

When it is the woman, who is it? It is Papal Rome [the church].

So, with that, if you go into verse 11—we are dealing with verse 11—it says, “Yea, he,” which Rome is it? It is masculine Rome; it is Pagan Rome.

But, Heidi Heikes, Leroy Froom, Andrews University, The Biblical Research Institute—I mean, Andrews University, if we get to it today (we will probably get to it tomorrow), there is a

quote in here from J. N. Andrews. It is just sad. Okay? It is sad that in the past couple of years the university that is named after J. N. Andrews, commemorating his work as a Bible scholar in the early history of Adventism, that he could write what is in your notes (with which we will probably deal with tomorrow) about the Daily, and that within the past couple of years Andrews University has printed a Bible in which that they put that the Daily is Christ's Sanctuary ministry. At least they should have had the decency to change the name of their university. Or better yet, they should have followed the counsel of Ellen White, "If our schools become like the world, then close them out, close them down, and sell them to the world"; because, that is where we have gone with this.

Those people will teach you that verse 11, the subject of verse 11 is not Pagan Rome, not the man: it is Papal Rome—verse 11, according to this dark idea is Papal Rome.

So, go to verse 11, if you think it is Papal Rome. Heidi Heikes thinks it is Papal Rome.

“¹¹Yea, he [*THE PAPACY*] magnified *himself* even o the prince of the host, and by him”—

Now, this is why Heidi Heikes has to put this in the Appendix. This is why he hates it.

—“and by him [*THE PAPACY*] the daily *sacrifice* [*CHRIST'S SANCTUARY MINISTRY, ACCORDING TO THE MODERN THEOLOGIANS*] ”—

“.. by [the Papacy],” the daily *sacrifice* [Christ's Sanctuary ministry], . . ,” they will tell you that it was taken away with the introduction of the Mass. But, that is not what *rum* says, is it? What *rum* says is that Christ's Sanctuary ministry was lifted up and exalted, if you are going to identify this as the Papacy.

So, pray tell, when was it that the Papacy lifted up and exalted Christ's Sanctuary ministry?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: Okay. This is the knock-out punch for this foolish teaching about the Daily.

When was it that the Papacy lifted up and exalted Christ's Sanctuary ministry? Because, there are five other places in the Book of Daniel where Daniel uses *rum* in the exact agreement with its definition, and its definition is not *take away*; it is *to lift up and exalt*.

“And in verse 11, it says, ‘Yea, he [*THE PAPACY*] magnified *himself* even to [*CHRIST*]. . . , and by him [*THE PAPACY*] . . . [*CHRIST'S SANCTUARY MINISTRY*] was [*LIFTED UP AND EXALTED*], and the place of his sanctuary [*OF CHRIST'S SANCTUARY*] was cast down.’” That is what they will teach you.

Where is Christ's Sanctuary?

FROM THE AUDIENCE: Heaven.

BROTHER PIPPENGER: Heaven.

Can you give me one other verse in the Scriptures where Heaven was cast down?

FROM THE AUDIENCE: (No response.)

BROTHER PIPPENGER: It is not there.

Now, you may have wondered why over the past two days that I took time to show that Rome establishes the vision. We never studied much, but I just tried to show you the connections in the Scriptures that are made when you understand that the subject is Rome. It is

what pulls the whole story together, the subject of Rome. And I want to emphasize that here now; because, when you take this fallen approach to the Daily, the connection with the rest of the Scripture is destroyed. It becomes manmade theories that try to hold it together.

But, notice this. If you identify the little horn in verse 11 as Pagan Rome because it is the masculine manifestation of the little horn, then verse 11 says this,

“¹¹Yea, he [*PAGAN ROME*] magnified *himself* even to the prince of the host,”—

Did Pagan Rome ever magnify himself to Christ?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: He tried to kill Him when He was born; did kill Him at the cross. That seems to magnify itself to Christ.

“¹¹Yea, he [*PAGAN ROME*] magnified *himself* even to the prince of the host,”—

“¹¹Yea, he [*PAGAN ROME*] magnified *himself* even to . . . [*CHRIST AT HIS BIRTH AND AT HIS DEATH*], and . . . [*THROUGH*] him [*PAGAN ROME*] . . . [*PAGANISM*] was . . . [*LIFTED UP AND EXALTED*],”—

Well, that is in agreement with history, is it not?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: And how is it that Pagan Rome lifted up and exalted Paganism?

FROM THE AUDIENCE: The Pantheon . . . (indiscernible).

BROTHER PIPPENGER: Ah, my brother says that it is the Pantheon Temple.

The custom of Pagan Rome when it was conquering the world was when it conquered another nation, took control of another nation, if that nation was worshipping Pagan gods that did not then exist in the Roman Empire, they would take the relics from their worship, they would take the priests from their worship, and they would move them back to the City of Rome and they would build them their own special room in the Pantheon Temple, which is the temple of the gods, and they would allow them to continue to practice their Pagan religion. And this was one of the reasons why Pagan Rome is called “Pagan Rome,” because it lifted up and exalted the religion of Paganism.

So, verse 11 says, if you were going to hold to the masculine and feminine,

“¹¹Yea, . . . [*PAGAN ROME*] magnified *himself* even to . . . [*CHRIST AT HIS BIRTH AND AT HIS DEATH*], and by . . . [*PAGAN ROME*] . . . [*PAGANISM*] was . . . [*LIFTED UP AND EXALTED*], and the place of . . . [*PAGAN ROME’S*] sanctuary was cast down.”

You know about the Pantheon Temple. Where was the Pantheon Temple located at, Brother Mark?

BROTHER MARK: In Rome.

BROTHER PIPPENGER: So, the place of Pagan Rome’s sanctuary was the City of Rome.

Does the Scripture ever tell us that the City of Rome was cast down?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Ah, yes. That is Revelation 13:2; that is Daniel 11:31; that is Daniel 11:24; that is Daniel 11:27; that is Daniel 11:29. The story of Constantine moving the capitol of the Empire from the City of Rome to Constantinople is the story of Constantine casting down the City of Rome as the jewel, the emblem of the Roman Empire.

And in the City of Rome is where this Pagan temple was built.

Let me point out something here. This word that is translated as *sanctuary* here in verse 11 in your notes, it is *miqdâsh*. You have it in your notes. It says,

MIQDÂSH: Strong's Concordance H4720—a *consecrated* thing or place, especially a *palace*, *sanctuary* (**whether of Jehovah or of idols**) or *asylum*:—chapel, hallowed part, holy place, sanctuary.

It says, a *consecrated* thing or place, especially a *palace* or a *sanctuary* (whether of Jehovah or of idols).

See *miqdâsh* is a Hebrew word that can be translated as *sanctuary*, but, it can be a Pagan sanctuary.

Whereas, there is a Hebrew word that is translated as *sanctuary* that only can be God's Sanctuary, whether it is a sanctuary on Earth or a Sanctuary in Heaven.

QÔDESH: Strong's Concordance H6944—a *sacred* place or thing; rarely abstractly *sanctity*: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

When the Hebrew word *qôdesh*, which you have in your notes, when it is translated as *sanctuary*, it can only be God's Sanctuary.

Now, does somebody have a watch with a second hand or are we all digital now?

Anyone have a second hand?

FROM THE AUDIENCE: Yes.

BROTHER PIPPENGER: Okay. Brother Paul has a second hand.

Okay. When you are ready to count the seconds, you tell me to go; and, I am going to read verses 11, 12, 13, and 14 [of Daniel 8]. And you count how many seconds it takes me to read it. You tell me when to go.

BROTHER PAUL: You may begin now.

BROTHER PIPPENGER: “¹¹Yea, he magnified *himself* even to the prince of the host, and by him the daily ~~sacrifice~~ was taken away, and the place of the sanctuary was cast down. ¹²And an host was given *him* against the daily ~~sacrifice~~ by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily ~~sacrifice~~, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? ¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:11-14 (KJV).

How much?

BROTHER PAUL: Thirty-five seconds, or less.

BROTHER PIPPENGER: Or less. Okay. Let us say one minute. Okay? We read it in 35 seconds or less, but let us say it took a minute to read that.

When they would come into Ellen White's room in the morning when they got up—Ellen White got up 1 o'clock, 2 o'clock in the morning and she started writing—and when they would come into the room in the morning, what would they find?

FROM THE AUDIENCE: A basket.

BROTHER PIPPENGER: A basket full of what?

FROM THE AUDIENCE: Papers.

BROTHER PIPPENGER: Papers. She would write, and get that paper and drop it in the basket; she would write, and drop it in the basket; and, they would come in, in the morning, and they would take those papers and go start putting them together.

So, that is the only illustration I know of how long it takes a prophet to write. You may argue that it a prophet has to think about every word for 30 minutes before he writes it down; but, Ellen White was a writing machine, and I do not know of any justification for her to say that Daniel was any different. So, if it takes me a minute to read those four verses, how long did it take Daniel to write those four verses?

How long?

A couple of minutes? Let us say it took him five minutes. Okay? Hebrew seems hard to me. They are going backwards and all, you know.

FROM THE AUDIENCE: (Laughter.)

BROTHER PIPPENGER: It took them five minutes. All right?

How is it that in five minutes Daniel could use the word *miqdâsh* for *sanctuary* in verse 11; but, in verses 13 and 14 he uses *qôdesh* for *sanctuary*?

Why is he using two different Hebrew words for the word *sanctuary* in four verses, if he does not want us to understand that those two *sanctuaries* are different? Right? That is how I understand it.

I do not think that in a few minutes time he forgot that in verse 11 he used *miqdâsh* and just went ahead and accidentally used *qôdesh* in verses 13 and 14. But, he did.

You see, in verse 13 the word *sanctuary*, towards the bottom of the verse; and, you see in verse 14 the word *sanctuary*. But in verse 11 you see the word *sanctuary*, but verse 11 is *miqdâsh*, meaning it could be God's Sanctuary or a pagan sanctuary. But, in verses 13 and 14, it is only God's Sanctuary.

Do you know what that tells me? That tells me that verse 11 is not God's Sanctuary. If Daniel had wanted us to understand that the *sanctuary* of verse 11 was God's Sanctuary, he would have used the word *qôdesh* and removed all doubt. But, he used *miqdâsh*.

Okay. I am going to read this—no, I am not going to read it. You can read it. We are going to end this here. This is J. N. Andrews talking about some of these issues about the Pantheon Temple, and we will take this up tomorrow. But, I want to make sure that when we take it up that we take it up carefully; because, this Pantheon Temple in verse 11, which is the temple of the gods, which in the 6th Century or the 7th Century, in that time period, was easily changed from a Pagan Temple to a Christian Church—a so-called Christian Church. I do not believe the Catholic Church is a Christian Church, but the Catholics turned it into a Church of All Saints. Instead of the temple of the gods, they made it a so-called Christian Church.

J. N. Andrews, *The Sanctuary and the 2300 Days*, pages 35 - 38.

“It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod underfoot the sanctuary of the living God, are none other than **paganism and popery**. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, **‘the continual’**) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship. **When the Christian form of worship took the place of the Levitical, a change in Satan’s form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God.** And it is in the light of these facts that we are able to understand our Lord’s reference to the abomination of desolation in Matthew 24:15. It is evident that he there cites Daniel 9:26, 27. Now, although we do not understand that paganism in the year 70 had given place to popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

“The language of Paul is to the point: ‘For the mystery of iniquity [popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.’ 2 Thessalonians 2:7, 8. **That Paul refers to paganism and popery, none question.** And here is direct proof that popery, the abomination of desolation, had in Paul’s day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statute of Jupiter readily changed to that of Peter, the prince of the apostles; and **the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints.** Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod underfoot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John’s view of the transfer of power from the dragon of Revelation 12, to the beast of Revelation 13. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ’s reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12. Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing sanctuaries in Daniel 8.

“To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11; 11:31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14. **The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts.** The one is the dwelling place of ‘all the gods;’ the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33) was called his sanctuary. Amos 7:13, margin. And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

“‘What can be meant by the “sanctuary” of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the **Pantheon**. The name signifies “**the temple or asylum of all the gods**”. The “**place**” of its location is **Rome**. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly “his sanctuary”?’

“‘**Was Rome, the city or place of the Pantheon**, “cast down” by the authority of the State? Read the following well-known and remarkable facts in history: “The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony”’.—*Second Advent Manual*, page 68.

“And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4. Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 35–38.

This Pantheon Temple is right there in the very battleground of the Daily. The Daily’s battleground is Daniel 8, verse 11.

FROM THE AUDIENCE: (Indiscernible).

BROTHER PIPPENGER: Now, my European brother that knows more about this Catholic history than I tells us that the only Pagan temple that they changed into a so-called Christian Church is the Pantheon Temple, that even adds some more significance to it.

This church is right there in the battleground of the Daily, Daniel 8:11.

And, I know I give people heartburn that are in this message sometimes when I identify that the Daily is the symbol of the Omega Apostasy. But, we are going to take some time tomorrow to try to draw some of those conclusions here; because, the Alpha Apostasy was Pantheism, and we will show you that the word *Pan* is a Greek god. I am amazed that it is a Greek god, because what we were talking about is how a false system of education representing the Mystery of Iniquity was introduced in the time of Christ from Greek education and introduced into Adventism in the 1930s through Greek education. And, Pan is a Greek god.

And Pantheism is seeing this god in everything; and, we will show you that the definition of *Pantheism* is called *Paganism*. Hmm.

So, when we see this sanctuary, the Pantheon Temple, in verse 11 of Daniel 8, that is a symbol of Pantheism. So, we want to make sure we nail that home well. We will begin, where we leave off today, tomorrow, the Lord willing.

Shall we pray?

Benediction: Heavenly Father, we thank you for the history that you have left recorded for us in the time period of 1860 and '63. We want to understand what is going on in that history when Israel cried out that they wanted a king. We want to understand that the work that you have accomplished in bringing down Jericho was rebuilt at that time, the work that had accomplished the work of bringing down Jericho was set aside at that time. We want to understand the role of the false teaching of the Daily in Adventism, what it has done to prepare us to receive the strong delusion of 2 Thessalonians, chapter 2; and, the delusions of Isaiah 66. We ask that you would continue to allow us to consider these things throughout this day, that your Holy Spirit might give us further insight into these truths. And we thank you for these things in Jesus's name. Amen.

Habakkuk's Two Tables #81 (Continued)

(Having begun with DVD of #80)

CONCLUSION

Presented by Jeff Pippenger

Trsp 2199 and new DVD; pages 564 of Notes in progress, "By"

NOTE: THIS IS THE FIRST PAGE NUMBER OF THE NEXT SEGMENT OF PRESENTATIONS **THAT WILL COMPLETE** THIS WORSHIP SERIES OF HABAKKUK'S TWO TABLES, OF WHICH WILL BE COMPLETED AS QUICKLY AS I CAN GET THEM TRANSCRIBED. I INCLUDE THIS PAGE SOLELY AS A FLAG TO CONSIDER IN EDITING FOR FINAL COPY, BUT THIS PAGE SHOULD NOT BE REPRODUCED.

In Christ,

Roberta Holmes-Carter
Transcriptionist